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When China Faces the World: Engagement or Disengagement?

Marking the Centenary Anniversary of the May 4th Movement

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Collection of Abstracts

KEYNOTES

HARALD BØCKMAN

THE INNER (NEI) AND OUTER (WAI) IN CHINESE HISTORY

China's multifarious involvement with the world today is unprecedented. In Chinese tradition, what was considered to be Inner affairs and Outer affairs were strictly separate, but also interconnected, as the following traditional saying expresses: Nei you, wai huan 内忧外患 "Inner concerns give outer calamities", a saying which, if needed, could also be reversed: Wai you nei huan 外忧内患.

The eminent Chinese historian of the Former Han Dynasty, Ban Gu, summarized the traditional Chinese relation to the world in the following way: "The ancient rulers measured the Earth, established the lords' benefices, ranked the five zones, brought forth local tribute, and fixed the Inner and the Outer" (HS 94).

This lecture will summarize various strategies for ordering the Chinese world down through history, from being accommodative versus punitive, from being including versus excluding, treating others as equal, when necessary, as well as statecraft thinking, or jing shi 经世, "Engaging with the world", and its Buddhist challenge of chu shi 出世, "Withdrawing from the world".

In more recent time, the Manchu court and its successors tried various strategies in "responding" to colonial encroachments and domestic upheavals, culminating with the May Fourth Movement in 1919. This movement has become the target of renewed criticism in China today.

The decision by the CCP to initiate the policy of Gaige kaifang 改革开放, or "Reform and Opening Up" in 1979 was unprecedented, as it was the first time in modern history a more activist policy vis-à-vis the world at large was both initiated and controlled by China itself.

The lecture proposes that traditional Chinese thinking about its relation to the outer environment has predominantly been one of control, rather than of conquest. It remains to be seen if this legacy will be continued if the recent trends in Chinese thinking in the field of International Relations (IR), summarized as "Tianxia 天下" thinking, will inform official strategic decision-making.

Harald Bøckman (b. 1945), presently Senior Visiting Scholar at LSE, London, formerly Researcher at The Centre for Development and the Environment at the University of Oslo. Studies in Beijing 1976-77, Senior Fulbright scholar at Cornell University 1983-84. Secretary General of the European Association of Chinese Studies 1996-98. Translator into Norwegian of Classical and modern Chinese prose and poetry, like the Sunzi bingfa 孙子兵法 and works of Bei Dao 北岛, Gao Xingjian 高行健 and Yu Hua 余华.

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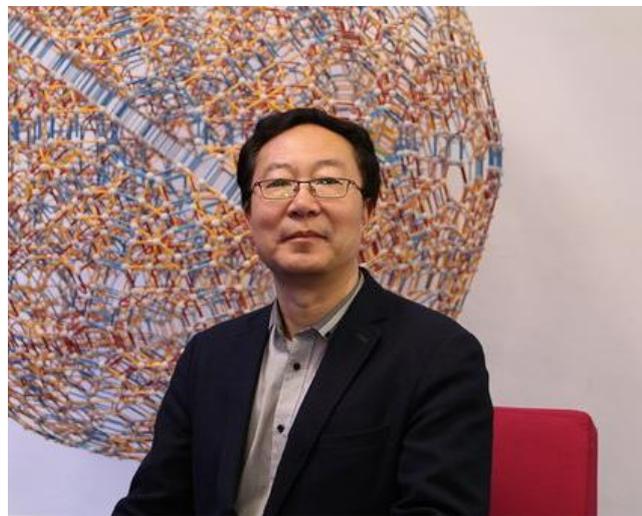


LI WEI

WHEN CHINESE MEETS GLOBAL/SASIAN: PARADOXES IN CHINA'S LANGUAGE POLICIES AND IDEOLOGIES PAST AND PRESENT

This talk critiques the language policies and ideologies in China regarding the protection of the Chinese language, especially the writing system, against perceived foreign invasion from ancient times, to May the Fourth Movement, to present-day China in the One-Belt-One-Road era. Particular attention is given to the tensions and conflicts in the different beliefs and attitudes and the paradoxes in the state policies. Grassroots responses to the challenges that globalisation presents to the Chinese writing system are discussed from the perspectives of Post-Multilingualism and Translanguaging. Implications for the promotion of Chinese as a global language and Chinese language education worldwide will be explored.

李巍(Li Wei) is Chair of Applied Linguistics and Director of the UCL Centre for Applied Linguistics, University College London (UCL), UK. He is Principal Editor of the *International Journal of Bilingual Education and Bilingualism* (SSCI, Taylor Francis) and *Applied Linguistics Review* (SSCI, De Gruyter), Co-Editor of *Global Chinese/全球华语* (De Gruyter) and *Chinese Language and Discourse* (ESCI, Benjamins), and editor of the Wiley-Blackwell Guides to Research Methods in Language and Linguistics series. He is Fellow of the Academy of Social Sciences (AcSS), UK.



JANE DUCKETT

INTERNATIONAL INFLUENCES ON SOCIAL POLICY IN CHINA

This lecture will explore the different ways that policy making in China has been explained: as a product of individual leaders preferences, factional in-fighting, rational problem-solving and bureaucratic bargaining. Taking the case of China's rural cooperative medical schemes, the lecture will argue that international influences have been neglected and undertheorized. It will argue for an understanding of (social) policy making in China that takes into account the influence of international organizations, ideas and policy networks – and it will propose a new model of policy making, 'network authoritarianism'.

Jane Duckett is Edward Caird Chair of Politics and Director of the Scottish Centre for China Research at the University of Glasgow. She is a Fellow of the British Academy (2016) and of the Royal Society of Edinburgh (2019). From 2014-2017 she was President of the British Association for Chinese Studies. Prof Duckett's books include: *The Entrepreneurial State in China* (1998), *The Open Economy and its Enemies* (2006, with Bill Miller), *China's Changing Welfare Mix: Local Perspectives* (2011 with Beatriz Carrillo), and *The Chinese State's Retreat from Health: Policy and the Politics of Retrenchment* (2011).



ABSTRACTS

ERLING AGØY

THE POLITICS OF HISTORICAL CLIMATE CHANGE: HOW PERCEPTIONS OF CLIMATE CHANGE REFLECTED POLITICAL THINKING IN 17TH CENTURY JIANGNAN

Today the notion that politics have much to say for how we think about climate change is familiar. However – knowing that past climate changes have had major impacts on history – was this also the case in earlier periods of climate change? My paper will examine how Chinese historical traditions of political thinking were reflected in conceptions of one of the major periods of natural climate change in recent history, as we can know from surviving sources.

I focus on the Jiangnan region in Eastern China – then the country’s major cultural and economic centre – in the cold period of the 17th century. This period saw not only a number of major climate events, but also China’s last dynastic change. Due to the important role of dynastic changes in Chinese historical political thinking, this makes the 17th century a particularly fit object for my study. Chinese political thinking when defined broadly includes also the religious and philosophical traditions which influenced thinking about the climate, such as so-called correlative thinking. For example, natural disasters were here often seen in relation to imminent political changes. Did this influence how climate events were interpreted at the time? I will argue that climate events were sometimes interpreted politically, and moreover that such political implications sometimes created bias in the surviving sources. This paper is related to my PhD project, where I research the historical impact of climate change in 17th century Jiangnan – including how it was perceived and which efforts local people took to mitigate it.

UFFE BERGETON

WORDS OF WAR: CHANGING CONCEPTUALIZATIONS OF ARMED CONFLICT IN PRE-QIN CHINA

The nature of warfare changed dramatically from the Western Zhōu (1045-771 BCE) to the Warring States period (481-221 BCE). Western Zhōu warfare was a form of sanctioned violence that legitimized the social standing of the hereditary nobility (Lewis 1990). The relatively small armies consisted of chariot-riding warrior-aristocrats accompanied by foot soldiers of lower ranks. In contrast, the systems of mass conscription of peasants established during the Warring States period could mobilize armies that “may have numbered in the hundreds of thousands” (Lewis 2007). As wars evolved into highly complicated strategic and logistic undertakings, military specialists emerged and military texts began to be composed (Yates 1988). The emerging group of professional military specialists needed a new vocabulary to articulate the new conceptualizations of warfare. Older terms such as wǔ 武 ‘courageous, warrior-like’ and róng 戎 ‘weapon; chariot; warrior-like’ began to be replaced with terms such as bīng 兵 ‘weapon; soldiers; military; war’ and zhàn 戰 ‘battle; war; military’ to refer to new concepts of war. In this paper I explore the extent to which changes in the pre-Qin vocabulary of warfare reflect changes in the concepts of ‘war/warfare’ that began with the incipient erosion of the system of hereditary-office holding in the late Western Zhōu and culminated during the Warring States period. I argue that specific words for a concept of war understood as ‘declared hostilities between states’ did not emerge before the middle of the first millennium BCE.

TOBIAS BIEDERMANN

GENDER AND NATIONALISM IN CONTEMPORARY CHINA: NATIONALIST SENTIMENT AMONG FEMALE UNIVERSITY STUDENTS IN SHANGHAI

This paper analyses nationalist sentiment among university students in contemporary China. It draws on 10 months of surveys and semi-structured interviews with students in Shanghai in 2016-17, to argue that female students in China generally express nationalist sentiment stronger and differently than male students. Research on Chinese nationalism often does not distinguish between different groups of people in China (e.g. Sinkkonen 2013, Zhao 2002), however, this study's findings show major variations in ways and effectiveness of both learning and expressing nationalist sentiment. For instance, female students in China are prouder of their national identity and are more likely to protest when their nation is bullied than male students.

In addition to demonstrating female students' greater nationalist sentiment overall, this paper also discusses potential causes as to why male and female students learn and express nationalist sentiment differently. This paper not only demonstrates important cleavages among male and female students in China, overlooked by other research, but also provides an important counterpart to common conceptions like "that a woman has no nation" (Nagel 1998:261).

In order to strengthen CCP legitimacy and to create and maintain a national identity, the Chinese state is continuously increasing its emphasis on teaching aiguo-zhuyi in state education. As nationalism can strongly influence domestic and international policy-making, engaging with contemporary China presupposes knowledge about what a Chinese national identity means. Since most university students today represent China's future middle class, women's views might become increasingly important when trying to understand China's national self-image in the 21st century.

Keywords: China, Nationalism, Gender, University Students

ÅSTA BIRKELAND

EARLY CHILDHOOD EDUCATION IN CHINA – CULTURAL HISTORICAL TRACES OF LOCAL SITUATEDNESS AND GLOBAL AWARENESS

Early Childhood Education was spreading as a global idea in the late 19th and early 20th century. This diffusion of the kindergarten idea has been a history of borrowing and a history of transformation with local adjustments to nation building. China has been no exception. Chinese early childhood education researchers emphasize that the history of the Chinese kindergarten reveal three distinct cultural influences, one from traditional Chinese culture and Confucian thinking, one from Marxism and former Soviet Union and one from (non-Marxism) western thinking. These cultural influences live side by side in early childhood education in China today and can be identified on policy level as well as in educational practices. Chen Heqin, influenced by the May 4th Movement and a student of John Dewey is considered to be the "father" of Chinese Early Childhood Education. He was on one hand warning towards blindfolded and uncritical borrowing of western ideals and on the other hand global unawareness. With his ideas of "Living Education" as a point of departure, this paper highlights how Chinese Early Childhood Education historically has struggled to balance global influences in ECE with adjusting to local cultures, traditions and conditions.

ELISABETH PERIOLI BJØRNSTØL

LEGAL EDUCATION FOR EQUALITY IN CHINA: NATIONAL POLICIES, DEVELOPMENTS, OPPORTUNITIES AND CHALLENGES FOR COOPERATION

The International Department at the Norwegian Centre for Human Rights (NCHR) has been engaged in supporting capacity building on legal education in China since 1997. Our focus has been on human rights law education, and one of the main areas where the NCHR has cooperated with Chinese universities and academic institutions has been within the field of equality and non-discrimination issues.

When the NCHR started cooperating with Chinese partners 20 years ago, legal human rights education was just emerging in China. Since then many Chinese universities have started offering courses within this field and more than 70 Chinese universities now offer human rights law courses.

This paper will look at how legal education related to human rights law, equality and non-discrimination issues has developed in China and the new emerging trends in the development in legal education in this field. The paper will discuss who the key actors are and how the NCHR cooperates with them on equality and non-discrimination issues. Although the NCHR has supported academic research and has organised seminars, trainings and workshops together with Chinese partners on these issues, there are still many opportunities for cooperation. At the same time, we need to handle some practical challenges in order to be more successful in the future.

JENNIFER BOND

“OUR RESPONSIBILITY”: MISSIONARY SCHOOL GIRLS AND THE MAY FOURTH MOVEMENT IN SHANGHAI, 1917-1929

May Fourth has been portrayed as a utopian moment in Chinese women’s history, characterised by an iconoclastic attack of Confucian patriarchy and women’s entry into public politics. However the 1920s was a difficult and paradoxical time to be a missionary educated woman in republican-era East China. Their education exhorted and empowered them to ‘uplift’ their uneducated female compatriots, however, upon leaving school they entered a society which offered women few avenues to put their education to use outside the traditional roles of homemaking. Missionary schoolgirls had to defend themselves within an increasingly nationalistic environment, characterised by anti-Christian hostility which labelled them as the brainwashed “pawns of foreigners,” and created an enduring image of their schools as inwards-looking “islands of extraterritoriality.” Through an examination of missionary schoolgirls’ writings in their school magazines (1917-1929) at two elite missionary schools in Shanghai: St. Mary’s and McTyeire, this paper explores how female pupils harnessed May Fourth ideas about educated women’s “responsibility” along with older notions of “duty” to family and state, to their Christian education to defend their schools and status as educated women during this turbulent period. By employing a complimentary gendered, Christian and patriotic rhetoric of “service,” “duty” and “self-sacrifice,” girls were able to widen their sphere of operation in society, much as their missionary educators had done. However, girls went further in their gender experiments by embracing traditionally ‘male’ roles and martial activities. They even envisioned a society where they, as educated Chinese Christian leaders, could teach something to their American counterparts.

SCOTT A.W. BROWN

UNDER EMBARGO: THIRTY YEARS (AND COUNTING) OF EU AND US ARMS EMBARGOES AGAINST CHINA

2019 marks the thirtieth anniversary of the Tiananmen crackdown. The sanctions imposed in response by the Western powers – particularly the Europeans and the US – were relatively short-lived, except for their respective arms embargoes which are the only measures adopted at that time to remain in place. This has long been a thorn in the side of the Chinese government, for both material and symbolic reasons. The European Union’s review of its embargo during 2004-5 prompted a public transatlantic

dispute, ending with no side – including China - getting what they wanted. In recent years, the embargo issue has lost salience in Western discourse on China, giving way to concerns over issues such as investment in critical national infrastructure.

In this paper, I examine the status of the arms embargoes over the past three decades, questioning their impact on China's military development and the symbolic importance from both the Western and Chinese perspectives. China's 2018 policy paper on the EU stated that the embargo should be lifted "at an early date", illustrating its continued relevance for China. I argue, contra recent analyses, that the removal of the EU's embargo remains a key policy objective for China in the framework of their putative strategic partnership, while the US embargo is not considered a viable target. I explore how the dynamics of EU-US-China relations in the contemporary international setting affect the prospects for the embargo's return to the European political agenda in the short- to mid-term.

