

HAWAI‘I INTERNATIONAL CONFERENCE ON CHINESE STUDIES

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Third Annual Conference

University of Hawai‘i at Mānoa
Honolulu, Hawai‘i

January 4-6, 2023



**HICCS
Program Book**

Center for Chinese Studies,
1890 East-West Road, Moore Hall 416,
University of Hawai‘i at Mānoa
Honolulu, HI 96822



UNIVERSITY OF HAWAI'I AT MĀNOA

CENTER FOR CHINESE STUDIES



夏威夷大學中國研究中心

Website: manoa.hawaii.edu/chinesestudies

Instagram: [uhawaiiiccs](https://www.instagram.com/uhawaiiiccs)



Conference Chair:

Jonathan Pettit, Religion

Peng Xu, Theatre and Dance

Conference Committee:

Ming-Bao Yue, CCS Director, EALL-Chinese & Comparative Literature

David Yang, Business

Pauli Tashima, HICCS Program Director

Cynthia Ning, CCS Associate Director

Cara Tan, Program Assistant

Track Chairs

1. Anthropology 人类学
2. Art and Art History 美术与艺术史 — Kate Lingley
3. Business 商学 — David Yang
4. Comparative Literature 比较文学 — Ming-Bao Yue
5. Cultural Studies 文化研究 — E.K. Tan
6. Economics 经济学 — David Yang
7. Education 教育 — Baoyan Cheng and Min Liu
8. Family and Consumer Sciences 家庭与消费学 — Shu-Hwa Lin
9. Film/Media Studies 电影/媒体研究 — Yun Peng
10. Finance 金融
11. Health Sciences 医药相关科学 — Yuanan [Ron] Lu
12. History—Premodern 古代历史 — Wensheng Wang
13. History—Modern 现代历史 — Shana Brown
14. Journalism/Communication 新闻/传播学 — Zhaoxi Liu
15. Language Pedagogy 语言教学法 — Cyndy Ning, Dongping Zheng
16. Law 法律 — Carole Petersen
17. Library Sciences 图书管理 — Dongyun Ni
18. Linguistics 语言学 — Carl Polley
19. Literature — Premodern 古代文学 — Yanning Wang, Peng Xu
20. Literature — Modern 现代文学 — Ming-Bao Yue
21. Marketing — Qimei Chen
22. Philosophy 哲学 — Franklin Perkins
23. Political Science 政治学 — Wanfa Zhang, Chengqiu Wu
24. Psychology 心理学
25. Public Administration 公共行政 — ChiaKo Hung
26. Religion 宗教学 — Jonathan Pettit and Steve Kory
27. Sociology 社会学 — Le Lin
28. Theater/Music/Performance Studies 戏剧/音乐/表演艺术 — Peng Xu, Beryl Yang
29. Translation Studies 翻译学 — Josh Stenberg
30. Travel Industry Management 旅游业管理 — Ivan Wen

2023 Keynote Speaker

Lai Kwan Pang
Chinese University of Hong Kong



Welcome Message

HICCS Jan 4, 2023

Aloha! My name is Ming-Bao Yue and I am the Director of the Center for Chinese Studies (CCS) here at the University of Hawai‘i at Mānoa (UHM), the Flagship campus of the Hawai‘i state university system.

On behalf of CCS and the UHM higher administration, I am delighted to welcome you all to the Third Annual Hawai‘i International Conference on Chinese Studies (HICCS). We are pleased that so many of you have decided to participate because this conference is truly unique in its attempt to bring together scholars from all over the world to showcase the breadth and depth of Chinese Studies. The inaugural conference was launched by CCS in 2020 on our beautiful campus while last year’s conference was held entirely virtually. This year, we are happy to resume the conference in-person in the beautiful courtyard of Sakamaki Hall on our UHM campus. We are also excited to report that the number of participants has been growing steadily.

In addition to this conference, the Center also holds every semester a vibrant and dynamic CCS Webinar Series that showcases a variety of presentation formats, such as inter-disciplinary faculty dialogues, inter-regional roundtables, and administrative or community voices focusing on current topics and concerns relevant to the field of Chinese Studies. Many of our CCS Webinar sessions are recorded and subsequently uploaded to our very own YouTube Channel (<http://go.hawaii.edu/T7V>). Our Center has also been actively involved with offering classes through the Outreach College and has been collaborating with the library to establish a Sun Yatsen exhibition and reading room (he resided in Hawai‘i for an extended period of his life). Last, but not least, in collaboration with UH Press, the Center runs a quarterly review journal of international, multi-disciplinary academic books in Chinese Studies, called *China Review International*, that is now in its 29th year and has ca. 99 international university subscribers, plus an average of over 2000 individual hits per month via Project MUSE. All this information is detailed on the Center’s website (<https://manoa.hawaii.edu/chinesestudies/>) and is also available on Facebook and Instagram.

In conclusion, I would like to extend my heartfelt appreciation to Conference Program Director Dr. Pauli Tashima, HICCS Co-Chairs Dr. Jonathan Pettit and Dr. Xu Peng, CCS Associate Director Dr. Cyndy Ning, and student helpers Cara Tan and Alicia Zhong for their diligence and commitment to making this conference possible.

It remains for me to wish you all a successful and productive conference, and I am looking forward to meeting many of you all in the next few days!

Best of luck to you all and enjoy!

Dr. Ming-Bao Yue 俞明宝

欢迎辞

HICCS 2023年1月4日

Aloha! 大家好! 我是夏威夷大学玛诺阿分校 (UHM) 中国研究中心 (CCS) 主任--俞明宝, 该校是夏威夷州立大学系统的旗舰校区。

我代表中国研究中心和夏威夷大学的校领导, 热烈欢迎大家参加第三届夏威夷中国研究国际会议 (HICCS)。我们非常高兴大家决定参加本次会议, 因为这个会议确实是独一无二的, 它是一个将世界各地的中国研究学者聚集在一起, 展示该领域既有深度又多元化的国际会议。第一届该会议于2020年由中国研究中心在夏威夷大学美丽的校园里举办, 去年的会议完全则是远程线上举行。今年, 我们很高兴地宣布在夏威夷大学玛诺阿校园的 Sakamaki Hall恢复线下面对面会议, 此外, 与会者的数量也一直在逐年递增。

除该会议外, 中国研究中心还在每学期举办一系列形式多样的网络研讨会, 例如跨学科学者对话、跨地区圆桌会议以及来自行政部门或是社区与中国研究领域相关的热点话题或前沿学科。中国研究中心的网络研讨会系列大部分都被录制下来并均上传至中心的 YouTube频道, 网址是: <http://go.hawaii.edu/T7V>。中国研究中心还积极参与由Outreach学院提供的中文课程, 并与校图书馆合作建立了“孙中山展览室和阅览室”(孙中山青少年时期在夏威夷长大)。另外, 《China Review International》国际多学科中国研究学术书籍评论季刊是由中国研究中心与夏威夷大学出版社(UH Press)共同合作创办, 现在已经是第29年了。有99名国际大学订阅者, 加上MUSE项目每月平均有超过2000次的个人点击量。上述所有这些信息均在中国研究中心的网站(manoa@hawaii.edu/chinesestudies)上有详细说明, 该网站也可以在Facebook和Instagram上找到。

最后, 我想对本次国际会议的项目主任韦建心博士(Dr. Pauli Tashima), HICCS联合主席裴玄錚博士(Dr. Jonathan Pettit)和徐芄博士(Dr. Peng Xu), 中国研究中心副主任友梅博士(Dr. Cyndy Ning), 以及学生助理陳佳忻女士(Ms. Cara Tan)和钟宇慧女士(Ms. Alicia Zhong)表示衷心地感谢, 感谢他们为本次会议所做出的一切, 才使本次会议得以举行。

在此, 我衷心地祝愿大家有一个成功的会议, 期待着在接下来的几天里与大家见面!

祝大家安全愉快!

Dr. Ming-Bao Yue 俞明宝

All times listed are Hawaiian Standard Time (HST)

JANUARY 4 (Wednesday)

Check-in and Internet Registration: 11:30–12:30 p.m. (Sakamaki Hall A101)

Check-in and Internet Registration Room: Sakamaki Hall A101

Quiet Room: Sakamaki Hall A102

Welcome Reception with Coffee/Tea and Snack: **11:30 a.m.–1:00 p.m.** (Informal gathering at Sakamaki Hall East-Facing Porch)

*All panels will take place on the ground floor of Sakamaki Hall.

Session 1: 1:00–2:30 p.m.

Panel 1—Linguistics: Language and Usage (Room A103)

Moderator: Haidan Wang 王海丹 (University of Hawai‘i, Mānoa)

- 1) Mariana Muenning (Heidelberg University)
“What is a Word? Units of Meaning in Early and Mid-Twentieth Century Dictionaries”
- 2) Jun Lang 郎珺 (Pomona College)
“The Strong, the Capable, the Leftover, and the Mannish: Female Labels Reflect Priorities of Development in Post-Reform China”
- 3) Ruixi Ai 艾瑞喜 (California State University, Long Beach)
“Applicatives and Denominals”
- 4) Yongping Zhu 朱永平 (University of Notre Dame)
“Chinese Resultative Verb Complements and Corresponding Expressions in English”

Panel 2—Premodern History: Early to Medieval China in the Sources and the Imagination (Room A104)

Moderator: Hong Jiang 姜鴻 (University of Hawai‘i, Mānoa)

- 1) Rebecca Robinson 羅碧琳 (Hong Kong Baptist University)

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“Lord Shang and the Early Anthropocene: Attitudes towards the Environment in Early China”

- 2) Hao Zheng 郑豪 (Minzu University of China, University of California, Berkeley)
“The Manuscripts Tang Huiyao and the Truth of the Calendar Reform in the Ninth Year of Wude”
- 3) Adam Fong (Merced College)
“A Silver Screen to Aid Nationalism: Tang and Song History Through 21st Century Chinese Films”

Panel 3—Economics: Markets, Policy, and Commerce (Room B101)

Moderator: David Yang 楊濟華 (University of Hawai‘i, Mānoa)

- 1) Linan Jia 贾力楠 (Beijing Foreign Studies University)
“The Partial Marketization of Cadre Training in China”
- 2) Yan Liang 梁燕 (Willamette University)
“MMT in China: Relevance and Policy Implications”
- 3) Minjun Yuan 袁旻君 (The University of Hong Kong)
“The Institutional Diversity of E-commerce Platforms in China”

Panel 4—Cultural Studies: Across Times and Spaces (Room B102)

Moderator: Ming-Bao Yue 俞明宝 (University of Hawai‘i, Mānoa)

- 1) LuMing Mao (University of Utah)
“The ‘Ricci Method’: Accommodation, Enculturation, or Rhetorical Togetherness in Mapping the World”
- 2) Hua Laura Wu 吴华 (Huron College University), Xueqing Xu (York University)
“‘汉声’的发声者：追溯《大汉公报》的编辑人员 (1914-1940)”
- 3) Mingyang Liu 劉明洋 (The University of Hong Kong)
“相約二〇九八：當代中國大眾文化中科幻想像的宏大圖景與低迴變奏”

Session 2: 2:45–4:15 p.m.

Panel 5—Linguistics: Civilizations and Dialects (Room B103)

Moderator: Haidan Wang 王海丹 (University of Hawai‘i, Mānoa)

- 1) Xiubo Shan 单秀波 (Hebei Normal University)
“The Phonetics of Mid-Twentieth Century Jiaoxian (胶县) Dialect as Reflected in Gerty Kallgren’s Notes on the Kiaohsien Dialect”
- 2) Shu-chuan Chen 陳淑娟 (National Tsing Hua University)
“台灣閩南語普通腔的真實樣貌”
- 3) LeKun Tan 陳麗君 (National Cheng Kung University)

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“台灣台語識字量推估研究的初步”

Panel 6—Premodern History: Qing to Modern China (Room A103)

Moderator: Shana Brown 宗小娜 (University of Hawai‘i, Mānoa)

- 1) Jason Castro (The University of North Carolina, Chapel Hill)
“不誠懇的投誠——順治年間琉球的投誠考”
- 2) Preetam Prakash 彭一鳴 (Stanford University)
“‘The Net of the Law’: Challenges in Jail Management During the Mid-Qing”
- 3) Dan Barish (Baylor University)
“Performing Sovereignty: The Transformation of Qing Court Rituals at the End of Empire”
- 4) MengRan Xu (University of Toronto)
“Dams, Reservoirs, and Canals: The Quests for a Modern Waterscape on the North China Plain (1855–1958)”

Panel 7—Art and Art History: Expressions and Representations (Room A104)

Moderator: Kate Lingley 龍梅若 (University of Hawai‘i, Mānoa)

- 1) Penny Wang (University of Northern Iowa)
“中国超幻美学与高维艺术”
- 2) Yan (Fiona) Liu 劉豔 (Northwestern Polytechnical University and Columbia University)
“The Animal-Style Art in Eurasian Antiquity: Some Observations on the Gold Decorative Appliqués found in North-West China and Kazakhstan”
- 3) Yuan Zhang 張媛 (The Chinese University of Hong Kong)
“藝術與宗教的交界：北朝道教造像碑的空間建構與信仰表達”
- 4) Wenbo Deng 邓文博 (Birmingham City University)
“The Roofing Narratives: Artistic Interpretations of Urban Transformations in Beijing in the 21st century”

Panel 8—Law and Society: Shifts and Clashes (Room B101)

Moderator: 邢国欣 (Columbia College)

- 1) Huichun Liu 刘会春 (Guangzhou University), Nicholas Steneck (Wesleyan College)
“Teaching Chinese in a Digital Age: Legal Issues Caused by the Paradigm Shift”
- 2) Guoxin Xing 邢国欣 (Columbia College)
“Chinese-only Sign Controversy: A Case Study on City of Richmond in Canada as Contested Cultural Space”
- 3) Weiguo Zhang 张卫国 (University of Toronto)
“Everyday Experience of Racial Discrimination among Chinese Immigrants in Canada”

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Light Reception: 4:30–5:30 p.m.
(Sakamaki Hall East-facing Porch)

JANUARY 5 (THURSDAY)

Coffee/Tea and Snack: 8:00–9:00 a.m.