RONG CAI

OUT OF CHINA: THE NEW BATTLEGROUND IN RECENT CHINESE BLOCKBUSTERS

As the negotiation for China to enter the WTO was taking place at the turn of the new century, Chinese filmmakers braced for the impact of foreign imports on the domestic market. The Chinese blockbuster was thought to be the antidote that would enable Chinese cinema to not only survive the flooding of Hollywood blockbusters at home but also to compete with the Hollywood on the world stage. Capitalizing on China's past and its cultural tradition, Chinese blockbusters of the 2000s met with varying success at home and abroad. Compared with the previous big budget films, the two recent Chinese blockbusters, *Wolf Warrior 2* (2017) and *The Wandering Earth* (2019), are unarguably winners. They set the box office records in China and garnered overwhelmingly positive reviews from Chinese movie goers. This paper analyzes the underpinnings of the imagination that situates China in its engagement with the world in *Wolf Warrior 2* and *The Wandering Earth* and dissects their thematic and cinematic appeals to the Chinese audience. It raises the questions that while foregrounding issues of global concerns and a triumphant China on the international stage wins the hearts of the Chinese audience, does it translate into world success? Furthermore, how do we define success of a national cinema in a globalized world? The paper argues that the "out of China" spectacles do not solve the question that Chinese cinema has faced for decades, namely, "Can the local attract the global?" or "Does going global entail the sacrifice of the local"?

JUAN CAO

TRANSFORMATION IN LEARNING AND TEACHING - REFLECTION ON THE CHINESE COURSES FOR OUTGOING STUDENTS TO CHINA

In a changing, globalizing world, more and more foreign students study in China. They confront many challenges, not only linguistic but also cultural. Visiting Bachelor of Arts students from the University of Applied Sciences Zwickau in Germany whose major is Chinese language and Business Administration must study one semester and eventually complete an internship in China. This paper analyzes students' needs and addresses problems and linguistic challenges German students face with in China. In addition to this, it seeks a way to achieve a transformation in teaching and learning linguistic preparation course for the outgoing students in China.

Transformation has perhaps already become one of the biggest buzz words in modern education, and we do observe a holistic transformation of the students after their return to Germany. The traditional Chinese courses cannot offer solutions to the problems the students must cope with in China. In consequence, the Chinese courses should undertake a complete revision from a textbook-centered learning to a goal-centered learning. The preparatory period in Germany could be regarded as the

preliminary stage of this holistic transformation. The real transformation takes place in China. However, these transformations are unpredictable. Besides, studies have shown that native speakers are less tolerant to foreign students with advanced language level. As a result, it would impede the transformation to go smoothly. After their return to Germany, the students should describe and reflect on their experiences while taking the Chinese course according to the Critical Educational Theory. Furthermore, they need to discuss current issues affecting China economically and socially.

This paper reflects on the Chinese course curricular before and after the students' sojourn in China. The teachers should diagnose the learning needs of the student, analyze the language challenges students cope with in China and try to illustrate how to deal with the challenges that may arise from the teacher, the learner and the learning content. The approaches suggested to analyze students' needs are questionnaires, discussion and observation. Based on the results, a new concept for a book catering to the needs of outgoing students should be discussed.

YI CHEN

THE SELF, REFRACTED: A NEW CONFUCIAN APPROACH TO RESPECT

I re-examine the Confucian concept of "respect" (敬). Respect as a premise of East Asian cultures has played an underappreciated role in one of the most turbulent historical upheavals, when in China the Confucian tradition was challenged by the allegedly "Western" values of "Science" and "Democracy" in the May 4th movement of 1919, and in the New Culture movement of the 1910s and 1920s.

In the wake of the May 4th Movement, from 1923-24, a nation-wide "science and metaphysics debate" involved leading intellectuals including Zhang Junmai (張君勱), Ding Wenjiang (丁文江), Hu Shi (胡適), Chen Duxiu (陳獨秀), and Wu Zhihui (吳稚暉), who argued for and against deriving truth or meaning of life from metaphysical assumption, or through (Western) empiricism. As the debate focused more on the foundation of truth in an abstract way, a genuine engagement with the deeper implications of what it means to be "human", in the Darwinian sense, and "humane" in the Confucian tradition is lacking.

PEIYU CHEN

THE CRISIS DISCOURSE IN THE ORIENT (1912-1949)

This paper aims to analyze the conceptual evolution and the crisis-discourse in the Orient in the period of the Republic of China. The concept of crisis mainly derived from the main debate on the culture of the East and the West during the May Fourth Movement: the crisis of the disappearance of Easternization by Westernization. Since the late nineteenth century, China suffered setbacks in all aspects of politics, economy, and society, and the inherent value system has gradually disintegrated. Chinese intellectuals attacked traditional culture, and Confucianism was seen as the source of China's misfortune. However, Confucius, who was attacked by the overall anti-traditional trend of thought during the May Fourth movement, through Liang Shuming's elaboration of Confucius's thoughts, and then a new Confucian movement emerged to overcome the crisis. On the other hand, the analysis of Liang Qichao's ideological transition after studying in Japan and traveling to Europe was devoted to introducing Western sociological theory and emphasizing liberalism in terms of meddling discourse, as well as practicing Spencer's sociological thinking in establishing an optimistic ideal New China. This unique direction lies mainly in the crisis of meaning in contemporary China. This article will analyze the positions taken by Chinese intellectuals in the face of the cultural crisis, how they are committed to the pursuit of meaning, how to retrieve the main spirit of the Orient, expand the oriental culture to the pattern of world culture, and turn the crisis into a turning point.

Keywords: Crisis-Discourse, Orient, German Conceptual History

ANDREEA CHIRITA

RETHINKING THE PAST TO ENGAGE WITH THE PRESENT: THE AESTHETICS OF HISTORY PRODUCTION IN CONTEMPORARY CHINESE DRAMATURGY

This paper investigates the aesthetic modes in which playwright Li Jing 李静 (b.1977) operates in her historical plays such as *The Great Master* 大先生(2014) and *Comedies from the State of Qin* 秦国的喜剧 (2017). I argue that Li Jing's parodic vision of history, pervasive throughout her plays, engages critically with the present Chinese social and political most ardent issues. In the context of limited artistic freedom that characterizes the present Chinese cultural landscape, Li Jing recalibrates China's past by giving life to historical characters like Lu Xun, Qin Shihuang or Han Feizi, the effect of which are strikingly modern stories. Through irony and dark humour, Li Jing exposes China's contemporary social evils, from hyperindividualism to moral hypocrisy and consumerism, and thereby debunks some of the country's most emblematic cultural narratives, ones that articulate the present nationalist discourse. In addition, the paper argues that Li's dramaturgical strategies, which ridicule China's past mythologies, are not primarily the result of historical contingencies; rather they constitute a continuation of China's Yuan drama tradition, one that would criticize the present by recounting stories from past dynasties. Moreover, Li Jing's aesthetic vision, along with her belief in the transformative power of theatre, function as 'nation saving' dramaturgical practices, which are very much in line with the ideological legacy of the 1919 May 4th Movement.

Key words: contemporary Chinese theatre, dramaturgy, Li Jing

JAN ERIK CHRISTENSEN

CULTURE, LANGUAGE AND SYMBOLS: CHALLENGES IN THE COMMUNICATION BETWEEN CHINESE AND NORWEGIAN BUSINESS PARTNERS

This paper discusses how the increasing amount of Norwegian companies are taking the Chinese market seriously because of the booming Chinese economy, seen in an increased collaboration between Norwegian and Chinese companies. The paper looks at how more Norwegian companies than before translate product information into Chinese, accept Chinese payment methods, use digital marketing in China or hire Chinese personnel. However, through a description of the situation in the last ten years, the paper goes on to discuss how the increased collaboration also raises issues in how Norwegian and Chinese business partners communicate with each other. The paper uses the lens of Edward T. Hall's theory of high-context and low-context culture in the discussion of the fundamental communication differences between the Norwegian and the Chinese culture. This paper wishes to shed a light on these communication differences, so that Norwegian and Chinese partners avoid unnecessary communication problems.

Keywords: Communication, high-context culture, low-context culture, Norway, China, economy

KRISTIN DALEN

RETURN OF THE LOCAL – SOCIAL COHESION AND TRUST 10 YEARS AFTER THE WENCHUAN EARTHQUAKE

The level of trust in local government has seen a remarkable increase over the last ten years in the earthquake affected areas in Sichuan. Lack of trust in the lowest levels of government has been a characteristic of political trust in the Chinese society since the beginning of systematic measures of trust in different levels of government around the turn of the century. High levels of trust in central government coupled with lower levels of trust in local governments has been used to argue that political trust in China has a hierarchical pattern and is substantially lower than what high levels of trust in central government indicates (Li 2016; Dickson et al 2017; Wu and Wilkers 2018; Zhou and Jin 2018). What can the remarkable increase in trust towards the local level government tell us about the development in both earthquake-affected areas and China in general. This paper aims to identify sources of increased local trust and further look into the theories of hierarchical political trust in China. The paper will use an extensive pool of data from several living condition surveys collected from the area over the time period from 2008, 2009, 2011 and 2018.

LIBO DING

ENGAGING THE WORLD THROUGH ITS SOCIAL MEDIA: THE CASE OF CHINA GLOBAL TELEVISION NETWORK

Through its six channels, three studios and social media, China Global Television Network (CGTN) broadcasts Chinese voices to the world in covering events and issues. Guided by Uses and Gratification Theory and Theory of Planned Behavior, this paper investigates CGTN's approaches and its impacts in engaging the world by analyzing its Weibo, WeChat, Twitter, Facebook, YouTube, and Instagram.

TRYM ALEKSANDER EITERJORD

TECHNOLOGICAL ZONES AND DETERRITORIALIZATION ON THE POLAR SILK ROAD

Decreasing ice-cover in the Arctic Ocean is leading to increased attention paid to the economic opportunities afforded by the lengthening navigational seasons. The entry into force of the International Code for Ships Operating in Polar Waters (the Polar Code) in 2017 anticipated this rise in Arctic shipping traffic. The growing regulation of shipping in the far north is posing new challenges and creating new opportunities to flag states such as China. With the newly announced 'Polar Silk Road', Chinese interests in the Arctic will all be affected by the developments of regional shipping. At the same time, the hardening of international law and the development of regional technical standards have the potential to serve as new avenues for China to pursue its Arctic interests, compensating for the country's geographical disadvantage. This article employs two concepts, technological zones and deterritorialization from Science and Technology Studies and International Law Studies respectively, to analyse the geopolitical valence of the Polar Code and the increasing regulation of Arctic shipping. It posits that the new regulations effectuate a transfer of regional authority from conventional geopolitical actors and towards technical standards and their affiliated institutions. Through examining the Chinese discourse surrounding the Polar Code and measures taken to winterise its shipping fleet, the article assesses what China stands to gain from this development and its significance for China's future role in Arctic governance.

PIA ESKELINEN

CHANGING SOCIETY AND THE ALL CHINA WOMEN FEDERATION

The All China Women Federation (ACWF) is the largest official women's organization in China. When founded, the Chinese communist government gave the ACWF a mandate of overseeing policies targeting at improving the conditions of women. Their main objective, originally, was to diminish the male superiority that kept women in subservient roles and had resulted in social system that was patriarchal, patrilocal and patrilinear in nature.

Interestingly, in 2016 President Xi stated that "Traditional family values have been engraved on the minds and melted into the blood of the Chinese people." He continued to call for "efforts to enhance virtue and civility in Chinese families and make them "an important foundation" for national development, progress and social harmony." By saying that, it seems that he is trying to re-introduce the feudal and Confucian traditions back into the Chinese society. Traditions, that suppress women and diminishes their equality, traditions the ACWF was first set up to resist and reduce.

The aim of this paper is on the one hand, to see what is the role of the ACWF in a present-day Chinese society and are President Xi's statements on "traditional family values" nullifying ACWF's groundwork. Interviews with the ACWF unveil alarming signs of rising inequality and suppression towards women. This paper uses social and sexual contract theories in establishing the analytical and conceptual framework for the research.

CEREN ERGENC AND YU SONG

"WE ARE ALL ZTE PEOPLE!" CHINA'S ONLINE PUBLIC OPINION BETWEEN COSMOPOLITANISM AND PATRIOTISM

The 'patriotic professionals' (Hoffman 2006, 2010), the well-educated urban youth of the Reform-era China, perceive criticizing the state publicly as unpatriotic unlike the 'loyal opposition' of the May Fourth era. Criticizing the state in a globalized world is even less acceptable as, in the modern history of China, its representation in the eyes of the Westerners has always been a nationalist concern (Riley 2007). How about criticizing a private company, though? The social media controversy over the US ban on ZTE in the summer of 2018 posed an interesting dilemma for the Chinese online public opinion: Who is the unpatriotic one, ZTE for its defaming China with its business misconduct, or those who criticize ZTE publicly? The bifurcation of public sphere between criticizing and endorsing ZTE deepened with the mixed signals coming from the state organs about politicization of the issue.

This study offers a discourse analysis and network analysis of two sources of opinions on the ZTE Scandal in summer 2018 in China: posts on Weibo, China's Twitter-like online platform and readers' comments on Global Times, an official media outlet that actively took sides on the ZTE issue. Changes in the online public opinion in these venues will be analyzed before and after the Global Times intervention into the discussion.

This study aims to contribute to the understanding of China's ambivalent engagement with the world by considering the attitudes of both state and societal actors and the relationship between them in a bifurcated online public sphere.

TRACEY FALLON

WHO REPRESENTS CHINA? MANDARIN TEXTBOOKS FOR FOREIGNERS AND MODEL PERSONHOOD

The Chinese State promotes its national image through varied channels with the aim to increase its "cultural soft power" and gain international influence. Debates on the Confucius Institutes and China's outward cultural influence situate Mandarin language education within China's external propaganda and public diplomacy efforts. This research differs from other studies by focusing on how China is

represented in Mandarin textbooks for non-Chinese. This article examines the representation of Chinese society over four decades of textbooks. It argues that each decade shows the temporally situated ideal personhood of official identity discourses. The preoccupation with class of the 1970s turns to concerns of the middle-class by the 2000s. Analysing “who” can represent China shows what cultural images and values are promoted overseas and how that has changed overtime from class heroes to the high “quality” middle-classes. Yet, the method of using model representatives remain unchanged and reproduces social hierarchies. Textbooks for foreign learners of Mandarin are part of a larger programme aiming at promoting Chinese cultural influence but that image work remains interconnected with state-led cultural politics of China.

YINGCHUN FAN

HOW TO GET REDEMPTION FROM HISTORY AND REALITY IN CONTEMPORARY CHINA? —WITH TWO CHINESE WRITERS BORN IN THE 1970S AS CENTER

With the objective reality of globalization, the world has witnessed the development of China's modernity. Seeing its rapid development and achievements, the problems it faces cannot be ignored. As an increasingly important member of the international community, China's attitudes to face its history and reality have become the focus of the world. Literature has always been closely related to society, politics, and economy, how writers deal with the problems of universal concern through literary writing represents how members of this society view their past and present, and to some extent, indicates the direction of the future. The biggest confusions faced by contemporary China and Chinese people are undoubtedly how to face the social history in the early days of the PRC, how to comfort the generations affected by historical trauma, and how to make people who are ravaged and hurt by reality in the process of modernity get redemption both materially and spiritually. It is in this sense that literature acts as a spiritual pioneer. The thesis is based on two authors Lu Min and Xu Zechen who were both born in the 1970s. With reference to Fredric Jameson's expression of literary interpretation, I focused on the close reading of the writers' works in addition to the research of their life backgrounds and writing conceptions, trying to discuss how writers confused by history and memory and face harsher realities explore the path of redemption for both of themselves and others. The research of Lu Min focuses on her description of secular life and the use of fables, while Xu Zechen's research focuses on his imagination of the literary Utopia, exploring his concern for good and evil, his expectation and unremitting efforts to finally reach a good vision. The paper finally hopes to observe the spiritual outlook of contemporary China and its future that can be seen through the search for redemption in literature.

MENG FEI

HU MERCHANTS, MONKS, AND MAIDS: LITERARY REPRESENTATIONS OF THE HU PEOPLES AND THE CHINESE PERCEPTION OF THE EXOTIC IN THE TANG DYNASTY

The Hu Merchants, Hu Monks, and Hu Maids are three types of Hu peoples — a generic term for non-Han Chinese ethnic groups mainly from Central Asia — that often appeared in the literature works of the Tang Dynasty. As distinct social groups, each of them had their own unique characteristics and features. To a large extent, the Chinese perception of the exotic in the Tang Dynasty was based on the public impression of the Hu peoples. By analyzing how the Hu peoples were represented in Tang literature with the help of other transmitted texts and historical artefacts, the study tries to identify the universality and individuality of various representations of the Hu and piece together the Tang's perception of the foreign cultures. As vivid embodiments and agents of cultural exchange, the foreign looking Hu peoples dressed in fantastic costumes from the Western Regions brought with them rare objects, extraordinary skills, and fancy makeup when they travelled to the Tang empire. The study

found that all these had made a rather remarkable impact on the cultural psychology, secular ideas and aesthetics of the Tang Dynasty, and helped created a unique social phenomenon and cultural landscape while providing fresh material and inspiration for literary creations in the Tang Dynasty.

ANTONIO FIORI AND ALESSANDRO ALBANA

THE NEW GREAT GAME FOR AFRICA: CHINA-JAPAN RIVALRY

Africa is rapidly becoming a new economic battleground in the competition between China and Japan. The PRC has heavily invested in the continent and is considered an intimate friend by many local governments. The PRC's approach implies the development of close economic relations based on a 'win-win' strategy, non-interference in each other's domestic affairs, untied development assistance and debt cancellation. Japan's interest in Africa is relatively recent and has developed in the framework of the Tokyo International Conference on African Development (TICAD). Against this backdrop, Prime Minister Shinzo Abe announced USD 30 billion in state and private investments and committed to support Africa's quest to obtain a permanent seat at the UN Security Council by 2023. Beijing's reaction to Abe's words was harsh as they were thought to reflect Japan's willingness to drive a wedge between China and Africa.

The proposed paper aims at analysing the rivalry between Beijing and Tokyo in the African continent, spurred by China's global growing power and by Japan's necessity to revitalize its economy. One of the knots this article will try to unravel is whether this confrontation may develop into an "open conflict" between two major Asian powers in Africa, or whether some forms of cooperation could be feasible. In this regard, special attention will be given to the repercussions of China-Japan's rivalry on African societies. Central to this analysis will be the role of "soft power", which is another important resource at Beijing's disposal that Japan has not been able to match yet.

HEDDA FLATØ

POLLUTED PERSPECTIVES: BAD AIR, ECONOMIC WELL-BEING AND TRUST IN CHINA'S GOVERNMENTS

Public trust in government is an essential dimension of popular political support and legitimacy. Existing studies indicate that air pollution probably affects trust in local government in China, but we know little about whether linkages between air pollution and trust varies between social groups. This paper addresses this gap by investigating whether air pollution and economic situation are associated with Chinese citizens' trust in local and central government. The research is based on high-quality, nationwide survey data collected shortly after the Chinese government's declaration of a "war against pollution" in 2014. Did the combination of perceived bad local air and economic well-being reduce the probability that an individual would express trust in local and central government? Results indicate that perceived bad air quality mattered more to trust for the middle group who said their economic situation was "manageable", compared with people whose economic situation was either comfortable or difficult. Even in China, gaining the public's trust is desirable as a less costly and more stable alternative to coercion. Thus, the question of whether and for which population groups air pollution affects trust in government is important for assessing possible political consequences of China's air pollution crisis.

ELISABETH FORSTER

THE BUZZWORD "NEW CULTURE MOVEMENT"

China's New Culture Movement has been constructed into a starting point for the country's modernisation in the 1910/20s, and it has been claimed that it was driven by visionary New Culture intellectuals like Hu Shi or Chen Duxiu. Drawing upon famous journals like *New Youth* (Xin qingnian) or *New Tide* (Xinchao), as well as local magazines, newspapers, letters and conference minutes, I argue that the New Culture Movement was not a "movement." Instead it was a buzzword invented by local intellectuals after the May Fourth demonstrations of 1919. They then grafted this buzzword onto their own, long-standing intellectual agendas, with the intention to sell them more successfully. Local intellectuals did declare figures like Hu Shi or Chen Duxiu to be the "centre" of the New Culture Movement. However, they did so to borrow these people's prestige. This explanation does not only break through a discourse that has constructed the New Culture Movement into a watershed moment in Chinese history. It also explains why it has proven so difficult to define it and boil it down to a coherent, overarching agenda.

FREDRIK FÄLLMAN

"BEST TRADITIONS"? THE DEVELOPMENT OF A PHRASE AND ITS SIGNIFICANCE IN CHINESE OFFICIAL LANGUAGE

The phrase "best traditions" 优良传统 has been increasingly prevalent in Chinese political language in the last few decades, often pointing to the "best traditions" of the Communist Party of China (CPC), but increasingly also to "traditional Chinese" values.

I will make a preliminary investigation of the origin of this phrase, its current and historical usage, and what different meanings may be applied to it depending on context. The phrase often relates to the CPC, as do other ideologically coloured phrases, but "best traditions" is now increasingly appearing also in religious and ethnic contexts. Such phrases are part of the political rhetoric of the PRC, but this particular phrase is neutral as such, and can be an example of the "corruption of language" that author Murong Xuecun (*New York Times* 2015) has been discussing. Perry Link alludes to similar phenomena with the expression "officialese" in his *An anatomy of Chinese* (2013). Neutral phrases become politically loaded and therefore part of a growing subsection of modern Chinese language that lose normal meaning and function, being "corrupted" and avoided in non-political speech. I will investigate the phrase as such from a perspective of language and rhetoric, but also its social role and function with examples from ethnic and religious contexts from 1949 and onwards.

FEDERICA GAMBERINI

THE FEELING OF THE POSSIBLE: SUBJECTIVITY AND MULTIMODALITY IN CONTEMPORARY CHINESE YOUTH NARRATIVE

The broad range of modes of communication introduced in China in the past twenty years has encouraged Chinese young generations to explore new modes to express their individualities and identities. Looking at soap operas and TV shows from the West and nearby Japan and Korea and through their profiles on WeChat or on their blogs, post-1980s generations can model their selfnarratives around Western lifestyle, or around any other topics relevant for their generation. This fact also affects literature where we witness the emergence of a *balinghou* youth narrative focused on expressing this longing for a possibility to explore youth subjectivities outside the one prescribed by their societies. Interlacing words and images as part of its narrative strategies, *balinghou* young adult fiction realizes in an imaginary world the young generations' (unfulfilled) desire to escape the pressure of their role as the bearers of China's future, bringing them closer to their Western counterparts. Following Gunther Kress's socio-semiotic approach to multimodality, this presentation investigates into the relationship between new modes of communication and *balinghou* young adult fiction in the

market age, in order to understand how balinghou writers have re-designed the representation of youth in Chinese fiction. Through examples from balinghou travel narrative and high school love stories, this presentation analyses how youth subjectivity is informed by a certain feeling of the possible: as a result, youth in literature is no longer a tool for political and social change, but it becomes representative of an idyllic youth embedded within the possibilities advocated by the dream of an opened-up China.

PETER GRIES

WILL CHINA ‘FORCEFULLY REUNIFY’ TAIWAN? WISHFUL THINKING IN BEIJING, TAIPEI, AND DC COULD SPELL WAR IN 2019

“We do not forsake the use of force,” Chinese president Xi Jinping warned on January 2, 2019. “China must be, and will be reunified.” While Xi also spoke of the “peaceful reunification” of Taiwan, the tone and context of his speech suggested a final warning shot. Seen as a double “window of opportunity,” 2019 is shaping up to be a dangerous year in the Taiwan Strait. Wishful thinking in Beijing, Taipei, and Washington is increasing the odds of miscalculation. Xi and many Chinese nationalists desperately desire reunification, and appear to have convinced themselves that it can be accomplished by force. Trump’s isolationist “America First” rhetoric and volatile China policies have only encouraged such reckless thoughts. And many Taiwanese suffer from learned helplessness, remaining passive in the face of a threat they cannot control.

A “forceful reunification” of Taiwan could well happen before 2020, when some Chinese fear that presidential elections in Taiwan and the US could close Beijing’s window of opportunity for forceful reunification. Should a weakened DPP lose the presidency in 2020, the “Taiwan independence” pretext for forceful reunification would disappear. And the 2020 US presidential election looms: many Chinese view Trump as a businessman and isolationist willing to bargain Taiwan away, so advocate military action now while he remains in power. All sides need to awaken to the dangers of backing into a conflict that few desire.

DRAGANA GRULOVIC

MOVING OUT OF POVERTY – A STUDY GOVERNMENT DESIGNATED POOR AND NON-POOR COUNTIES IN SICHUAN EARTHQUAKE AFFECTED AREAS

Poverty eradication is high on the global sustainable development agenda, as it calls all nations, regardless of developmental status, to put in efforts to eradicate global poverty. China has put poverty alleviation at the top of the country’s agenda, aiming to eradicate all poverty by the year 2020. Targeted poverty reduction is one of the strategies to achieve this goal. Sichuan province is one of the poorest provinces in China, and it was hit by a devastating earthquake in 2008. This paper examines poverty in the Sichuan earthquake stricken area ten years after the disaster. It is commonly known that natural disasters affect poor communities disproportionately, and prolongs poor people’s recovery process. In 2012, China made a list of all government designated poor counties, and counties eligible for targeted poverty alleviation. In 2018, Sichuan removed eight counties from this official list. Based on a survey on living conditions in the earthquake affected area ten years after the disaster, this paper looks at the characteristics of some of these no longer poor counties as compared to the ones who still are, and the ones who never were. I start by looking at the criteria to make it on the list, and the criteria to be taken off. Then I compare characteristics of the counties, such as gender and ethnic composition, industries which people engage in, migration etc.

PEIYI HAN

THE DEVELOPMENT OF CHINESE CULTURAL VALUES REFLECTED IN TODAY'S OUTBOUND CHINESE TOURISTS

Nowadays, with the rapid economic growth in China, Chinese cultural values are changing. More and more, modern cultural values and Western values can be identified alongside Chinese traditional cultural values based on Confucianism. This applies not only to Chinese people's way of living, but it is also relevant when it comes to how Chinese people act and reflect when they travel abroad. One way the negotiation of traditional values versus modern values comes out is in Chinese people's choices of, and thoughts around, the souvenirs they purchase while traveling abroad. In light of this, the major aim of this paper is to explore and understand how Chinese cultural values play a role in Chinese tourists' souvenir shopping.

A qualitative method was employed to explore Chinese tourists' attitudes and opinions. After they had finished their trips to Norway, semi-structured interviews were conducted with eight Chinese tourists who were residents of Mainland China, Hong Kong and Taiwan.

This paper demonstrated how traditional Chinese cultural values still have a dominant status in people's social life in China. Yet these values can exist alongside modern and Western cultural values, which have gradually been absorbed into Chinese people's culture. Specifically, the analysis shows that by presenting souvenirs as gifts to establish and maintain relationships, Chinese people still cherish family values in traditional ways. Moreover, Chinese people are still trying to enhance and improve their social class by purchasing souvenirs, but they value the actual functions of the souvenirs rather than pay for the brand image.

KEYWORDS: Chinese cultural values, outbound Chinese tourist, souvenir shopping

DAVID HAZARD

TRADITIONAL TRANSNATIONALISM: FIST OF LEGEND AND THE HONOR ETHIC

The philosopher Charles Taylor argues that three general axes inform our moral thinking: respect for life, our vision for what is the good life, and dignity (the respect we command from others). Dignity held greater prominence in premodern cultures, especially in societies with a strong warrior-honor ethic. Modern concepts of identity and moral thinking favors the first two axes. This paper, however, will show that dignity can still act a powerful moral force for transnational identities.

Take the case of the 1994 Hong Kong film *Fist of Legend*, as a martial arts film, it draws upon the history and traditions of martial arts fiction and the world of jianghu. Jianghu describes the spaces that bold gallants roam and the communities and relationships that they build. Set in 1920s Shanghai and Japan, when tensions between the two countries were mounting, the film portrays how the protagonist Chen Zhen receives help from Japanese members of jianghu. I argue that these Japanese gallants operate under the moral framework of dignity, which is crucial to jianghu identity; and are not guided by a modern cosmopolitan identity. However, Chen Zhen is drawn in by nationalism, and is caught between a modern ethic that privileges fellow nationals and traditional jianghu ethics. I conclude that Zhen's favoring of national identity over jianghu identity is symptomatic of modern national sovereignty's drive to squelch alternative sovereignties and identities.

DAVID G. HEBERT

MUSICIANS' REFLECTIONS ON THE TEACHING OF CHINESE TRADITIONAL INSTRUMENTS FOR PROMINENT CONSERVATORIES IN EUROPE AND CHINA

Hu Shih, a renowned philosopher who was associated with the May 4 Movement during his youth, observed that “Life and human society are the chief concern of Confucianism and, through it, the chief concern of the Chinese people.” One century later, an unprecedentedly large network of Chinese schools known as Confucius Institutes (CIs) exists in over 100 countries worldwide, where they offer lessons in not only language, but also Chinese arts and cultural traditions, thereby providing intercultural insights into “life and human society”. It is no secret that China’s remarkable growth across recent decades sometimes intimidates other nations, and even the contributions of CIs toward broadening international appreciation for Chinese cultural heritage has sometimes been misunderstood. Previous studies appear to have not yet addressed an important question: How does music fit into CI activities, and what might be its role in the future? As a Visiting Scholar at Central Conservatory in Beijing, I researched musicians who—through the support of Hanban—taught Chinese instruments for prominent music conservatories in both China and Northern Europe. In this presentation, I will address how European and Chinese students tend to study Chinese arts for different reasons, and how Chinese music teachers who experience working for CIs report deep personal growth—with reflective insights into both teaching and their artistic practice—upon returning to China. In closing, I will note that another of Hu Shih’s writings contains the phrase “You cannot write my poems; Just as I cannot dream your dreams.” Indeed, as directors from Copenhagen and Bergen will confirm, CIs aim to inspire rather than force a particular view of arts onto students, and in this panel we will suggest that with sensitive management they can offer unique opportunities for mutually-beneficial intercultural exchange.

CONSTANTIN HOLZER AND MATTHIAS HACKLER

‘RULE-BASED TRANSFORMER’ VS. ‘STRATEGIC MODERNIZER’: THE ROLE OF IDENTITY NARRATIVES IN CHINA AND THE EU’S ECONOMIC DIPLOMACY

The PRC and the EU are two of the world’s largest economic superpowers, with their mutual relationship and the balance of power between them having a profound impact on regional and global economic prosperity. In recent years, China has become increasingly assertive in the global arena, with initiatives such as OBOR, CM2025, and the founding of the AIIB promising a new age of Chinese global economic dominance. These initiatives are not only highly relevant for China-EU relations, but do also shape relations between EU member states, especially between Western Europe with its Eastern and South-east European neighbors, but also between the EU and third countries, particularly on the African continent.

This article presents a comparative inquiry into how identity narratives in China and the EU are at the core of explaining strategic differences in economic diplomacy, both towards one another as well as towards third countries. The different models we have assigned to the EU and China respectively are the ‘rule-based transformer’ vs. the ‘strategic modernizer’. We argue that scope and limits of both China’s and the EU’s economic ambition and priorities can be understood from the identity narratives that are underpinning their different systems.