(Sakamaki Hall East-Facing Porch)

Session 3: 9:00–10:30 a.m.

Panel 9—Modern Literature: Developments in Taiwan (Room A103)

Moderator: Mei-er Huang 黃美娥 (National Taiwan University)

- 1) Pin Han Wang 王品涵 (National Taiwan University)
“推理小說文類在台灣的發展與受挫”
- 2) Kuei Yun Lee 李癸雲 (National Tsing Hua University)
“超越文字的視覺性體驗：以台灣女詩人夏宇為探討對象”
- 3) Li-Hsuan Chang 張俐璇 (National Taiwan University)
“尋畫以安身：柯宗明《陳澄波密碼》與駱以軍《明朝》的歷史重建”
- 4) Mei-er Huang 黃美娥 (National Taiwan University)
“紙上攻防：冷戰時期臺灣「軍中文藝」論”

Panel 10—Premodern Literature: Tang Dynasty (Room A104)

Moderator: Peng Xu 徐芑 (University of Hawai‘i, Mānoa)

- 1) Seiko Fujii (Sano) 藤井(佐野)誠子 (Nagoya University)
“The Monk Qingxu’s Curious Biography in *Jin’gang bore jing jiyuan ji*”
- 2) Ji Hao (College of the Holy Cross)
“Constructing a Botanic Life: Bai Juyi’s (772-846) Poems on Plants”
- 3) Bo-Yen Chen 陳柏言 (National Taiwan University)
“「自我」的關注：幻設之「遊」與唐人小說系譜的重探”

Panel 11—Language Pedagogy: Learning in Context (Room B101)

Moderator: Cyndy Ning 任友梅 (University of Hawai‘i, Mānoa)

- 1) Helen Shen 沈禾玲 (The University of Iowa)
“Word Segmentation and Reading Comprehension among Advanced Learners of Chinese”
- 2) Jianhua Bai 白建华 (Kenyon College)
“Developing Intercultural Competence in Teaching Chinese as a Foreign Language”
- 3) Jianling Liao 廖建玲 (Arizona State University)
“Social Relations and Communities and L2 Development in Foreign Language Environment”

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- 4) Yutian Tan 譚雨田 (University of California, Davis)
“Language Diversity and Critical Thinking: Practices in an Introductory Chinese Culture Course”

Panel 12—Political Science: Policies and Mindsets (Room B102)

Moderator: Xiao (Kate) Zhou 周曉 (University of Hawai‘i, Mānoa)

- 1) April Herlevi 何藹萍 (National Bureau of Asian Research)
“The Art of Selection: Special Economic Zone Expansion in Zhejiang Province from 1984 to 1992”
- 2) Gregory Distelhorst (University of Toronto)
“The Political Beliefs of Chinese Officials”
- 3) Huiyun Feng (Griffith University)
“International Order Transition and US-China Strategic Competition in the Indo Pacific”

Session 4: 10:45 a.m.–12:15 p.m.

Panel 13—Modern Culture and Literature: Mainland China, Singapore, Taiwan (Room B103)

Moderator: Serena De Marchi (Stockholm University)

- 1) Zhiwei Sun 孙志伟 (Singapore University of Social Sciences)
“家园的日常化书写——新加坡华文文学的几幅风景”
- 2) Ha Yeon Shin 申夏娟 (University of Arizona)
“The White-Haired Girl in the Making: Communists' Community in Post-Socialist China”
- 3) Serena De Marchi (Stockholm University)
“(Trans)-oceanic Trajectories of Remembering in Contemporary Fiction From and About Taiwan”

Panel 14—Premodern Literature: Ming and Qing Dynasties (Room A103)

Moderator: Yanning Wang 王燕宁 (Florida State University)

- 1) Sherry Mou 牟正蘊 (DePauw University)
“Finding Erketü Qatun, A Mongolian Powerful Lady of the 16th Century”
- 2) Wei Wang 王蔚 (Washington University in St. Louis)
“Representing the Exemplified Male-male Erotic Relationships in the Late-Ming Illustrated Erotic Fiction Collection *Bian er Chai* (Between Caps and Hairpins)”
- 3) Chengjuan Sun (Kenyon College)
“Lecturing the Husband: The Family Dynamic and Textual Strategies Behind the Qing Wifely Admonitions”
- 4) Xincheng Guo 郭昕城 (The University of Arizona)

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“The Metaphor of Banquet in *The Story of the Stone*”

Panel 15—Language Pedagogy: Business Chinese and Internet Chinese
(Room A104)

Moderator: Song Jiang 姜松 (University of Hawai‘i, Mānoa)

- 1) Congcong Ma (University of Notre Dame)
“The Utilization of Case Study in Business Chinese for Advanced Levels”
- 2) Haning Hughes (United States Air Force Academy)
“From YYDS to Tanking: Sarcasm and Sustainability of Chinese Internet Slang and Idioms”

Panel 16—Philosophy: Early China (Room B101)

Moderator: Franklin Perkins 方嵐生 (University of Hawai‘i, Mānoa)

- 1) Li-Hsiang Lisa Rosenlee 李麗香 (University of Hawai‘i, West Oahu)
“Reimagine the Philosophical Canon: The Precious Records of Women”
- 2) Aron Burnett (University of Oklahoma)
“Questioning the Narrative on the Relationship Between Gender and Early Confucian Philosophy Through an Analysis of the Grammaticalization of the Passive Marker *bei* 被 in Classical Chinese: An Interdisciplinary Study on Han Era Philosophy, Cosmology, Language, and Politics”
- 3) Erica Brindley (The Pennsylvania State University)
“Deconstructing ‘Hedonism’: Understanding Yang Zhu in the *Liezi* and Beyond”

Panel 17—Political Science: From the Margins (Room B102)

Moderator: Xiao (Kate) Zhou 周曉 (University of Hawai‘i, Mānoa)

- 1) Diana Fu (University of Toronto)
“Bureaucratic Repression of ‘Untrustworthy’ Social Organizations in China”
- 2) He Li 李和 (Merrimack College)
“Quest for Democracy: The Perspectives of the Chinese Liberal Intellectuals”
- 3) Pao-Chien Wang 王保鍵 (National Central University)
“Language Human Rights and National Language Policy: Minorities’ rights of the Hakka Language, Indigenous Languages, and Matsu Language in Taiwan”

Session 5: 1:00–2:30 p.m.

Panel 18—Modern Literature: Developments in Hong Kong (Room B103)

Moderator: Ming-Bao Yue 俞明宝 (University of Hawai‘i, Mānoa)

- 1) Sabrina Yunzhu Tao (University of Oregon)

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“‘Flying Swallows’ On and Off Stage: The Politics of Socialist *Zaji* Diplomacy in Cold War Hong Kong and Beyond (1950s-70s)”

2) Man Fung Kwong 鄭文峯 (Hong Kong Metropolitan University)

“八十年代香港文學於中國文學雜誌的出版情況及其意義——以《花城》為論述中心”

3) Shu Jhen Liu 劉淑貞 (Tunghai University)

“「消失」作為一種方法：九七回歸後的「我城」書寫——以韓麗珠的寫作為討論對象”

Panel 19—Premodern Literature: The Otherworldly in Medieval and Late Imperial China (Room A103)

Moderator: Yanning Wang 王燕宁 (Florida State University)

1) Justin Winslett 文智英 (University of Sheffield)

“Change is Constant: Fox Spirits as Shapeshifters in Mediaeval Chinese Tales”

2) Jinhui Wu 吳瑾瑋 (Reed College)

“Mapping the Buddhist World in Late Ming: A Study of the *Fajie anli tu*”

3) Yanning Wang 王燕宁 (Florida State University)

“Yang Erzeng’s Hagiographic Collection of Female Immortals”

4) Mengxiao Wang (University of Southern California)

“Practicing Buddhism in Dramatic Paratexts: An Early Qing Edition of the Play *Xixiangji*”

Panel 20—Film/Media Studies: Mainland China (Room A104)

Moderator: Yun Peng 彭耘 (University of Hawai‘i, Mānoa)

1) Ze Gong 宮澤 (Nanyang Technological University)

“History of Sound Workers in Film Studios in China from 1978 to 1988”

2) Zhuojun Huang 黃卓鈞 (City University of Hong Kong)

“The Revolutionary Palimpsest: The Transmedia Adaptation of The Revolution History in Contemporary Mainland China”

3) Jie Lu (University of the Pacific)

“Chinese Road Movies: Remapping the National Space of Modernity”

4) Zhaoxi Liu 刘肇熙 (Trinity University)

“The Fallen Click-bait Star: The Zhang Zhehan Incident and Political Economy of China’s Showbiz”

Panel 21—Philosophy: Confucian Traditions (Room B101)

Moderator: Li-Hsiang Lisa Rosenlee 李麗香 (University of Hawai‘i, West Oahu)

1) Connor Griffith (Ohio University)

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“A Confucian Response to the Amoralist”

2) Yutzu Wang 王喬慈 (National Taiwan University)

“晚明成聖之學的論述轉變——以顏子與子貢形象的演變為探查焦點”

3) Chung-Ying Cheng 成中英 (University of Hawai‘i, Mānoa)

“Can Confucianism be Christianized? A Critical Study on Limits of Interpretive Transformation”

Session 6: 2:45–4:15 p.m.

Panel 22—Modern Literature and Technology (Room B102)

Moderator: Ming-Bao Yue 俞明宝 (University of Hawai‘i, Mānoa)

1) Yueming Li 李悦铭 (Columbia University)

“Revolting against Disembodiment: Grotesque Realism in the New Wave of Chinese Science Fiction”

2) Yu Zhang 張宇 (The Hong Kong Polytechnic University)

“The Cult of Craftsmanship in Millennium China: The Industrial Hand and the Artisanal Hand in the Age of High Technology”

3) Xin Yang 杨欣 (Macalester College)

“Visualizing the ‘Good China Story’: Li Ziqi on YouTube”

Panel 23—Film/Media Studies: Developments in Hong Kong (Room B103)

Moderator: Yun Peng 彭耘 (University of Hawai‘i, Mānoa)

1) Zixin Miao (The Chinese University of Hong Kong)

“Re-Configuring Martial Arts Culture in Hong Kong-China Co-Productions: The Shaolin Trilogy (1982-1986)”

2) Jessica Ka Yee Chan (University of Richmond)

“Animation as Action: The Old Master Q Animation Trilogy”

3) Chun Lung Ma (Hong Kong Metropolitan University)

“Traversing Hong Kong’s Non-places and Heterotopias in Hollywood Films of Global Crises”

Panel 24—Philosophy: Legalists, Mohists, and Daoists (Room A103)

Moderator: George Tsai 蔡璨宇 (University of Hawai‘i, Mānoa)

1) Tao Jiang (Rutgers University)

“Fajia and the Mohists”

2) Andrej Fech 費安德 (Hong Kong Baptist University)

“Dao and ‘Interlocking Parallel Style’ (IPS) in Early Daoist Works”

3) Chih-Wei Peng 彭志維 (University of Hawai‘i, Mānoa)

“A Holistic and Non-Anthropocentric Worldview in Daoism”

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Panel 25—Sociology: Chinese Youth and Seniors (Room A104)

Moderator: Wei Zhang 张微 (University of Hawai‘i, Mānoa)

- 1) Ran Liu 刘冉 (University of Wisconsin-Madison)
“The Gendered Resource Dilution: Sibling Structure, Parental Non-monetary Investment, and Child Housework Labor in China”
- 2) Vincent Cheng 鄭誠 (Hong Kong Metropolitan University)
“Impact of Culture to Psychological Reactance among Hong Kong College Students in Anti-Drug Campaigns”
- 3) Hui Wen (Brandeis University)
“Supplements of Care: Fashioning Elder Self-care amid Historical Discontinuity”
- 4) Chien-chung Huang (Rutgers University)
“Mindfulness and Loneliness in Retired Older Adults in China: Mediation Effects of Positive and Negative Affect”

Keynote Address: 4:30–6:00 p.m.
(Auditorium in the Art Building)

Professor Lai Kwan Pang
Department of Cultural and Religious Studies
Chinese University of Hong Kong

“Sovereignty in Translation: Modern to Contemporary China”

Keynote Reception: 6:00–7:00 p.m.
(Art Building Courtyard)

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JANUARY 6 (FRIDAY)

Coffee/Tea and Snack: 8:00–9:00 a.m.

(Sakamaki Hall East-Facing Porch)

Session 7: 9:00–10:30 a.m.