We will explore under which conditions ‘reciprocity’ and a ‘win-win cooperation’ in China-EU relations are possible under these different systems, and whether diverging identity narratives necessarily will set the EU and China on a path of estrangement and disengagement.

AIHUA HU AND MINYI LI

INTERNATIONAL CONTINUOUS PROFESSIONAL DEVELOPMENT OF KINDERGARTEN PRINCIPALS AND GOVERNMENT OFFICIALS WITHIN ECE: A COLLABORATION BETWEEN CHINA AND NORWAY IN ESD

This empirical research aims to explore professional development of participating kindergarten principals and government officials in an international continuous professional development (CPD) program and introduce a model for international CPD for leaders within ECE in education for sustainable development (ESD). Data are drawn from program documents, training materials, participants' reflective PowerPoint presentations, reflective journals and interviews conducted with them. Thematic analysis and comparative analysis are utilized to analyze the collected data. The finding indicates that this CPD experience has both confirmed some of their beliefs and practices of ECE and challenged some of their beliefs and practices. More important, the program has facilitated their constant professional reflections. The finding indicates that all the participants think that this international CPD is more productive than many of the CPD they have participated.

ZHANG HUAFENG

NEW LABOR MARKET TRANSFORMATION IN WESTERN CHINA, A CASE STUDY IN WENCHUAN EARTHQUAKE AFFECTED AREA

Based on data from four surveys Fafo and CASTED jointly conducted (2008, 2009, 2011, and 2018) in earthquake-affected areas in Sichuan province, China. The paper will analyze the job market transformation in the earthquake-affected areas in the past decade. Wenchuan Earthquake was one of the most devastating earthquake disasters in the world. Various factors will affect the household recovery from disaster, among them employment and job transformation during recovery in the disaster area is one of the key factors. Fafo's recent report based on 2018 survey data shows that labor force participation has dramatically decreased in the earthquake area during the past ten years. It seems to show different trend of labor force participation among men and women in rural and urban areas after the disaster. Our previous study also showed that disaster reconstruction has apparently accelerated the urbanization process in the area. Truly, special locality of the disaster area, impact of disaster and reconstruction, and socioeconomic development in West China are intertwined during past ten years. This paper attempts to discuss the transformation and current challenges of the labor market in the disaster area during 10 years after the crisis, as part of a larger picture of rapid labor market transformation in West China. The special location of the area as relatively less developed rural western area and its unique experience with a devastating disaster a decade ago in a rapidly transforming Chinese society made it a place of special value of research on the interaction of labor market to various social factors.

GOH HOCK HUAN

ENGAGING CHINA THROUGH EDUCATION: A SINGAPORE APPROACH

Since the "opening and reform" of China four decades ago, Singapore has assumed an active role in China's interaction with the globalizing world, in major areas such as economy and culture. While the theme of this conference aims to reveal China's ambiguous relations with the outside world from China's perspectives, this paper takes an opposite perspective on how Singapore nurtures China knowers in its education system to ensure its continuous collaboration with China. Specifically, this paper introduces two education programmes in the Singapore education system which emphasize the understanding of issues in China, namely the Bicultural Studies Programme (BSP) and the China Studies in Chinese/English Programme (CSC or CSE). In these programmes, students are provided opportunities to immerse in different parts of China and research on issues related to China's policy, society and education. The analysis will be based on the research topics covered by students in their research papers. Based on preliminary analysis on these students' works, students of these programmes show greater preference over topics of internal affairs in China (such as China-Taiwan relationship, anti-

corruption, crisis management etc.) Apart from internal affairs, Singaporean students also showed interest on china's international relation with United States of America and Japan.

SHAN HUANG

PROTEST OR SUPPORT? WHEN STATE-OWNED ENTERPRISE WORKERS FACE REFORMS

This paper is part of my research on the Chinese State-owned Enterprise (SOE) workers in the late reform era (from early 1990s till now). This paper explores the changes of SOE workers by comparing the pre-reform era and after reform era in China. This research holds the hypothesis that SOE workers who were in power before the economic reform are now in a more disadvantaged and less privileged position. The fieldwork study shows that SOE workers lost their economic and social capital, while due to the state sector system, they still are granted political capital. This research takes qualitative research method, taking individuals as the analytical unit and taking interviews and dissecting people's life stories in a case studied enterprise in China. In this paper, it presented workers changed attitudes towards the enterprise. While the workers' protests happened due to the lost of privileges, the persistent support to the current government is an essential for them to obtain the existing benefits. This paper is an essential part to illustrate SOE workers as a segment group of the Chinese working class who change their attitudes toward the enterprise due to the economic and social capital lost.

WANG HUI

THE CHANGES OF LINGUISTIC LANDSCAPE OF YINCHUAN CITY UNDER THE BELT AND ROAD INITIATIVE: A LANGUAGE MANAGEMENT PERSPECTIVE

The linguistic landscape has taken great changes in Yinchuan, the Capital city of Ningxia Hui Autonomous Region, located in the northwest of China, since the proposal of the Belt and Road Initiative (BRI) in 2013. The greatest change is that Arabic language has been widely used in the public space. Based on the 7,000 digital pictures of the linguistic landscape taken in the old city of Yinchuan, this paper discusses the languages used in the road signs and explores the reasons why Arabic language is selected to be mostly used in the public space from the perspective of language management, a framework proposed by Bernard Spolsky (2009). It's found that 1) the language policy of the local government in the context of The Belt and Road Initiative has had an enormous influence on the changes of the language practice in Yinchuan, 2) the historical communication between the local Hui people and the people in the Middle East along the Ancient Silk Road has been an important factor in making language choice, and 3) the language ideology of the language policy makers and the local Hui people facilitate the rising status of Arabic language.

TOMAS LARSEN HØISÆTER

ONE BELT OR MANY ROADS? – CHINESE NONE-STATE ACTORS ON THE SILK ROADS IN THIRD AND FOURTH CENTURY

In 2013 China launched the One Belt, One Road (一帶一路) initiative, a large scale strategic program aimed at improving economic and diplomatic relations and cooperation with countries throughout Asia and Europe. The initiative, both in name and imaginary, drew upon the so called Silk Roads phenomenon, the network of trade routes thought to have connected China with regions and states to its west since the time of the Han Dynasty. And much like the Belt and Road initiative, the Silk Road is often presented as a primarily state driven project, with its roots in imperial policy and coinciding with the heydays of Chinese imperial dynasties.

This narrative, which draws primarily on Chinese historical sources such as the Hanshu (漢書) or Tangshu (唐書), has in recent years been criticised by some Silk Road scholars. This paper too seeks to challenge and nuance this “imperial” narrative by looking at two collections of sources found in Xinjiang and Gansu. The first collection were found in what was historically the kingdom of Shanshan, at sites such as Niya and Lop, while the second were discovered in the so-called “Han Limes” near Dunhuang. Both collections date from the 3rd and the 4th centuries CE, a period of disunity and weak states in Chinese history following the fall of the Han dynasty. Based on these sources this paper will seek to discuss the role of Chinese non-state actors in Chinese interaction with the wider world and the Silk Road network.

MARIANNE LØKKE JAKOBSEN

PUBLIC DIPLOMACY AND ARTISTIC COOPERATION IN BRIDGING TWO CONTINENTS

Copenhagen’s Music Confucius Institute (MCI) is a Confucius Institute, but one that is specialized in the field of music. Through MCI, we are given the task to create a better understanding of China through the Chinese culture, specifically Chinese music. The MCI benefits from a close collaboration between East and West, and as I will demonstrate, the forms of intercultural understanding we develop may be observed from a social constructivist perspective. The work environment for all kinds of activities benefits from such a perspective, in which we acknowledge the fact that all individuals act according to their own cultural habits, personal values and educational background.

MCI activities are mainly created by musicians from the Central Conservatory in Beijing and the Royal Danish Academy of Music in Copenhagen. These two music academies deal with talent development, particularly among young high-level musicians – selected based on musical talent. At the MCI, we believe that the only way to reach the best results is through what we call true and transparent collaboration. This is the basic condition to achieve something together, which applies to not only China and EU, but also any other continents meeting and collaborating. We cannot create a high profile artistic product without building trustful and mutual interest between the artists and the institutions working together. The professors must understand the MCI activities and see the potential in the activities, for otherwise they will not let the students join in. Confucius Institutes are used to media attention related to soft power issues, human rights, Chinese control etc. The mission of MCI is to show the power of culture as a tool to create mutual understanding between cultures. Music alone, with no words, can affect people positively. We talk and introduce the Chinese music culture, but always adjusted to the context and with no intention other than bringing new awareness and inspiration and joy. This we will continue to prove and document through our activities.

AMAT JENG

SINO-GAMBIA RELATIONS: A CASE STUDY OF CHINA’S FOREIGN POLICY ENGAGEMENT

Current analysts of China’s engagement with Africa are divided: There are the Sino-optimists who see the engagement as an economic opportunity for Africa; the Sino-pessimists on the other hand look at China’s vulnerability and dependence, and therefore frame the relationship as ‘exploitation’ and ‘recolonization’ of Africa; and finally, there are the Sino-pragmatists, who would want to let the engagement speak for itself. This is a descriptive single-case study aimed at understanding some of China’s foreign policy ambitions through its re-engagement with The Gambia. The study primarily uses academic literature and complements this with official documents, news articles, and semi-structured e-mail interviews.

Using neoclassical realism and rational choice as theories for analysing foreign policy, this paper seeks to understand why The Gambia, despite being resource-poor and small gruel for China, is important

for Beijing. What can Sino-Gambia re-engagement tell us about Beijing's foreign policy ambitions? After two decades of neopatrimonialism and state repression in The Gambia, is the re-engagement with a developmental or cohesive-capitalist state like China affecting the former's democratisation efforts? This paper has found that the re-engagement is largely motivated by the need to counter Taiwan and to shape global politics in such a way that reflects Beijing's presence and influence on it. Despite concerns about human rights and the fact that the re-engagement is murky, there is no empirical evidence which suggests that the relations is directly undermining Gambia's political transition.

Key words: China, Gambia, foreign, rational choice, neoclassical, extraversion, Taiwan.

XIN JIANG

ENGAGING THE WORLD THROUGH SOFT POWER: COMPARING TRADITIONAL MEDIA AND SOCIAL MEDIA

China has been engaging the world through its soft power for more than four decades. Earlier studies have shown that both traditional and new media have been playing an important role in China's such efforts. Few studies, however, have compared the effects of those media perceived by those media overseas users. To fill this gap, this paper used Joseph Nye's theory of soft power as its theoretical framework and in-depth interviews and participant observations as its main research methods to investigate how China's soft power was perceived among Chinese immigrants in Canada, their perceptions of CGTN as a soft power tool, and their perception of the extent social media effectively influenced the promotion of China's soft power.

ANNI KAJANUS

RAISING CHILDREN FOR THE 21ST CENTURY – CHANGING METHODS AND MORALITIES IN CHINESE EDUCATION

Elite schools in China aim to educate citizens fit for the 21st Century – competitive, competent and creative people with good cooperative skills and an international outlook. The adaptation of new progressive pedagogies that are used in combination with more traditional modes of discipline and learning, vary across institutions. Being in a competition of some kind has come to form a backdrop for everyday moral experiences and aspirations in China. The education system with its exam-based meritocracy and high disparity between institutions and regions epitomizes this spirit, and the growing inequalities behind it. Children work under high pressure to compete for access to the best educational tracks, which, it is hoped, will lead to socioeconomic mobility and secure future. At the same time, imported Euro-American pedagogies that emphasize free expression, self-discovery, creativity and deep learning, have been adapted to varying degrees. Finally, there is an increased emphasis on cooperative skills, sharing and helping others. The explicit teaching of these skills is part of the effort to resolve the "moral panic" of raising generations of selfish, pampered and egotistic singletons that has preoccupied parents and educators since the launching of the one child policy. This paper combines long-term ethnographic fieldwork and experimental methods to explore patterns of competition and morality that children develop in two primary schools, an elite urban school and a semi-rural working-class school in Nanjing.

JYRKI KALLIO

NEW CONFUCIAN INTERNATIONAL RELATIONS: WHY DOES IT MATTER (AND WHAT)?

Chinese IR scholars, most prominently Qin Yaqing, have jumped on the bandwagon of what E. Kawalski calls “a relational turn in IR”, sometimes even pulling the wagon themselves. Their claim is that the Chinese worldview is different from the Western mainstream IR which stresses actors as units of analysis, and individual rationality. Instead, the Chinese relational worldview is allegedly based on Confucianism, and here these scholars potentially find a common ground with mainland New Confucians, a populist and xenophobic movement which is apparently currently basking in Xi Jinping’s favor, albeit without his explicit support.

This paper discusses the ways in which Mainland New Confucians and the Communist Party of China (CPC) try to make use of each other, and how the dynamics of their unholy marriage seemingly play out. The message of this paper is simply. Even the IR scholars need to know more about this. It is not just a question of some domestic debates on abstract ideologies, but has direct relevance in the way in which China’s top leadership wants to perceive the world. If the Chinese IR scholars get in bed with the Mainland New Confucians in large numbers, the outlook for China and its role in the world gets very bleak.

MARIUS KORSNES

GREEN ENERGY TRANSITION IN CHINA: COMPARING THE WIND AND SOLAR ENERGY INDUSTRIES

The past 15 years there has been an explosion of renewable energy installations globally, and this development has been accelerated and led by China. China is today the country with the most installed bio power, wind power, hydro power and solar PV (REN21 2018), and China is also world-leading in manufacturing these technologies. In particular wind and solar has had an almost exponential growth. How has this development been made possible in China? Moreover, beyond formal policies and numbers, how are government decisions translated into action? Even in an authoritarian country, such a large scale directed effort does not happen automatically. This presentation goes into detail to convey how China has mobilised the development of its wind and solar industries, and what the benefits and disadvantages with such a development have been to energy production, innovation and governance. The wind and solar industries are seen together in order to better understand the ways in which innovation and technological learning happen and can be understood in China. Taking a broad view on innovation, i.e. incorporating interactive learning and circulation of knowledge, experiences and expectations, I show how the wind and solar industries are part of complex transactions and negotiations of power, pride and culture that transcend the technologies. This sheds new light on the overall strategic development of China’s renewable energy industry development, the flexible governance methods employed, and the internal struggles that Chinese local and central policymakers, industry, state-owned enterprises and academia have faced.

VLADISLAV V. KRUGLOV

ONTOLOGICAL CENTRIC CATEGORIES OF CHINESE PHILOSOPHY IN THE “BOOK OF CHANGES” AND IN THE “GREAT COMMENTARY”: PROBLEMS OF CLASSIFICATION

In the article the author raises the problem of classification of nuclear centric categories of Chinese philosophy in the main philosophical work of Chinese civilization "Book of Changes" and in the "Great Commentary". On the basis of the author's mathematical analysis of the frequency of use of all 28 of the ontological categories in the "Book of Changes" and in the "Great Commentary", a completely new classification model of Chinese philosophy concepts was developed. The author analyzes the etymology of all 28 terms, explores the graphic characteristics of the elements, draws parallels to the use of these terms in other philosophical works.

Key words and phrases: Chinese philosophy, "Book of Changes", "Great Commentary".

YUKTESHWAR KUMAR

ENGAGEMENT OF CHINA AND INDIA THROUGH BUDDHISM

When we assess the brilliant and magnificent relationship between the two ancient civilizations—India and China, we cannot negate the huge role of Buddhism and translation of Buddhist scriptures and its significance in strengthening Sino-Indian cultural ties. Several dozen monks and Buddhist masters from India went to China and helped in translating Buddhist Tripitikas and in the same manner several dozen also travelled in the reverse direction and learnt Buddhism and Indian ancient languages and later on translated volumes of Buddhist sutras and Tripitakas. A few famous name which immediately comes to our mind are—Buddhabhadra, Parmaratha, Kumarajiva, Amoghvarsha, Faxian, Xuanzang and Yijing. Xuanzang (602-664) has gone to become a household name in China and several documentaries and films have been made on his life, influencing the modern Chinese culture and society.