Panel 26—Religion: Constructing Legitimacy in Chinese Religions (Room A103)

Moderator: Jonathan Pettit 裴玄錚 (University of Hawai‘i, Mānoa)

- 1) Lu Zhang 張璐 (University of Arizona)
“From Deification to Personalization: Telling the Pre-Story of the ‘Yinghua Shengxian’ Section in the Song Chan Historiographies”
- 2) Stephen Teiser (Princeton University)
“Orchestrating Healing: The Process of Curing Illness as Depicted in Medieval Chinese Buddhist Liturgies from Dunhuang”
- 3) Shuyang Li (Yale University)
“从仪式诉求变化看涂炭斋正当性的建构与消融 The Construction and Dissolution of Tutan Zhai’s Legitimacy from the Perspective of the Ritual’s Functional Changing”

Panel 27—Modern History: Wartime to Digital Age (Room A104)

Moderator: Shana Brown 宗小娜 (University of Hawai‘i, Mānoa)

- 1) Jomo Smith (Grinnell College)
“Depredation and Survival: Xidaotang in the Midst of Marauding Warlords”
- 2) Morgan Rocks (College of the Holy Cross)
“A Global Anti-Fascist Front: The Spanish Civil War and the Chinese Leftist Imagination”
- 3) Janice Kam (Singapore University of Social Sciences)
“Filial Piety in a Digital Age”

Panel 28—Comparative Literature: Voices Across the Margins (Room B101)

Moderator: Mark Bender 马克·本德尔 (The Ohio State University)

- 1) Junliang Huang (California State University, Northridge)
“Reimagining Power and Violence: Mothers and Daughters in A Wartime Hongkou Alley-Community in Shanghai”
- 2) Mark Bender 马克·本德尔 (The Ohio State University)
“The Winged Ones: Translating Aku Wuwu’s Poetic Worlds”
- 3) Michelle Low 劉潔貞 (University of Northern Colorado)

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“21st Century Retellings of Traditional China: North American Chinese Science Fiction and Fantasy Through Diasporic Eyes”

Panel 29— Cultural Studies: Philosophy, Writing, and Education (Room B102)

Moderator: Min Liu 刘敏 (University of Hawai‘i, Mānoa)

- 1) Yu Hsuan Yeh 葉宇軒 (The University of Tokyo)
“從《讀荀子》到〈讀荀子〉：明治荀學的創譯展開”
- 2) Eason Lu (Columbia University)
“Sentiment and Sisterhood: Problems of Recovering Nūshu”
- 3) Lourdes Tanhueco-Nepomuceno (University of the Philippines-Diliman)
“The Dynamics of Changes in Perceptions on China-Philippines Relations Among Confucius Institute Scholars (2018–2021): Confucius Institutes as China’s Soft Diplomacy Platforms”

Session 8: 10:45 a.m–12:15 p.m.

Panel 30— Religion: Textual Identities in Chinese Buddhism (Room B103)

Moderator: Jonathan Pettit 裴玄錚 (University of Hawai‘i, Mānoa)

- 1) **Xiang Hong 宏祥 (The University of Hong Kong)**
“A Re-examination on the Origins of Fazhao’s Five-Tempo Intonation of the Name of Amitābha Buddha”
- 2) Jiang Wu 吳疆 (The University of Arizona)
“Dimensions of Textual Spirituality: Gentry Reading of the Śūraṅgama Sūtra in the Ming”
- 3) Rev. Madipola Wimalajothi Thero (The University of Hong Kong)
“Chinese Translations of Pali Texts: With Special Reference to Samantapāsādikā (Shan-Chien-P’i-P’o-Sha) and Vimuttimaggā (Cié-to-tāo-lun)”
- 4) Rev. Unapane Pemananda Thero (The University of Hong Kong)
“Typology of Buddhist-Christian Dialogue in Modern Hong Kong”

Panel 31—Philosophy: Zhuangzi (Room A103)

Moderator: Hong Jiang 姜鴻 (University of Hawai‘i, Mānoa)

- 1) Huayanni Yang 楊華燕妮 (University of Hawai‘i, Mānoa)
“Footloose in the Infinite: On the Zhuangist *Wuqiong*”
- 2) Luyao Li 李璐瑶 (University of Chicago)
“Individualistic Harmony in the *Zhuangzi*”
- 3) Hong Jiang 姜鴻 (University of Hawai‘i, Mānoa)
“Zhuangzi’s Skill and Oolong Tea-Making”

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**Panel 32—Theater/Music/Performance Studies: Dramas, Operas, Costumes
(Room A104)**

Moderator: Peng Xu 徐芑 (University of Hawai‘i, Mānoa)

- 1) Ewan Macdonald 慕昱安 (Oxford University)
“From the Western Oceans to the Southern Seas: Exploration and Hegemony on Stage in China and England”
- 2) ChiaYi Lin 林佳儀 (National Tsing Hua University)
“從潮州幫到客家幫：新加坡外江戲（漢劇）的傳承變遷”
- 3) Zhaohui Hong 洪朝輝 (Fordham University)
“A Masterpiece of the Chinese Cultural Transmission to the United States: Mei Lanfang, Peking Opera, and Inculturation (1930)”
- 4) Shu-Hwa Lin 林淑華 (University of Hawai‘i, Mānoa)
“Inspiring the Design Process: An Analysis of the Influence”

Panel 33—Cultural Studies: Covid-19 and Its Repercussions (Room B101)

Moderator: Zhaoxi Liu 刘肇熙 (Trinity University)

- 1) Alexsia Chan 陈颖诗 (Hamilton College)
“Authoritarian Crisis Response to COVID-19 in China”
- 2) Lei Ping (The New School University)
“Housing Crisis and Zero-Covid Policy: Making and Breaking the Chinese Middle-Class Dream”
- 3) Ziying You 游自荧 (The College of Wooster)
“The Impacts of COVID-19 Pandemic on Chinese Adoptees in the United States”

Friday 1/6 Tours: 1:00–3:30 p.m.

Choose only one of the following concurrent tours:

Campus Walking Tour (Complimentary) – Starting point at Sakamaki Hall

Led by Professor Jonathan Pettit 裴玄錚 (University of Hawai‘i, Mānoa)

- Campus trees (Class 1 arboretum)
- Imperial Dragon Robe Exhibition, guided by Professor Shu-Hwa Lin 林淑華 (University of Hawai‘i, Mānoa)
- Hamilton Library Tour, led by Chinese Studies Librarian Dongyun Ni 倪冬云 (University of Hawai‘i, Mānoa). Includes Sun Yat-sen and Soong Ching-ling Research Room.
- Buildings designed by I.M. Pei (Imin Conference Center & Kennedy Theater)
- Center for Korean Studies

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- Thai pavilion donated by King Bhumibol Adulyadej
- Japanese Garden with koi ponds

Sun Yat-sen Bus Tour (\$15/person, cash only)

*First-come first-served, sign up at check-in desk

- Starting point at Sakamaki Hall
- Bus boarding at Campus Center

Led by Ms. Yen Chun (Sun Yat-sen Foundation) with assistant Dr. Cyndy Ning (University of Hawai‘i, Mānoa)

- Punahou School (including Old School Hall, dating from the time of Sun Yat-sen; alma mater of both Sun Yat-sen and Barack Obama)
- St. Andrew’s Cathedral (where Sun attended weekly services)
- Walking tour of historic Honolulu Chinatown (where Sun began his revolutionary activities), ending at the newly designated Sun Yat-sen Park.