Translation of Buddhist texts made a huge influence of Indian cultural on China which is manifested vividly even these days. According to one scholar, it has been said that one can find over 30 to 40 thousand Buddhist and Indian words in Chinese. This might be an over-exaggeration but there is no gainsaying of the fact that there are thousands of Indian words in Chinese including the word for 'Buddha' itself.

In this paper, the speaker would try to examine the role of translation of Buddhist scriptures, texts, sutras and Tripitakas on Chinese culture and mind and how through the Buddhist conduit, Sino-Indian ties were cemented and fostered.

Key words: China, India, Buddhism, Translation, Xuanzang, Wu Chengen, Jatak Stories, Tripitika

EMANUEL LEITE JR. AND CARLOS RODRIGUES

CHINESE SOFT POWER AND PUBLIC DIPLOMACY: THE FOOTBALL CASE

In October 2014, China issued the policy "Opinions for accelerating the development of the sports industry and promoting sports consumption". Since then other public policy documents have been published to leverage the growth of the country's sports industry by promoting the development of strategic sectors to meet a bold goal: by 2025 the sport industry generates \$ 813 billion for the economy of the country. Two of these public policies are the "Medium and long-term football development plan (2016-2050)" and the "Action plan for the development of sports tourism 'Belt and Road' (2017-2020)". These plans are also relevant for China's diplomatic and trade relations. Both plans explicitly demonstrate their perception of sports as an instrument of public diplomacy and soft power. And this has already been seen in practice. For example, China Media Capital acquired a 13% stake of the City Football Group (CFG), owned by Abu Dhabi United Group, in 2015. CFG recently bought Chengdu's Sichuan Jiuniu FC and just days before the acquisition Abu Dhabi's Etihad Airways announced a new fleet of Boeing 787's to service its routes into Chengdu. Another example are the football exhibitions tournaments held in China promoting integration among the countries in the BRI. This paper, based on the literature review and the analysis of these public policy documents, seeks to identify the common points in the two initiatives, questioning how they contribute to the development of the Chinese sports industry, while serving as a public diplomacy and soft power tool.

Keywords | China, Soft power, Public diplomacy, Football, Belt and Road Initiative

JUQIAN LI

MUSIC AS CULTURAL UNDERSTANDING AND INTERCULTURAL COMMUNICATION

Music is the common language of human beings. It can be understood without any translation or interpretation, except for stories related to its background. Music is also a social and cultural phenomenon. China has long tradition of studying and enjoying music. There is notable discussion of music in one of the must-read Classics, the *Li-ji Yue-Ji*, which may be traced back more than two thousand years. In this special essay, the differences between “sound” and “music”, the forms of music, and the functions of music in China are thoroughly discussed. Music is regarded as playing a good governance role in traditional Chinese culture. Music was used not only in national ceremonies but also daily life. Confucius taught his disciples six arts including music, and his disciples used music to teach people in remote areas. Music also has its footprint in language, as seen in Chinese traditional idioms and poems. Examples abound, relating to the elegance of music, the popularity of music, the influence of music, friendship in music, wrong audiences for music, etc. Finally, music is a unique cultural phenomenon of homo sapiens society. We have not observed any animals or birds that create music; they only relate in their way to “sound”. Musical communication can enhance understanding between diverse peoples of different cultures, contributing to international cooperation, and peaceful coexistence for all people. Through discussion of such topics, I will demonstrate how music can play an important role in understanding Chinese culture, as well as for intercultural communication today.

HAO LI

ON THE ETYMOLOGY OF 我族类 (WE/US)

Based on a textual analysis of historical texts dated back to the early Qin Dynasty, this paper presents an etymological examination of the 我族类 (We/Us) in temporal, spatial and discursive terms. Temporally, the older the text, the stricter and rigidier the distinction between the We/Us and the Other (i.e., other nationalities/ethnicities) and the distinction relaxed towards the end of the Dynasty. Spatially, We/Us and the Other were two facets of one and the same signification. The more distant from the centre of the kingdom, the bigger the We/Us and the smaller the Other. Discursively, We/Us used to signify a single bloodline-based nationality in an anthropological sense. But it evolved to signify a unified population culturally, a strata socially or an alliance politically. This evolution has enriched the signification and extension of the term. The enrichment of the term is a result of the historical evolution and expansion of a nationality as well as humankind progress and sophistication.

DIAN LIU

EDUCATING CHINA ON THE MOVE: EMPLOYABILITY AND MOBILITY OF THE NEW PHD GRADUATES IN CROSS-CULTURAL ACADEMIC JOB SEARCH

The past two decades have witnessed the deepened internationalization process in higher education, leading to growing academic mobility in terms of postgraduate cultivation, and staff and student exchange across cultures, and China is of no exception. During the past 30 years, China has outputted a considerable number of graduates continuing the post-graduate study overseas, and a large portion of such population would prefer to stay aboard or at least gain some overseas working experiences upon their graduation. Nevertheless, in a competitive global labour market, job seekers experience more difficulties and hidden obstacles than those in a domestic labour market. Moreover, the employability as required in overseas job mobility also has wider references. This article examines the employability and mobility in a global labour market by targeting on a specific group of job seekers, the PhD graduates as early-stage researchers looking for academic jobs in the host countries. Following the ethnographic approach, this article traces back the job search process of 8 Chinese PhD graduates

in Europe during the year 2016-2017, analyses the inequalities in an overseas academic labour market justified by regional economic crisis, and examines how these young researchers reflect upon their employment process.

HAIQIN LIU

IDEOLOGIES OF THE CHINESE LANGUAGE IN FINLAND: A CRITICAL ANALYSIS OF POLICY DOCUMENTS AND NEWS ARTICLES

In recent years, the visibility and importance of the Chinese language (Mandarin) has been rising globally due to its emerging status as a significant global language used by native and non-native speakers and learners. This study looks into how Finland, a small country where English is used as a second language, deals with the growing prominence of the Chinese language. More specifically, we are interested in how Finnish policies and media respond and contribute to the emerging global discourses on the Chinese language. Drawing on critical discourse analysis we examined the discourses on the Chinese language presented in policy documents and two of the main news outlets in Finland—Yleisradio (Yle) and Helsingin Sanomat (HS)—with the aim to reveal what ideologies lie behind the construction of the Chinese language. Four prevailing categories of ideological discourses of the Chinese language emerged from our analysis of the political and media texts: Chinese as a useful language, Chinese as a world/global language, Chinese as an increasingly popular language, and Chinese as a different and/or difficult language. We argue that despite the multiple societal meanings the Chinese language appears to have in the policy documents and news articles, the discourses are related to the economic allure of China and share similar ideological roots that emphasize the symbolic capital of the Chinese language.

Keywords: the Chinese language, language ideologies, discourse, policy documents, news articles

MINGMING LIU

IN THE MIRROR OF THE DREAM CAO XUEQIN, BORGES, AND CHINESE AVANT-GARDE

“The Garden of Forking Paths” is a 1941 detective fiction by Argentine writer Jorge Luis Borges. At the center of its series of enclosed narratives is a non-unilinear novel that depicts every possible narrative sequence. The philosophical nature of a book that presents the infinite bifurcation in time excites scholars of Borges, but few have realized its connection to *Dream of the Red Chamber*, an 18th-century Chinese masterpiece by Cao Xueqin 曹雪芹. This paper argues that “The Garden of Forking Paths,” hidden underneath the façade of a popular detective fiction, is actually Borges’s metaphysical interpretation of *Dream of the Red Chamber*. Considering the self-acknowledged influence of Borges among Chinese avant-garde writers, this paper further argues that the influence is not one-directional, but forms a circle between the East and the West. *Dream of the Red Chamber*, through its abridged translations in the early 20th-century, served as a source of inspiration for Borges’s innovative use of mirrors and dreams. It returned to China after 1979 under the newly-coined name – magical realism – and inspired a new generation of writers, such as Yu Hua 余華 and Ge Fei 格非, in their adoption of metafictional techniques and circular narratives. While delineating the connections among Cao Xueqin, Borges, and Chinese avant-garde writers, this paper also attempts to distinguish what each of them has contributed to our literary imagination of realities.

XIAONAN LIU

ANTI-DISCRIMINATION LEGISLATION AND EDUCATION IN CHINA

Equality and non-discrimination is one of the fundamental principles of international human rights law, and the education on equality and non-discrimination is part of the human rights education. Although the Constitution and other relevant laws prohibited discrimination in China, discrimination is still serious and the entire society still lacks the idea of equality and human rights. Thus, the education on equality and non-discrimination is especially important.

In China, there are four kinds of courses offered regarding this topic in higher education:

- 1) A few law schools start to offer a special course on anti-discrimination law
- 2) The course of human rights law includes equality and non-discrimination
- 3) Courses on women's rights or the rights of persons with disabilities have the component of discrimination based on sex and disabilities,
- 4) The traditional law courses start to add more contents on equality and discrimination.

Besides the high education, there are also some trainings on equality and non-discrimination for the public.

This paper will draw a picture on the legal framework and the movement of anti-discrimination in China. It will also provide a snapshot of the current situation of anti-discrimination education including the relevant courses and trainings on this topic for different groups of people, including legislators, judges, scholars and Medias. The problems and challenges of anti-discrimination education and suggestions on how to solve these problems will also be addressed.

XIAOZI LIU, ENDRE TVINNEREIM AND SHAW DAIGEE

A COMPARATIVE ANALYSIS OF PUBLIC PERCEPTION ON AIR POLLUTION AND CLIMATE CHANGE

Climate change is typically seen as a global public good while air pollution is often considered as a local public good. We investigated how people perceive these two public goods differently. We ran two surveys with open-ended questions in Taiwan and Chengdu metropolis area in China. The survey questions were as follows: What are the first words that come to your mind when you hear about [climate change] / [air pollution]? Our quantitative text analysis revealed that Taiwanese and Chengdu residents provide similar responses when it comes to climate change, both referring to weather changes, Arctic ice-melting and sea level rises as their top concerns. By contrast, the responses from the two groups differ substantially when it comes to air pollution. Although air quality is much worse in Chengdu than in Taiwan, Taiwanese took preventative measure much more seriously. "Wearing a mask" is the most frequent response given by our Taiwanese respondents, while people from Chengdu use descriptive word, notably "smog" as the most frequent words. We hypothesize that past exposure to the health risk information on air pollution and income differences between the two groups are the main source of discrepancy.

YUI CHIM LO

SHAPING ASIA'S FUTURE: CHINA AND THE 1947 ASIAN RELATIONS CONFERENCE

The years 1945-1949 have been seen as a time when China was fixated upon itself: the Nationalists and the Communists fought a civil war, and their engagement with the superpowers was a means to win the war. Little is known about the Nationalist government's intention to shape the future of post-1945 Asia, not only politically, but economically and socially as well. This paper looks at the Asian Relations Conference held in New Delhi in 1947. The conference became a platform for Nationalist China to promote its modernisation model in Asia – developmental state, economic planning and state

provision of welfare – to reconstruct economies and societies after years of war and decades of colonial influence. This model was supported by most states in South and Southeast Asia, some of which proposed similar models simultaneously. Arguably it sowed the seeds of the rise of developmental states in East Asia, and offered a template of development for developing economies in Asia if not the Third World. The fixation with modernisation in China and other Asian countries is often seen as originating from the desire to rid themselves of colonial influence and to catch up with major Western powers. This paper suggests, however, that it stemmed also from having experienced the trauma of Japan's invasion in the 1930s and 1940s. Moreover, it was inspired by a global interest in state economic intervention, as well as the recognition that development and welfare was just as important as military security to the post-1945 world.

HELENA F. S. LOPES

COSMOPOLITANISM AT THE CROSSROADS OF EMPIRES: STUDENT-REFUGEES IN MACAU DURING THE SECOND WORLD WAR

Cosmopolitanism and anti-imperialist nationalism are ideas often associated with the May Fourth Movement. This paper looks at a peculiar iteration of these during the Second World War in South China through the case study of the relocation of school from mainland China and Hong Kong to the neutral Portuguese-administered enclave of Macau from 1937 until 1945. Focusing on the experience of student-refugees, it argues that the war brought about a new cosmopolitanism to this peripheral territory which was particularly evident in the enhancement of educational opportunities. Unlike the other foreign-ruled territories in China, Macau was never formally occupied by Japan and remained one of the few places in China where hundreds of thousands of refugees of different nationalities could find a relatively safe haven throughout the war. Amongst the many groups and institutions that made Macau their temporary base were several Chinese schools from Guangdong province, which were later joined by new waves of students and teachers fleeing from occupied Hong Kong. Relocating to Macau provided opportunities for resuming educational activities interrupted elsewhere. For many of the newcomers, Macau's neutrality also permitted to link teaching and learning with relief and anti-imperialist resistance against Japan. Conversely, for the Portuguese authorities, the presence of Chinese students and educators in Macau was seen as a key factor in their ambitions for the future colonial development of the territory. Furthermore, the expansion of Japanese language learning in Macau during the war suggests that the student refugees mattered for another empire-building project as well. Based on multilingual archival materials, newspapers, and memoirs, this presentation explores the contradictory experiences of refugee exchange and nationalism during the Second World War through the case study of wartime education in a territory at the crossroads of different empires.

JOHANNES S. LOTZE

INSIDE OR OUTSIDE THE EMPIRE? LANGUAGE POLICIES IN THE YUAN-MING-QING TRANSITION

This paper addresses 'language policy' as one specific topic appearing in the announcement for this conference, approaching it from the perspective of China's middle and late imperial period. While the concept of 'language policy' is mostly absent in modern historiography of what I would like to frame as the 'Yuan-Ming-Qing transition' (1271-1912), this paper argues that it was vital to the rulers of these three empires in China and their universal claims. While multilingualism was sometimes more visible (Yuan, Qing) and sometimes less (Ming), it always played a role in the establishment of the imperial claim. From this angle, we can speak of a continuity in the Yuan-Ming-Qing transition. At the same time, motivations behind apparently similar policies could be very different. Yuan and Qing multilingualism can be seen as more manifest and at least partly rooted in the wish to uphold Mongol or Manchu 'identities', while one aim of the Ming's more latent multilingualism was simply to access

the 'imperial knowledge' that had been created by their predecessors. At the same time, the Ming's multilingual approach coexisted with a re-establishment of Chinese as the major lingua franca, in contrast to Yuan and Qing strategies of defining Chinese as one imperial language amongst others. Special attention will be given to the question of whether language policies were aimed at populations inside or outside the empire. And what did 'outside' actually mean in an empire with universal pretensions?

HONGWEI LU

THE LURE OF THE SIREN AND THE LURE OF GLOBALIZATION: THE MERMAID FANTASY IN SUZHOU RIVER

The prize-winning Suzhou River is one of China's first foreign-funded independent film productions. Set in contemporary Shanghai, Suzhou River features a theme of globalization in terms of Western and foreign trade and import and globally shared social and cultural experiences. Globalization is seen not only in the numerous bar scenes showing American and European alcoholic drinks served and consumed, but also in the film's storyline that revolves around the imported fantasy of a Western mermaid fairy tale, an example of the cultural experience of deterritorialization. The effects of globalization on ordinary Chinese people are shown both at the daily living level and at the private emotional level, as the social and emotional experiences of urban Shanghai residents have become more and more intertwined with cultural and commercial influences that have their origins elsewhere. The myth that globalization—as symbolized by the globalized icon of a fairy-tale mermaid (also a Starbucks logo to lure coffee lovers from everywhere)—can be relied on for fortunate "magical" transformation is buffeted by its mutation into a seductive consumerist culture/reality symbolized by the entrapped image of a sexy and commodified water tank mermaid.