JANUARY 4 (Wednesday)

All abstracts are as they appear upon submission by the author, unchanged by HICCS.

Session 1: 1:00–2:30 p.m.

Panel 1—Linguistics: Language and Usage

1) Mariana Muenning (Heidelberg University)

“What is a Word? Units of Meaning in Early and Mid-Twentieth Century Dictionaries”

I describe how the phonologist and language reformer Wei Jiangong 魏建功 (1901—1980) formulated a concept of “word” to be applied in lexicography that was so concise that it actually denoted “free morpheme” and enabled him to compile the most successful modern dictionary: *The Xinhua Zidian* 新華字典, 1953.

Wei Jiangong was a linguist who was not only a specialist in the reconstruction of the historical pronunciation of Chinese, but was also involved in the standardization and promotion of the modern standard language (guoyu 國語) in both the Mainland and Taiwan in Republican times and in the introduction of the simplified characters in the PRC.

Searching for the ideal tool to promote Guoyu, he reviewed the eight volume dictionary *Guoyu Cidian* 國語辭典 published in the 1930s and 40s and came to the conclusion that if he wanted to realize a reference work whose lexical items actually match the morphology of Modern Chinese, he must compile a dictionary himself.

Wei Jiangong developed a concept of “word” (ci 詞) as “unit of meaning”. It de facto denotes the free morpheme – before the now widely used term yusu 語素 (defined 1964 by Lu Zhiwei 陸志韋, DATE, as “meaningful syllable”) was coined. Wei applied this concept in the compilation of the first edition of the monolingual pocket dictionary *Xinhua Zidian* which became the “world’s most popular reference work” (Guinness World Records 2015).

My research is based on a thorough analysis of the two dictionaries and of Wei Jiangong’s and his contemporaries’ articles on wordhood and lexicography. It is contextualized with the history of the discussion of the “word” (ci) in contrast to the

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“character” (zi 字). It is additionally put into perspective with an evaluation of the influence of phonographic spelling.

2) Jun Lang 郎璿 (Pomona College)

“The strong, the capable, the leftover, and the mannish: female labels reflect priorities of development in post-reform China”

Gender asymmetry in the Chinese language has been widely recognized and discussed, including gender bias in the Chinese writing system, Chinese lexicon, Chinese grammar, and formulaic language use, as well as asymmetrical gendered patterns of sociophonetic variations. Along with these linguistic biases, gender inequality in China has also garnered attention in sociology with a focus on socioeconomic disparity including unequal labor force participation, gender wage gap, educational inequality, and women’s health status. However, the mutual constitution of language and society with regard to gender bias has rarely been explored. With the exception of a few studies that probe the social realities and social changes reflected in the waxing and waning of gender labels in contemporary China, the social dynamic of gendered social labeling as a discursive practice, its sociohistorical context, as well as its socioeconomic and socio-technological mechanisms are largely unknown. How is gender discourse influenced by the larger sociocultural context and socioeconomic forces? In the context of China where top-down regulation of media and public discourse shape gender representation in the media, how do we understand and contextualize gender discourse and gender labeling? When gender labels change over time, what does the change tell us about societal changes including technological development that brings about an unprecedented participatory digital culture? All these questions remain to be explored.

To fill this research gap, this study takes an interdisciplinary approach by analyzing gender labeling during the post-reform era from 1980 to the present. Gender labels are terms being used to refer to people in a gendered way to categorize or characterize people (McConnell-Ginet 2003). I treat gender labeling as a social practice of using gendered terms in which gender ideologies are embedded. Gender labeling practices sort people into different categories, pay attention to their “unidimensional existence” and ignore their “multifaceted personhood”. In digital communications, as this study will show, these labels are used, re-visioned, contested, and reappropriated. To explore gender labeling practices in post-reform China, I adopted three perspectives: a feminist linguistic perspective, a socio-historical perspective, and a socio-technological perspective. The socio-historical aspect allows for untangling how gender ideologies change over time as reflected in the changing semantics of social labeling, while the socio-technological aspect highlights the crucial roles played by digital information technology in the democratization of information and grassroots participation in gender discourse. Both

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these strands are described and explained from a feminist linguistic perspective that critically interrogates the intersection of language and gender by analyzing the conceptual entrenchment of pervasive gender ideologies in words and how these words are used.

This study addresses the interplay between language and gender from a feminist linguistic perspective, with an emancipatory goal of redressing gender inequality through the examination of the role that language plays in creating and perpetuating sexism, a sociohistorical perspective situating language use and gender relations in a specific social context, as well as a socio-technological perspective aligning with the most-up-to-date collective political actions taking place in the digital world.

**3) Ruixi Ai 艾瑞喜 (California State University at Long Beach)
“Applicatives and Denominals”**

It is argued in this paper that various types of denominalization can be accounted for by resorting to applicative functional heads. In particular, it is related to a Low Applicative Functional Head (Low-APPL-LOC), e.g., in forming English-type denominals such as 'shelve' (from 'shelf'). For Chinese-type denominals like 'huo' ('fire', to be angry; to be prosperous), no applicative functional heads are involved. This explains why Modern Chinese almost has no genuine English-type denominals like 'shelve.' This is further supported by the observation that Modern Chinese is mainly a High (instead of Low) Applicative language. In particular, the High Applicative Functional Head in Modern Chinese can be realized 'lexically' as 'ti' (to replace). In contrast, English is argued to be a relatively Low Applicative language.

**4) Yongping Zhu 朱永平 (University of Notre Dame)
“Chinese Resultative Verb Complements and Corresponding Expressions in English”**

结果补语在汉语中是一个广泛使用的语言形式，但英语却没有相对应的句式，故此说英文的学习者不但难于掌握此形式而且往往会产生误解。曾经有一个学生对下面这个句子非常困惑：“你吃坏肚子了，”故而疑问：中国人为什么吃坏肚子？本文拟通过这个具体的句子并联系其他的结果补语类型，探讨相邻思维方式与像似性 (iconicity) 的普遍性以及汉语与英语在表达因果关系时表现在语言结构上的同异。首先本文通过回溯前人的研究以展示相邻思维的普遍性以及其反映在语言结构上的像似性。其次本文从汉语结果补语的产生和形成指出这种语言结构表现出两种“像似性。”一是“顺序原则像似性”，即：语言结构的顺序反映了客观事物的发生顺序，如：张三在图书馆看书。其二是“距离像似性，”即：把因果这对相依相存关系密切的因子放在一起，如：写错字。而英语在表达因果关系时，与汉语的表达方式

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有同有异。相同的一面是英语也采用了“顺序原则像似性，”如含有结果补语的句子：张三写错了字，对应的英文为：Zhangsan wrote one character wrong。英文的句子反映了事物发生的先后顺序，即：写字而字错；而汉语则反映的是“距离像似性。”相异的一方面是，英语是“焦点突出，”而汉语则是“顺序原则。”比如：张三听懂了老师的话。英文对应的句子是：Zhangsan understood what the teacher said (by listening)，结果部分“懂”为句子关注的焦点放在了原因的部分“听”之前。通过这个讨论，本文意在探讨相邻思维的共性与特性以及其表现在中英文两种语言上的相同与差异，从而加深对两种语言的理解以便更好地推动汉语教学。

Panel 2—Premodern History: Early to Medieval China in the Sources and the Imagination

1) Rebecca Robinson 羅碧琳 (Hong Kong Baptist University 香港浸會大學)

“Lord Shang and the Early Anthropocene: Attitudes towards the Environment in Early China”

The Anthropocene, the proposed new geological epoch that is characterized by human impact on the environment, is generally accepted to have begun around the time of the industrial revolution. While the Anthropocene Working Group quibbles over late 19th century start dates, another group of scientists has proposed the Early Anthropocene Model, which would have the new geological epoch begin between ca. 6000 – 50 BCE, where human-induced environmental change is already visible, concomitant with the beginnings of agriculture and the rise of the world’s first empires in the Mediterranean and China. It was during this period that humankind became fixed in the agricultural program that Timothy Morton has dubbed “agrilogistics,” a program characterized by ever-expanding sedentary agriculture which has dominated ever since. The physical evidence for this in early China is conclusive - geological change is visible with the rise of the earliest sedentary societies and accelerated dramatically with the growth of states, their populations, and the first Chinese empires.

This paper proposes to examine the parallel development in political theory and practice, by focusing on one of the most influential politicians of the late Warring States period, Lord Shang 商君 (Shang Yang 商鞅). Although not considered to be an environmental thinker (and rightfully so), I will demonstrate how through a close reading of the Shangjun shu 商君書 we can see a clearly articulated attitude towards the environment. This attitude, and its implementation in the state of Qin and continuation in the Qin and Han empires, articulates a similar idea to what Morton, over two millennia later, dubs “agrilogistics.” Morton’s articulation of “agrilogistics,” as a planned approach to agriculture that has informed human thought and action from the neolithic on, will be helpful in understanding how early Chinese attitudes towards the environment

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accelerated large-scale destruction in this early period, despite the existence of many differing attitudes towards the environment, particularly those seen in Daoist texts.

By examining the thought of Lord Shang, whose visions of state-building indirectly influenced later Chinese empires, we can come to understand the ideological roots of the current environmental crisis. While contemporary campaigns in China seek to revitalize China's traditional religions as "green" or "eco-friendly" and recent scholarship has pointed towards more environmentally friendly attitudes espoused in other early Chinese texts, this paper argues that the attitudes towards the environment that were implemented in early China were those which saw the environment as something to be exploited and used to benefit the expansion of the state.

**2) Hao Zheng 郑豪 (Minzu University of China, University of California, Berkeley)
"The Manuscripts Tang Huiyao and the Truth of the Calendar Reform in the Ninth Year of Wude"**

The records of "the calendar reform in the ninth year of Wude" are not consistent in the two History of the Tang and volume 42 of Dian edition Tang Huiyao. After checking the Siku edition and the transcripts of Tang Huiyao, it can be seen that the "ninth year of Wude" is actually the mistake of "sixth year of Wude". In the sixth year of Wude, Wang Xiaotong criticized the Wuyin yuan calendar. Fu Renjun insisted on using precession of the equinoxes and Dingshuo, but Gaozu still issued the edict to modify the calendar. The record of "May in the ninth year of Wude" in the Jiu Tangshu is not only related to the description format of itself, but also shows that it took several years for Cui Shanwei and others to correct the addition and subtraction differences of solar equation and moons motion and calculate the accumulated years of Shangyuan. The so-called calendar reform in the ninth year of Wude actually has no reliable basis.

**3) Adam Fong (Merced College)
"A Silver Screen to Aid Nationalism: Tang and Song History Through 21st Century Chinese Films"**

This paper historically and analytically examines how the Tang and Song periods of Chinese history have been represented in contemporary, twenty-first century Chinese films. Examining films such as Detective Dee and the Mystery of the Phantom Flame (2010), Young Detective Dee: Rise of the Sea Dragon (2013), The Great Wall (2016), and Detective Dee: The Four Heavenly Kings (2018), this paper argues that the Tang and Song periods of Chinese history have had certain aspects emphasized—such as a flourishing economy, sinister but ultimately well-meaning heads of government, high levels of technological sophistication, and cosmopolitan knowledge of the rest of the

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world—while other aspects of these societies are obscured or hidden entirely. Given that the film industry has been seen by many as a way to project “soft power” in the twenty-first century, these representations of China’s past served as a way to present and preserve the “correct” way to understand Chinese history. These messages about the “correct” way to understand Chinese history were both for a domestic and international audience. The success of these cinematic reconstructions of the Chinese past can be seen in the poor reception of the 2020 film *Mulan* among Chinese audiences. This paper contributes to the discussion of history as a vehicle for nationalism, films as arbiters of culture, and the persistent gap between how Chinese society understands itself and how other societies view China.

Panel 3—Economics: Markets, Policy, and Commerce (Room B101)

Moderator: David Yang 楊濟華 (University of Hawai‘i, Mānoa)

1) **Linan Jia 賈力楠 (Beijing Foreign Studies University)**
“The Partial Marketization of Cadre Training in China”

Cadre training in China has its historical roots but is undergoing a crucial transitional stage during the reform era. Diverging from previous research that attributes cadre training marketization to central government direction, this paper provides evidence for a market-driven process with the active participation of societal actors such as academic institutions and private companies providing training management services. First, bottom-up training collaboration between public institutions, private entrepreneurs, and local government departments in a competitive market environment emerged many years before the official acknowledgment from the central government. Second, societal agencies such as academic institutions and private training management companies significantly contribute to this marketization process. Third, while the CCP seems to be acknowledging the diversification of the cadre training system, it shows no sign of losing its grip on traditional training agencies. The spontaneous marketization is only partial since it is conditioned upon the CCP’s adherence to core institutions in conventional training, such as the party school system, academies of governance, leadership academies, and socialism academies. Furthermore, there are also signs of increased CCP regulation on the problematic practices that seem to be prevalent during the initial development stage of the competitive cadre training market. Generated from my archival research, fieldwork, and interviews, these findings suggest that a partial market transition of the CCP’s cadre training system is underway. On the other hand, recent events such as the deteriorating US-China relationship and China’s policy response to the global pandemic brought new challenges and uncertainties to the cadre training market.