PHILIPPE MAJOR

A MANIFESTO FOR THE RE-APPRAISAL OF NEW CONFUCIANISM

Published in 1958, the New Confucian Manifesto purports to address a particular readership: that of Sinologists working in the "West." One of the central claims around which the Manifesto is structured is the idea that to understand Chinese culture properly, one must immerse oneself in it and study it from the inside. In this talk, I propose that to better understand the New Confucian movement – assuming for a moment that such a movement there is – we should do precisely the opposite of what the Manifesto proposes: we should look at New Confucianism from the outside. I will suggest that too often, scholarship on New Confucianism has read the texts on their own terms, that is as disembodied philosophical treatises partaking in a global philosophical dialogue. While I recognize the potential value of such an approach, it has had for consequence a certain tendency to ignore aspects of the movement that are not strictly philosophical; whether these aspects be political, religious, and/or sociological. In opposition to a rather decontextualized philosophical method, I will propose an alternative approach – understood as one possibility among others – centred on a sociological reading of New Confucian philosophical textuality. By situating New Confucian texts in between the social realm and the symbolic society of readers and authors established in writing, and by understanding philosophical textuality as a state of tension between the particular and the universal, I suggest that new dimensions of New Confucianism will emerge; new dimensions that question our very understanding not only of the movement itself, but also of the hegemonic struggles that structure the philosophical field.

JULIA MARINACCIO

LARGE-SCALE ECOLOGICAL RESTORATION UNDER XI JINPING: DOMESTIC AND INTERNATIONAL IMPACTS

The paper analyzes China's recently announced ban on commercial logging in state-owned natural forests. It discusses the policy's implementation against the background of China's decade's long experience in large-scale landscape restoration, the expected and already measurable effects for the economy and the environment, and explains its significance for China's forest development model promoted under the leadership of Xi Jinping.

After three years of trial experimentation in Heilongjiang, Jilin, and Inner Mongolia, the central government announced the nationwide implementation of above-mentioned policy in March 2017. The recent ban is an extension of the Natural Forest Protection Program (NFPP) started in 1998. Forests and their protection have become symbols of China's environmental and ecological rehabilitation. So much more symbolic is the message of policy, as it affects two important state-owned enterprises in the Northeast. Scholars unanimously agree that the ban is a political decision with far-reaching impact on China's economy and environment. It will eliminate domestic jobs and labor, thus requiring the provinces affected by the ban to restructure their industries. At the same time, the policy compels the party-state to proactively assist this transformation, thus challenging its administrative capacities in various ways. In addition, the policy will also have effects that go beyond China's territorial borders. The reduced availability of certain wood species for trade and manufacturing at home will increase illegal logging in the country and logging abroad, thus further tarnishing China's image abroad as a reckless exploiter, particularly in those countries directly affected by China's hunger for natural resources.

KANGWEN MIAO

CHINA'S EFFORTS IN ENGAGING THE WORLD: THE MUSIC WAY

Music is another important way for China to engage the world. After critically and comprehensively reviewing China's efforts in engaging the world via its music, this paper shows major similarities and differences and finds changes, challenges, and chances in China's world-engaging efforts in the music industry.

LARS CHRISTIAN NORDVALL

THE ASSUMPTION OF ANCIENT CHINESE MONOTHEISM IN ENGLISH TRANSLATIONS OF THE CONFUCIAN CLASSICS

As Classical Chinese has no grammatical marking of plural, it is not possible to know for certain if *shangdi* 上帝 in pre-Qin times meant "god" or "gods." Evidence from the Han dynasty, as well as comparison with other iron age cultures, would however make a plural understanding more probably than a singular.

Despite this, ever since James Legge (1815-1897) virtually all translators of the *Classics* into English have understood *shangdi* as singular, generally even translating it as a capitalized "God" as if it referred to the same being as the Christian deity.

This talk will explore how despite evidence to the contrary, translators of the *Classics* came to be convinced of the original monotheism of the Chinese, and how this view has implicitly persisted in Sinology long after secularization made the moral implications of mono- and polytheism redundant.

MATTI PURANEN

POST-WESTERN VISIONS FROM THE EAST: TIANXIA AND THE CHINESE ALTERNATIVE CONCEPTION OF WORLD POLITICS

As the liberal world order falters, rising China has been increasingly confident in its criticism, arguing that the Western model of global governance has ‘lost its steam’ and is unable to solve the problems of the global era. As a ‘responsible great power’, China has to step up and offer its power as well and wisdom for helping the mankind to survive. Some Chinese scholars claim that China indeed, possesses the exact toolkit for such a task as it has through its history been the center of its unique tianxia world order. For these theorists, studying the principles of this ancient order could help in establishing a new, stable international order – an alternative for the ‘chaotic’ order built by the West. Perhaps, the theorists argue, the tianxia could be resurrected by China for the benefit of the whole world? The concept of tianxia is feeding the imagination of political thinkers in China, and even the party leadership – including president Xi Jinping – is using the concept. However, nobody seems to be quite certain, what an actual world order based on tianxia would look like. In my paper, I study the ongoing academic discussion on tianxia theory, clarifying what kind of a world order a new tianxia would be, and if the theory possesses such unique elements as the theorists claim. I compare tianxia with established theories of IR and global governance, (i.e. cosmopolitanism, and (neo)functionalism). I will also compare its institutional structure with the European Union, which has some interesting similarities.

QUMO REN

CHINA IMAGE FLOW ON TIKTOK: A MULTIMODAL DISCOURSE

To tell Chinese stories via short videos is a response to the global attention fragmentation. A short video is an innovative mode of communication, which can bring new experience to people. TikTok (known as Douyin in China) is a globally known short video app with 500 million users in the world. On TikTok, there is a constant flow of China image, which consists of different elements of China image, such as Chinese culture, government image, national quality, urban construction, international brands, tourism resources. The paper will examine TikTok as a platform for China image flow by using multimodal discourse analysis to discuss how China has been engaging the world on TikTok.

GEIR SIGURÐSSON

THE KANTIAN PROBLEM IN MODERN CONFUCIANISM

Immanuel Kant’s philosophy could be regarded as the Western philosophy par excellence by its specific responses to problems and issues raised in the period of European post-Renaissance philosophy, in particular those concerning epistemology and ethics. It may therefore seem curious, to say the least, that Kant’s philosophy should be as salient as it is among some 20th century Confucian thinkers. The appeal to and use of Kant’s philosophy is most explicit in the works of the New Confucian Mou Zongsan while Kant’s philosophical terminology is undeniably also apparent in others, and continues to be important in more recent developments of Confucianism, e.g. in the works of Li Zehou. This paper offers, first, a critical discussion of the meaningfulness of assigning Kant’s philosophy with such a prominent role for the further development of Chinese philosophy; secondly, some social-historical (aphilosophical) explanations for this prominence; and thirdly, an overall evaluation of this strand of New Confucianism in light of the first two issues.

ALICE SIMIONATO

UNDERSTANDING REASON: ON THE PHILOSOPHICAL CONTRIBUTION OF THE MANIFESTO OF 1958

In 1958 four Confucian scholars (Mou Zongsan 牟宗三, Tang Junyi 唐君毅, Xu Fuguan 徐復, and Zhang Junmai 张君勱) jointly issued the document generally known as the Manifesto of 1958. Four years later the document was translated into English by the authors themselves with the title “A Manifesto on the Reappraisal of Chinese Culture – our Joint Understanding of the Sinological Study relating to World Cultural Outlook.” While the Manifesto has often been discussed as part of general studies on New Confucianism with particular reference to its political value, it seems like contemporary scholarship has not paid attention to its philosophical content. In section VI the authors present the doctrine of 心性 *xinxing* (literally translated as 'mind and nature') which, surprisingly, is rendered in the English translation as 'Rationalism'. Since the stated purpose of the document was to benefit Western intellectuals in 'aiding them to appreciate Chinese culture', we can make sense of the reason why section VI presents some fundamental Confucian concepts (mainly of Neo-Confucian origins) in terms of intercultural references to Western philosophical schools. Among these references, we find a comparison between the doctrine of *xinxing* and the concept of human nature articulated by the Dutch philosopher Baruch Spinoza – in relation to the concept of Reason. In this paper I argue that the intercultural dialogue presented in the Manifesto offers new insights on both Neo-Confucian tradition and European Rationalism with specific regard to notions of Reason. These insights uncover the latter as a 'place holder' yet to be clarified, and broaden its significance beyond that of mere deductivism.

ZHANG SINAN

THE IDENTITY OF ZHEXUE AND TENSION BETWEEN THE PRACTICAL AND THE PHILOSOPHICAL: A CASE STUDY OF WANG GUOWEI'S TRANSLATION OF PHILOSOPHY IN AN EDUCATION JOURNAL IN LATE QING CHINA

At the turn of the 20th century, *zhexue* 哲學, a Japanese translation of “philosophy” as an academic discipline, made a debut in modern China in an education magazine, *Jiaoyu Shijie* 教育世界 (literally Education World, 1901-1908). Wang Guowei 王國維 (1877-1927), who gained fame later for his Western approach to Chinese study, was a chief editor and major contributor of translations of philosophy for the periodical. Under the patronage of political figures and influential intellectuals, the publication was intended for the education reform and initial introduction of modern academic disciplines in the country. Nevertheless, with neither property nor power to maintain a semimonthly alone for years, Wang insisted in publishing in a supposedly down-to-earth-oriented magazine studies on western philosophy, against the practical mainstream of the time, in an attempt to establish philosophy as an independent discipline in the new state education system. Still more unexpectedly, after years of devotion, he renounced with much pain in the last few issues of the journal the study of the subject. This study focuses on both the unstable intellectual milieu of the time in a semi-colonized China, and the ensuing conscious responses from the translator as a thinker and scholar to both his contemporaries and earlier traditions. The research reveals that by translating philosophy into education and vice versa, Wang was rewriting the identity of both Chinese and western philosophy, serving both the academia and the state, the elite and the masses. The research thus hopes to explore the ideological function of the other, in this case philosophy and education in modern Chinese context, for percipience into like minds involved in intercultural contacts and power struggles.

RUTH INGRID SKOGLUND

DIDACTICAL APPROACHES TO WORK WITH SUSTAINABILITY IN CHINESE AND NORWEGIAN KINDERGARTENS

Education for sustainability has become an important topic in kindergartens around the world, which we can see in guidelines for kindergartens in different countries. China is one of them. This presentation aims to illustrate how China is facing the world in the issue of sustainability through analysis of kindergarten guidelines and an example of collaborative project between Chinese and Norwegian kindergartens planned to be implemented in autumn 2019. The project involves four Chinese kindergartens and four Norwegian kindergartens working collaboratively to develop a project to promote education for sustainable futures.

CRAIG A SMITH

REJECTING WESTERN CIVILISATION: THE NATURIST MOVEMENT IN EARLY TWENTIETH CENTURY CHINA

In the first few decades of the Republic of China (1912-1949), and in parallel with explosive growth in print media, Chinese elite showed interest in intellectual, political, and health movements that were underway all around the world. In various publications, including the *Eastern Miscellany* (*Dongfang zazhi*), the most widely circulating journal of the 1910s, this interest extended to naturism or nudism, a new idea that was gaining prominence in Germany, France, and England, and which found intellectual support through the anarchist writings of such figures as Edward Carpenter and Elisée Reclus.

This study looks at ten years of discourse on naturism in modern China, from 1917 to 1927, considering the practice of naturism in urban centres such as Shanghai and Hong Kong, but focusing upon the intellectual arguments that framed and encouraged such practice amid rising nationalism and growing frustration with racism. With the ambiguous loss of faith in Western civilisation that spread around the world during World War I, Chinese writers and translators adopted Orientalist understandings of naturism, but also inserted their own critiques of Western culture into the discourse, interpreting the naturist movement as a firm rejection of Western materialism and Western civilisation, and a return to a life that was both spiritual and true to these writers' Orientalist vision of Eastern civilisation

OZGE SOYLEMEZ

PORTRAYAL OF CHINA AND THE BRI IN TURKISH PRESS

The Belt and Road Initiative (BRI) has been perceived as an opportunity to open a new chapter in Sino-Turkish relations. Unsurprisingly, Turkey has been a vocal supporter of the initiative since its launch in 2013.

This paper examines Turkish press coverage of China from 2013 onwards and provides an analysis of factors influencing how China and the BRI are portrayed in Turkish newspapers. Using qualitative content analysis, the paper traces patterns of change and continuity in the perception of China and the BRI, and demonstrates a mixed representation of China in Turkish press. The analysis focuses on to what extent these portrayals are aspirational and whether they reflect or influence official and public perceptions.

ISELIN STENSDAL

WHY MITIGATE? A STUDY OF SHANGHAI MUNICIPALITY'S GREENHOUSE GAS MITIGATION ACTIVITIES

Climate change became a domestic policy concern in China in 2007. Provincial and prefectural-level governments were subsequently requested to address climate change mitigation. The speed of the

jurisdictions' mitigation efforts varies. Some cities and provinces seem to be more eager to curb emissions than others, but we do not fully understand the reasons for local governments' mitigation policies, or lack thereof. The provincial-level Shanghai government's implementation of environmental and mitigation policies have for several years achieved set targets and policy goals. This paper investigates the case of Shanghai, and asks what can explain greenhouse gas (GHG) mitigation without 'the implementation gap'. Building on previous literature, this paper takes an institutional approach to explore the model's parameters, internal motivation and capacity, and external incentives and constraints. How may they explicate the willingness and capability to formulate and carry out mitigation policies? The study draws upon interviews and observations made during research stays in Shanghai in 2015, 2016 and 2017, as well as written sources, such as government documents.

KRISTIE THOMAS

CHINA'S REGULATION OF E-COMMERCE AND ENGAGEMENT WITH GLOBAL NORMS

China is widely seen as the world's largest and fastest-growing e-commerce market. This extraordinary growth in transactions carried out online clearly offers huge opportunities for businesses seeking to connect with Chinese consumers. However, such electronic commercial transactions also provide significant challenges to lawmakers, for example, regulating the protection of consumers' personal data; formalising cross-border transactions and maintaining strong levels of protection for intellectual property rights within online marketplaces. Despite these challenges, in August 2018, China passed its first comprehensive E-Commerce Law which came into effect on 1 January 2019.

E-commerce is crucial for the continuing maturation of China's market economy and thus, it is intriguing to examine how the regulation of e-commerce is evolving in China. Are international norms being adopted in Chinese laws and regulations in this area, or indeed, are Chinese laws and regulations being adopted as international norms? By examining the development of China's e-commerce law, the implications for China's engagement with the outside world will become apparent.

MARINA THORBORG

"WIN-WIN OR DEPT-TRAP: CHINESE DEVELOPMENT POLICY WITH SPECIAL REFERENCE TO AFRICA"

"To those who claim that opening mining, railroads, and concessionary rights to foreigners is not harmful to the sovereignty of the whole, I advice you to read the history of the Boer War" wrote Liang Qichao in his summing-up, "On the New Rules for Destroying Countries" in 1901 reacting to Western demands after the Boxer Rising was quelled in Beijing. Liang - later attaining iconic status as the first, modern, Chinese intellectual - discussed the multiple means by which foreign states and their merchants, mine-owners, and soldiers infiltrated local cultures and societies, cheated nations into spiralling debts, misused internal divisions and overwhelmed smaller contries with military might. Today some of Liangs criticisms of the West has turned on China.

How come? Already in the 1960's a poor China used up to six per cent of its Gross National Product, GDP, on building a railway to avoid copper exports through a white supremacist South Africa. This help to Tanzania and Zambia was relatively more than any other country on record has ever aided another nation. Using its own experiences as a model China's development policy has gone through a number of stages over the years from infrastructure development, to aiding education, industrialisation, and military build-up. This paper looks at how China regards its complex sprawling web of cooperation with a few select African countries, Angola and Zimbabwe, how they see it and how outsiders see it.

CAROLINE PIRES TING

COLLECTING CHINESE ART AS A CULTURAL INTERACTION BETWEEN CHINA, MACAU AND THE LUSOPHONE WORLD

In the turn of the XIXth into the XXth century, in the beginning of the two recently established Republics (Portugal and China, in 1910 and 1912, respectively) how was the artistic scenario in Macau? The art collector José Vicente Jorge (Macao 1872 - 1948 Lisbon), a key member of the Macanese society, was a pioneer writer in the matter of Chinese art in Portuguese language. Jorge gathered artifacts from the Central Empire throughout fifty years. In 1940, Jorge published *Notes on Chinese Art*, a book with illustrative engravings of his private art collection. The purpose of this research is to study this half-century span of compilation and cataloging crafts of Chinese dynasties. In the 20th century, J. V. Jorge's book is the result of a renewed interest of study, a meticulous cataloging of the Eastern artworks. The collection *Notes on Chinese Art* covers is considered a visual memory of Sino-Portuguese history and a relevant chapter in the cultural heritage of Macau that deserves further attention.

TERO TÄHTINEN

"IN A MOUNTAIN FOREST I LOSE MY SELF" THE LYRICAL NON-SELF AND THE ENVIRONMENT IN WANG WEI'S NATURE POETRY

In this paper, I discuss the relationship of the explicit persona (the so-called "lyrical self") and his natural surroundings in the poetry of Wang Wei 王維 (699–759). In Chinese literary history, Wang is known for his Buddhist conviction which, I argue, is also visible in his writings and provides a pertinent context for their interpretation. Due to the difference in the underlying metaphysical assumptions, the Buddhist idea of a "self" is very different from e.g. the western orientation. According to the Mahayana Buddhist doctrine, the individual self is a mere mental illusion created by the five skandhas ("aggregates") in a direct contact with the so-called external reality. In Buddhist texts this selfless self is usually referred to as "non-self" which is one of the main concepts in the Mahayana philosophy. Wang scholars, east and west, have for centuries debated whether Wang's nature poetry includes an experiencing self or not. In my paper I argue, that only when read against the Buddhist idea of a "non-self", the deepest ontological dimensions of his poems can be reached and understood. My main thesis is that Wang's poems depict a profound metaphysical union that is both mystical and still utterly this-worldly.

WILLIAM J. VOGT

PUNS IN POLITICS: WORDPLAY AS A STANDARD FOR DISCOURSE IN CHINA

The complexity of standards and the standards making process are most evident in contemporary language policy, wherein societies must balance a range of considerations in the greater context of an Internet-influenced environment. As one of the most rapidly developing nations today, China stands out not only for its rates of economic growth but also for its well-maintained cultural norms as seen in a history of language policy promoting (Mandarin) Chinese as a standard.

One of the defining characteristics of Chinese language usage is the widespread acceptance and respect for wordplay - especially puns - in intellectual topics of conversation. This paper argues that modern political discussions leverage information communication technology (ICT) networks to continue a tradition of wordplay as a standard for communication in China. In the analysis, netizens clearly use puns to address critical issues and, in turn, create an emergent standard that provides state accepted openness in Chinese sociopolitical dialogue.

CHENJIA WANG, HAIQING ZHANG AND YONG ZHONG

MODELLING ACTIVIST TRANSLATION

Translation is commonly understood from an equivalence perspective in the discipline and textual fidelity is seen as essential. But this perspective overlooks an activist tradition of translation, which is consciously and primarily intended to introduce new/alternative ideas for the purpose of engaging, empowering readers and initiating, driving social changes, which is what Yan Fu, Yuan Tianpeng and the like actively participated in. Based on re-readings of their activist practice, I have constructed a model of activist translation, which can be used to explain, justify how translation can be conducted to introduce new wisdom, to engage and empower readers and to drive social changes. This new model will be presented in the presentation, including how it was constructed and the reflections underlining its construction, in comparison to the common equivalence model.

The current project of Translating Chinese Wisdom for International Readers, which is funded by the government, would also belong to this activist tradition but regrettably it is constrained by the equivalence perspective and relies on no other strategies than textual fidelity.

HUA WANG

DOMESTIC IMMIGRATION AND THE HOUSEHOLD REGISTRATION SYSTEM IN CHINA

While China opened its door to the outside world by economic reform four decades ago, its openness in social policymaking is far less tolerant. As a social control policy existing in China for over sixty years, the household registration system (Hukou system, hereafter) determines what social welfare the Chinese citizens can access. In the reform era, it has evolved as a tool for welfare exclusion, which has elicited criticism both in and outside China. With strong Chinese characteristics, the existence of Hukou system makes China distinct from immigration norms and practices internationally. From the mid-1990s, hukou management in China has moved from central control to local governments, and reforms have presented a fragmented picture in the local context. Local governments have largely gained the power to make Hukou policy in their administrative jurisdictions, which has created opportunities and gaps for stakeholders to get involved in the policy process. This essay will give an overview of the policy process of Hukou reform and identify the main actors which actively or passively involved and interacted in this process. The case of Hukou reform would be useful in revealing the dynamics of policy change and welfare politics in China.

YI WANG

THE ROLE OF EDUCATION ON THE IMPLEMENTATION OF LAW AGAINST DOMESTIC VIOLENCE IN CHINA

The Law against Domestic Violence of in China came into effect in 2016. The new law takes a significant step forward from existing legislation by legally defining domestic violence as both physical and psychological abuse of family members and cohabitating non-family members. The law also further clarifies the responsibilities of government agencies, mass organizations, schools, social worker services and the media.

The rope of the law alone cannot keep victims away from the perpetrators. One of the challenges is how to fully implement the law. In China, only few professionals have the specialized skills to effectively handle the domestic violence problems. There is a great need to educate and train people on the implementation knowledge.

NCHR has supported legal education and research part of the Anti-Domestic Violence Network in China for more than 10 years. In the last 3 years, we have cooperated with the Chinese scholars to provide training sessions and produce three training handbooks on implementing the Law. This paper will study the effect and challenges of education on implementing the law since 2016. It will also provide comments on how to enforce the law in order to prevent and protect victims of domestic violence, especially the most vulnerable groups of children, women and the elderly in the best possible way.

YIYAN WANG

XU ZHIMO: THE PUBLIC INTELLECTUAL AND CHINA'S ART REFORM

Xu Zhimo (1897-1931) was a poet, writer, editor and translator, whose poems are still widely read today in the Chinese-speaking world. However, he was also an art critic and was involved with China's art reform and, to date, his considerable contribution here has not received the attention it deserves. This essay will trace Xu Zhimo's trajectory as a public intellectual with an emphasis on his activities in the arts arena. These demonstrate not only the close connection between writers and artists of the 1920s, but also illuminate the largely ignored question of how Chinese intellectuals were concerned about art reform in general. On the one hand, this essay highlights the importance of the intellectual discourse in China's drive towards visual cultural modernity. On the other, it also underlines the relevance of visual cultural modernity to China's nation-building at the beginning of the twentieth century.

RALPH WEBER

THE PHILOSOPHICAL (IR-)RELEVANCE OF ANYTHING: CHOICES OF DETOUR AND APPROPRIATION IN THE STUDY OF MODERN CONFUCIANISM

In this presentation, I want to distinguish specific and general reasons why Modern Confucianism should be studied today. I will offer what might strike others as a paradoxical argument and demand more sociological and historical inquiries into New Confucian philosophy in order to ensure that the most philosophically relevant reading may emerge. These necessary detours do not work against the act of philosophical appropriation, but enable it - as hermeneutical philosophers from Gadamer to Ricoeur have long known. Avoiding the danger of falling into the trap of subjectivism, a constructive use of the interdisciplinary setup of Chinese Studies might be called for. I will offer examples based on the study of third generation New Confucian Tu Weiming. In the end, I will raise a concern that Philip Kitcher has expressed a few years back in his seminal article on "Philosophy Inside Out" (Metaphilosophy 2011), which will allow me to discuss the philosophical relevance and/or irrelevance of anything, including Modern Confucianism.

SHI WEI

CONFUCIAN ETHICS IN GLOBAL CONTEXT: A CONTEMPORARY DEBATE ON CONFUCIAN CONCEPT OF CONSANGUINEOUS AFFECTION (XUEQIN QINGLI 血亲情理)

In contemporary China's Confucian revival movement, there has been a prolonged debate about Confucian concept of "consanguineous affection" (xueqin qingli) presented in certain Confucian texts. Based on critics, Confucian ethics is particular because it takes consanguineous affection as its highest principle; while defenders argue that the core of Confucian ethics is humaneness (ren) which has universal significance. Although this debate was initiated in the context of Confucianism, this debate actually reflects a conundrum that all humans in this globalised world are now faced with: When

discussing universal principles in a broadly global context, is it possible to consider affection, a seemingly particular value, as a so-called resource that can be subjected to alternative and creative interpretation. In this paper, I will start with an overview of this debate and critically examine the arguments of both sides. Through a discussion of certain Confucian aspects which did not receive sufficient attention yet are key to comprehend these Confucian texts, I attempt to offer an alternative interpretation of relevant Confucian values. In the last section, this paper will shed light upon new ways of thinking within the early Confucian moral psychology that will make some contributions to the standard of morality.

ERIK MO WELIN

THE FUTURE IS HISTORY? USES OF HISTORY IN CONTEMPORARY CHINESE SCIENCE FICTION

Science fiction has always had a close relationship with history. “Alternative history” is often viewed as a sub-genre of science fiction, and SF in general can even be regarded as “a nostalgic, historiographic mode of writing” (Roberts, 2006). History is also a frequent encountered theme in much of contemporary Chinese science fiction. For instance, one of the most commercially successful Chinese science fiction novels to date, Qian Lifang’s Tianyi 天意, follows the development of the Qin and Han-dynasties. The internationally acclaimed science fiction trilogy, Liu Cixin’s Santi 三体 (The Three Body Problem) is partly set during the Cultural Revolution, and also applies typical narrative strategies of historiographical writing. History and notions of history also play an important part in much of other contemporary writer’s work, particularly Han Song 韩松, Bao Shu 宝树 and Fei Dao 飞氲 - whom frequently write with historical themes and, as I intend to show in this study, use history in different ways, thereby revealing different theories of history. When discussing a few of Han Song’s short stories, Wang Yao (2018), suggest that the author is often returning to a cyclical notion of history, thereby deconstructing the myth of linear development and modernity/progress. Building on this, through close readings of stories by Han Song, Fei Dao and Bao Shu, I will investigate how history is represented in these works, and discuss how these findings might relate to notions of China’s current development as a nation-state and global actor.

Keywords: science fiction, history, modernization, contemporary literature

JUNFU WONG

RELOCATING CHINA THROUGH GEOGRAPHICAL LANDSCAPES: ENGAGEMENT TO THE PROJECT OF GLOBALIZATION IN CHINESE CONTEMPORARY ART

Chinese empires in the premodern period used sophisticated geographical sketches to portrait their authorized ruling power. Later dynasties continued this artistic practice as it aptly generated a centralized position for the empires that distinguished them from the other, a common act that furthered the agenda of territory and identity. Nevertheless, the fallen of the regal empires in the early twentieth century opened up unprecedented feasibilities of using arts to demarcate the boundaries of power through artificial readings of geographies. Chinese contemporary artists, after experiencing decades of dramatic development, carried out diversified artistic experiments that proceeded beyond simply topographical creations to reconsider the concept of identity in relation to landscapes. Landscapes that symbolically paralleled to bodily organs created a powerful criterion for defining identities through a cosmological framework. Some artists, for example, chose to establish installation artworks in royal palaces, the former political centres, as the symbolic apparatuses that signified the displacement of the centre to contemplate the global position of their country. By conducting case studies of selected contemporary artists, this paper attempts to explore the aesthetic and symbolic connotations of their artworks in the context of reconciling the position of their country through

engaging to the outer world, redirecting and reasserting the exploration of their identity. By examining these artefacts as territory symbols, this paper shows the artistic trajectory that enquires the essence of power through creating a centric position.

KA LEE WONG

RE-WRITING THE HISTORY OF A UNIFIED CHINA: A CASE STUDY OF A STEP INTO THE PAST AND CENSORSHIP OF TIME TRAVEL NARRATIVES

The last two decades witness a boom of time travel Chinese television dramas, which are mostly backwards time travel stories where the protagonist travels back to ancient China. Despite its popularity, in 2013, *chuanyue* (穿越) television dramas, especially backwards time travel, were banned by the Chinese authority, given its inauthentic depiction of history. Still, certain dramas are granted the permission to release, like *A Step into the Past* (尋秦記) by Huang Yi (黃易), is a backwards time travel story where a Hong Kong military officer travels spatially and temporally to the Qin State in the Warring States period, helping Ying Zheng unify China under the Qin dynasty. Originally published in 1994 in Hong Kong, the novel was adapted not only into a serial drama in Hong Kong in 2000, but also on mainland China in 2018 despite the rumored ban of the genre issued in 2013. In this paper, I'll trace the emergence and significance of this subgenre, which I call *houchuan* (後穿, meaning backwards time travel). I interrogate how *A Step into the Past* marks the beginning of the contemporary boom in *houchuan* narratives in the Chinese time travel sf, and how censorship of popular culture in China is at work. By comparing the Hong Kong and mainland television dramas of *A Step into the Past*, I argue that the mainland version embodies the consciousness to overwrite the subversive portions of the original, reflecting how censorship constitutes a part of cultural productions in contemporary China.

SHU-CHIN WU

THE PERSONAL AND THE POLITICAL: REPRESENTATION OF MAINLAND CHINA, HONG KONG, AND TAIWAN IN YING LIANG'S A FAMILY TOUR

A Family Tour (2018) is the first feature film made outside China by Ying Liang, a Chinese independent director who was forced to exile in Hong Kong in 2012. Unlike his previous films, regarded as representing the regional space of Sichuan, China, *A Family Tour* is set in Taiwan and requires an understanding of the geographical dynamics of mainland China, Hong Kong, and Taiwan. Using Michel De Certeau's notions of spatial practice and walking rhetoric to structure my analysis, my paper examines Ying Liang's use of cinematic space in *A Family Tour* through investigation of his camera work and framing, his exploration of space on screen, and the determining sociopolitical reality that exists off screen. I argue that the cinematic space depicted in this film presents a pivot of relations between the personal and the political, and the dominant and the dominated, thereby shedding light on the intricate relations between mainland China, Hong Kong, and Taiwan as well as their distinct sociopolitical realities. Loosely based on the director's own situation, *A Family Tour* is more than a story of exile and displacement. It questions the power of the dominant and the simplistic division of the private and the public. Ying Liang's cinematic imagination offers a complex and contemplative take on the cognitive framework that divides the dominant and dominated and calls for a reassessment of the relationship between political geography and its cinematic record.

WEITING WU

THE EMERGING FEMOCRATS IN THE CONTEMPORARY CHINA ? --FORMING ALLIANCE BETWEEN GENDER GROUPS AND FEMINIST BUREAUCRATS

While existing scholarship analyze the state-society relationship by viewing bureaucracy as a group of obedience servant, the emergence of independent actors within the bureaucratic system has been largely overlooked. This paper introduces the role of “femocrats” in affecting the interactions between the state and gender groups.

Femocrat is a female government official who identifies with the feminism. Based on qualitative interviews, this paper argues that by raising the bureaucrats’ awareness of and identification with gender equality, the gender groups are building up connection with these femocrats. At the same time, the central government is expanding its regulations upon social groups. Gender groups suffer the most severe pressure under these new regulations, for example, the implementation of the INGO act. This leads to an important question: why do these femocrats continue their cooperation with gender groups after the “Five Feminists Incident?”

By applying the concept of “social capital”, this paper examines the interactions between gender groups and femocrats, and further investigates how do the components of social capital like mutual trust, reciprocal benefit and regular associations emerging from the interactions? Two related questions are raised and answered in this paper. First, how could the formation of femocrats become possible? Secondly, what kind of implication of the state- social groups relation could we offer after the emerging of this new alliance? Only by responding these two inquires, we will have better understanding of the changing dynamics of state-society relationship in China.

YIDI WU

CHALLENGING THE AUTHORITIES OR BEING LOYAL TO THE PARTY: REINTERPRETING THE MAY FOURTH SPIRIT AMONG COLLEGE STUDENTS IN 1957

Ever since 1919, generations of student activists looked up to their May Fourth predecessors as models, and framed themselves as inheritors of the May Fourth spirit. During the Rectification Campaign of 1957, students from Peking University (Beida) were the most conscious in identifying their actions with those of 1919. One of the earliest and most provocative posters was the poem “Now Is the Time,” partly because its last sentence referred to the May Fourth as a source of inspiration for action. It rang a bell among students at Beida, as they viewed the May Fourth tradition as democracy and freedom, both under challenge after the Communist takeover. Even though student critics in 1957 were not challenging the state as they did in 1919, the authorities were much more nervous about such framing that put the Communist Party in parallel with the warlords who sold out China’s interests. On the other hand, in the Anti-Rightist Campaign, a public letter signed by more than 6,700 Beida students reinterpreted the May Fourth tradition as being loyal to the Communist Party and to socialism, and attacked those who took advantage of the May Fourth banner to oppose the Party and socialism as traitors of the May Fourth spirit. This paper investigates the various, and often conflicting, reinterpretations of the May Fourth spirit by college students in 1957, a political turning point from brief opening to harsh suppression.

XIAOGE XU

REVISITING STUDIES OF CHINA IMAGE FLOW

Scholars have been examining China image from different disciplinary perspectives in different methods, resulting in a fast-accumulated body of knowledge on the national image of China. Although scholars did review earlier studies periodically, few scholars have comprehensively reviewed journal articles published in English and Chinese. What is missing from earlier review or earlier studies is a critical and comprehensive review of themes, topics, research questions, hypotheses, and findings on the image of China and its flow. To fill this void, this paper offers a new set of recommendations for

further studies including specific research questions and/or hypotheses as well as detailed suggestions about how to address the questions and/or test the hypotheses. This paper offers the most recent, critical, and comprehensive review of earlier studies on China image to pave the way for a bigger project, that is, to map, measure and model China image flow. Using social physics as the theoretical framework while social network analysis as the main method, the proposed project maps on multiple tracks, including governmental and non-governmental, formal and informal, mainstream and non-mainstream as well as online and offline tracks, dimensions and directions of China image flow as well as its volume, density, strength, shapers, and influencers.

HANJIN YAN

DISSEMINATING THE NEW VILLAGE IDEAL: ZHOU ZUOREN'S TRANSLATION AND IMITATION OF AGRICULTURAL SYMBOLS IN WILLIAM'S BLAKE'S POETRY

This study examines Zhou Zuoren's (1885-1967) translation and imitation of the agricultural symbols in the poems of the English Romantic William Blake (1757-1827) in the late 1910s and early 1920s. It argues that Zhou's approach was informed by his intention to disseminate the New Village ideal practiced by a group of Japanese idealists who, in reaction to the bloody First World War, hoped to achieve lasting peace in a non-violent way and experimented with communal agricultural production. First, Zhou's image of Blake as a lover of agricultural peace was based on a somewhat distorted reading of his foreign sources on Blake's poetry. Second, Zhou explained his devotion to the New Village experiment by making use of agricultural symbols derived from his translation of Blake's poem. Third, in his translation Zhou sometimes replaced Blake's agricultural metaphors with symbols that he more readily associated with the agricultural practice of the New Village. Fourth, in his vernacular poetry Zhou borrowed Blake's agricultural symbols to convey his own reflections on issues pertaining to the implementation of the New Village ideal.

HONG YANBI

THE EFFECTS OF EARLY CHILDHOOD GRANDPARENTING ON MIDDLE SCHOOL STUDENTS' EDUCATIONAL AND HEALTH DEVELOPMENT IN CHINA

Grandparenting is a prevalent child-care pattern in China, while its effects on children are still in debate. Using Chinese Education Panel Study (CEPS) baseline data, this paper analyzed the factors influencing families' decision on care giver in early childhood, and examined the effects of early childhood grandparenting on children' educational (academic performance and cognitive ability) and health outcomes (mental health and self-rated health) in middle school. First, the results show that, before primary school, more than a quarter of the children were primarily cared by grandparents. Second, the parents in urban area who had higher education level, they were more inclined to adopt grandparenting for their children. However, this pattern is not significant in rural areas. Third, simple OLS and ordinal logit regression results indicate that early childhood grandparenting has no significant effects on children's academic performance and cognitive scores in middle school, but plays significant negative effects on children's mental health and self-rated health. The propensity score matching method also support this conclusion from simple regressions. Therefore, we should not stigma grandparenting, and public support is also necessary for grandparenting.

LI YANG

BECOMING FILM DIRECTORS: CHINESE CELEBRITY CROSSOVER AND NEW FILM AUTHORSHIP IN THE 2010S

Chinese commercial cinema has always taken Hollywood as a model of emulation, but recent years have also seen the emergence of such distinctive developmental patterns as celebrity film authorship. An increasing number of Chinese commercial hits have been directed by celebrities who lack prior academic training or industrial experiences as directors. This phenomenon marks a significant departure from the old industry instrument of upward mobility, which was dominated by film school credentials. At the center of this new phenomenon is the concept of “kuajie,” or crossover, which refers to the ability of cultural agents, propelled by their established fame and fandom, to operate in related but distinctive fields. In the film business, rather than serving as screen writers or producers like many American star writers and actors, Chinese celebrities often directly assume the position of director, a leadership role that was usually considered technically inaccessible to the untrained. This paper analyzes one of the first such instances, celebrity writer Guo Jingming (b. 1983) and his directorial debut *Tiny Times* (2013), to explore the involved cultural mechanisms. I argue that the fluidity of Guo’s career trajectory is enabled by the collision of the “fan economy”-led new media environment and the auteurist film culture of the past, which destabilizes but still upholds the valor of film authorship, and blurs the boundaries of cultural productions. This paper contributes new insights into the ascendant Chinese commercial film culture, a core constituent of the “soft power” that China wants to display on the international stage.

FENG YUE

HU SHIH’S STUDY ON THE NATURE LAW IN THE CHINESE TRADITION

Hu Shih published his article titled “Some Tentative Suggestions for the Reform of Chinese Literature” in *New Youth* in January 1917, which initiated the May Fourth New Culture Movement. In his whole life, Hu Shih dedicated to bridge the western and Chinese culture. He tried to introduce western thoughts to China and interpreted the Chinese concepts with new views. In this paper, I will discuss Hu Shih’s study on the nature law in the Chinese tradition. He has interpreted four Chinese concepts which are similar with the Natural Law of the Western world. 1. The concept of the way (tao) of Heaven by Lao-tze. 2. The concept of the will of God as taught by Mo Ti. 3. The concept of the Sacred Canon as developed in medieval China. 4. The concept of Reason or Law (li) as developed in relatively modern times. The most important role which the concept of Nature Law has played in history was a fighting weapon in mankind’s struggle against the injustice and the tyranny of unlimited human authority. The aim of Hu Shih’s interpreting “the Nature Law in the Chinese tradition” seems to show that in the long history of China there has existed some authorities and laws to against or to balance the tyranny of unlimited power. From this paper, we will know the complicated and verified aspects of May Fourth new culture movement.

[Keywords] Hu Shih; the Natural Law; Chinese tradition

LIU ZHANG

FROM PRACTICE TO POLICY: CHILDREN FIRST INTEGRATED COMMUNITY DEVELOPMENT PROGRAM

Putting children first is the best way to reduce inequality and deliver sustainable development at local community. China has made many legislative achievements in promoting children’s rights, but there are still many challenges to implement the laws and policies, especially in poor rural areas.

The Child Welfare Research Centre initiated children first integrated community development programs to train the rural childcare social workers. We launched the “Barefoot Social Workers” program in 2010 in poor rural areas where children have limited access to the essential services. The barefoot social workers will be trained and then take responsible for 200 children each. They will help local children to access basic public services, including education, social assistance and health care.

After years of efforts, the children first integrated community development program has been recognized by the government, written into the state policy and has been promoted nationwide.

The presentation illustrates how integrated child development program can reach and meet the multiple needs of the poorest children, how families and communities can be educated to contribute to the local child welfare system, and how can we receive greater support from the whole society. Eventually, the presentation appeals the communities, schools, families and the public to participate in the action of protecting the children's rights and developing a mechanism of protection of children's rights.

XIAOLING ZHANG AND TONY HONG

CHINA'S NON-STATE SOFT POWER AGENTS: TAI CHI, TRADITIONAL CULTURE AND PUBLIC DIPLOMACY

This paper sets out to enrich the concept that Joseph Nye proposed. Theoretically engaged and empirically based, it situates itself in the context of China's increasing role in globalization and the shifting landscape of public diplomacy. The paper examines the development and conduct of public diplomacy of China in general, Martial Arts Tai Chi diplomacy in particular, as an evidence of transformation in diplomacy in a country that differs considerably in its political system and culture from the mostly Western countries upon which conceptualizations of soft power and public diplomacy are based. Through the case of Tai Chi which not only enjoys global reach but is also widely accepted to embody Chinese philosophy and way of life within and without China, it shows that as China deepens its economic development, some non-state actors have taken the lead in building networks overseas and communicating China's values and cultural traditions to the international community, often in a much more effective way than such controversial official institutions as Confucius Institutes. More importantly, the paper reveals how the state has over time tapped into the pool of Tai Chi talents for showcasing China's traditional culture when the necessity arises; how Tai Chi societies are willing to collaborate, thus co-producing some public diplomacy messages. In doing so we propose a model -- 'collaboration model', or 'network model with Chinese characteristics', which allows us to have a more comprehensive understanding of soft power.

XIAOXIAO ZHANG

CHINESE NATIONAL IMAGE AND SOFT POWER: THE CASE OF CHINESE MOVIES

Movies plays an important and special role in promoting national cultural soft power. Guided by Joseph Nye's soft power theory, this paper analyses the Chinese movies in the context of globalization. It investigates how China tells its stories through movies in the context of its soft power agenda. Furthermore, it explores whether Chinese movies have successfully promoted China's international image and enhanced its soft power on the world stage.

ZIWEI ZHAO

THE WEAVER GIRL AND THE WITCH: A COMPARATIVE STUDY OF FEMINIST RE-VISIONS

This study aims to examine "Shi Cui Yu" (Picking Jade Feathers), a feminist re-vision of the well-known Chinese folktale "The Cowherd and the Weaver Girl", as well as the discussions it has generated, vis-à-vis the reimagination of the witch figure by Anglophone feminists to shed light on the current feminist discourse in China and explore its connections with its western counterpart. Witches, once seen as a real threat to society in the early modern period, were later transformed to represent proto-

feminists burnt at the stake of patriarchy. Similarly yet conversely, the Weaver Girl from what traditionally is told as a love tale is now cast as a victim of abduction, rape, and forced childbirth in contemporary retellings of the story, whose return to heaven is sometimes realized literally through death. As the horrifying hag becomes a fallen foremother, and the heavenly maiden a hapless martyr, this study will compare their metamorphoses in feminist re-visions, discuss the positive as well as negative potential effects of projecting the hardships and challenges faced by real-life women unto these mythical figures, and try to offer a more nuanced approach toward the exploration of female identities and desires within the interlocking web of power relations that make up our world.

XIAOWEN ZHENG

REASSESSING CHINA'S GROWING PRESENCE IN THE ARCTIC: WORLD-SYSTEM PERSPECTIVE

This paper intends to provide an analytical framework to interpret China's growing presence in the Arctic from the perspective of world-system theory. I set up the analytical framework from the following four aspects. Firstly, China's externalizing behavior in the Arctic region is governed by internalized law of value of the modern world-system, i.e., the endless accumulation of capital. Secondly, China has benefited and is still benefiting from the division of labor, with Southeast Asia, Latin America, Africa, and most recently Arctic serving as a relatively subordinated resource periphery. Thirdly, driven by a strong upward mobility, China has leapfrogged periphery and semi-periphery and gained semi-core position with an upward trend to the core, through offering favorable external environment to the Arctic (invitation to promote). Lastly, since the world-economy is currently in Kondratieff B-phase, China, as an emerging global core, is logically dedicating to the relocation of productive activity and the probability of alternative profitable outlets, where Arctic is highly compatible.

Keywords: China, Arctic, world-system theory, endless accumulation of capital, division of labor, upward mobility, Kondratieff B-phase

HONG ZHU

PARENTING EXPERIENCES OF CHINESE IMMIGRANTS IN NORWAY

This study examined the parenting experiences of Chinese immigrants in Norway and was informed by the bio-ecological, acculturation, and social capital models. These theoretical frameworks provided insights regarding how individual features, contextual factors together with acculturation operated collectively in reproducing, negotiating, and modifying Chinese immigrants' parenting practices in Norway. The findings showed that being acculturated allowed Chinese immigrant parents to have multiple insights to examine the criteria constructed by the image of good parenting within specific contexts. However, acculturation process itself also caused significant stress to Chinese immigrant parents associated with common challenges such as language-related barriers, peer pressure on parenting, and acculturation gap between generations. The Chinese immigrant parents' social networks in this research were identified as mediators of parental stress and accelerators of parental acculturation. Policies that address bonding and bridging social networks of Chinese immigrant parents in Norway should ease migration- and acculturation-related stress and promote healthy parenting among Chinese immigrants.

PAWEŁ ZYGADŁO

THE NOTION OF FACE AND 'COLLECTIVE PROGRAMMING OF CHINESE MIND'

Since Clifford Geertz's famous assertion that '...there is no such thing as human nature independent of culture' (1973, p.49), in which he followed the notion of culture gained a new place in studies of interactions between members of different cultural circles. Hofstede's definition of culture as 'collective programming of the mind that distinguishes the member of one group or category of people from another' (2001, p. 9) is an expression of even more profound appreciation of the specific cultural values and practices in the process of intercultural communication and management. Acquaintance with particular to a given culture values and behaviours seems then to be indispensable for effective communication. In Chinese cultural circle, the notion of face (lianmian) is one of those that not only determines the dynamics of communication in virtually every possible settings (Ho, 1976) but seems to be at the very bottom of Chinese individual and collective identity (Spencer-Oatey, 2006). This paper is then intended as an analysis of a specific element of 'collective programming of the mind' of particular importance to a specific culture. It will attempt to decipher this programming as it appears in classical and modern literature, numerous Chinese proverbs (chengyu, suhua, guanyongyu, etc.) and everyday discourse. It will argue, that the notion of face is a practice that surfaces the core to Chinese culture and identity socio-cultural values, and as such, despite 'cultural globalisation' it will persist as a crucial factor shaping communication and social relations in Chinese cultural circle.

Face; Intercultural communication; Chinese culture; Values and communication; Cultural particularism;