2) **Yan Liang 梁燕 (Willamette University)**
“MMT in China: Relevance and Policy Implications”

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Modern Money Theory (MMT) describes the monetary and fiscal operations of a monetarily sovereign government. It remains controversial if MMT can be applicable to the Chinese economy and if so, what policy implications it entails. This paper examines China's exchange rate and capital account control policies, its foreign debt and payment capacities, as well as the coordination between monetary and fiscal authorities to determine the relevance of MMT for China. Next, the paper demonstrates the major economic difficulties China faces, including structural challenges such as population ageing and environmental (un)sustainability; and contingent challenges such as the US-China trade war and the slowdown in the real estate sector. Based on the analysis, the paper prescribes policy proposals informed by the MMT. First, it argues for more central government fiscal transfers to the local level to support the real estate sector; second, it proposes more central government support for social safety nets and public services; third, it recommends more central government investment in green energy and digital infrastructure; and finally, it supports a tax reform that aims for a more equitable income redistribution.

**3) Minjun Yuan 袁旻君 (The University of Hong Kong)
“The Institutional Diversity of E-commerce Platforms in China”**

How do the actors of different e-commerce systems across regions form and develop e-trust, deter opportunism, reduce transaction costs, and facilitate distant cooperation in a transitional economy? The e-commerce platforms in China offer us appropriate opportunities to bridge the research gaps. Our research delineates an analytical framework to understand the diversity of e-commerce platforms and the consequences of such variation for consumer wellbeing from the lens of institutional diversity, e-reputation, online feedback systems, and digital entrepreneurship across different e-commerce systems. Our work combines qualitative and quantitative approaches and will shed light on how to promote digital entrepreneurship and the inclusiveness of a sharing economy in the post-epidemic and digital era in China.

Panel 4—Cultural Studies: Across Times and Spaces (Room B102)

Moderator: Ming-Bao Yue 俞明宝 (University of Hawai‘i, Mānoa)

**1) LuMing Mao (University of Utah)
“The ‘Ricci Method’: Accommodation, Enculturation, or Rhetorical Togetherness
in Mapping the World”**

Matteo Ricci (利瑪竇 1552-1610), the Italian Jesuit and the head of the Jesuit mission in China from 1596 until his death, was also a cartographer, as well as a mathematician. In 1602, Ricci published a woodblock printed mappamondo in Chinese titled A Complete

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Geographical Map of Ten Thousand Countries (坤輿萬國全圖 kunyu wanguo quantu). In this famous map, Ricci, among other cartographic moves, placed China toward the center of the map, thus making China truly “the Middle Kingdom.”

What do we then make of this map? Does it represent an example of the “Ricci Method”—one that is centered on how the Jesuit missionaries should learn to adapt themselves to the needs, circumstances, and traditions of their local audience for evangelism? That is, in making this map, Ricci learned to accommodate himself to the prevailing Chinese view of the world in the last Ming dynasty with China still being the center of the world, even though his source map, the *Theatrum Orbis Terrarum* (Theatre of the World by Abraham Ortelius in 1570), placed China west of 180° longitude, a geographical position Ricci knew well. Or could the map actually signify that Ricci, in the process of trying to convert the Chinese since setting foot in mainland China in 1583, had by 1602 become the other, truly believing that China was the center of world civilization both geographically and metaphorically? If so, he had by then become completely enculturated. Yet still, could the map encode a third possibility? Could it represent a position of in-betweenness in which Ricci was negotiating between accommodation and enculturation, between relation and separation, and between China and Western Christendom?

In this presentation, I explore these questions and the cultural and rhetorical dynamics of both accommodation and enculturation. I suggest that in creating this map of 1602, as well as in advancing his pastoral work in general, Ricci was applying the “Ricci Method” to perform cultural and religious work. He was negotiating between accommodation and enculturation to carve out a position of in-betweenness and to construct a world where relation and separation and China and Western Christendom could be properly managed to serve his greater Christian 天主.

2) **Hua Laura Wu 吴华 (Huron College University), Xueqing Xu (York University)** “汉声的发声者”: 追溯《大汉公报》的编辑人员 (1914-1940)”

《大汉公报》是研究加拿大华人移民史和华裔社区的重要且丰富的资料来源，其重要性首先在于它的悠久历史。从1910年创刊到1992年停刊，《大汉公报》有八十二年之久的出版历史。长寿使《大汉公报》成为加拿大华裔离散族群的集体经验的记录和见证，成为华裔社区之声和华人之声，即“汉声”。报纸的编辑，尤其是总编，对于其服务的媒体极为重要，毕竟总编的意识形态取向直接影响了媒体的政治、社会倾向。《大汉公报》历届的总编是谁，众说纷纭。我们在阅读了《大汉公报》和有关记载后，梳理出总编的名单：冯自由，崔通约，张孺伯，陈心存，颜志炎，伍嵩翹，梁菊东，曹懋森，林翰元。细读上面的名单，我们发现一个有意思且

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有意义的现象，即总编人选呈现“本土化”趋势。从张孺伯起，所有总编都有移居北美的生活经历。

本文使用媒体民族志的方法 (**ethnographic approach**) 分析《大汉公报》总编“本土化”演变对媒体地方性的意义。从某种程度上说，记录加拿大华裔历史的《大汉公报》是一部媒体形式的跨地域的华裔民族志，“本土化”的总编基于其对当地华裔社区地方性的社会实践和文化表现形式的熟稔和理解，办报理念自然地注重报纸反映和代表当地华裔社区政治，经济，社会和文化利益，从而使报纸更加“地方化”。一个明显变化就是在“本土化”总编的主导下，报纸更重视对反对种族歧视、为本地区华裔争取社会权利的政论社论，以及对当地华人生活形态，独特文化习俗的多方位的表现。《大汉公报》从致公堂的宣传机构转为华裔社区和侨民的发声者，意味着报纸本身的成熟和其民族主体认同的形成，它的以地方为主的华裔文化特性，为以地方为基础的宏观媒体研究提供了一个典例。

3) Mingyang Liu 劉明洋 (The University of Hong Kong)

“相約二〇九八：當代中國大眾文化中科幻想像的宏大圖景與低迴變奏”

新千年以來，中國科幻“新浪潮”引起了海內外學界新的研究風潮。本論文跳出常規的科幻文學概念，聚焦少人關注的跨媒介科幻創作現象，探討“科幻性”

(**science-fictionality**) 的主題。

論文將以圍繞“2098”這一時間座標的兩組科幻創作：視覺設計組圖《中國 2098》和說唱專輯《2098：啟示錄》為個案，以跨媒介視野分析其各自的未來想像。被稱為“大基建朋克”的《中國 2098》將民族主義、視覺媒介與科幻元素三者相結合，建構宏大、嚴整的社會主義烏托邦圖景。《2098：啟示錄》融合說唱曲風、未來主義聽覺元素和賽博朋克主題的故事線三者的亞文化反叛特質，表達透視虛假表象、追求精神自由的慾望與焦慮。論文指出，視/聽覺媒介為二者的科幻想像提供了相異於文學文本的表意潛能與作用機制，拓展了不同面向的表達空間。

論文進一步以“異托邦”視角切入。風格、內容、情感色彩上大相徑庭甚至對位的未來設想，表徵了當下大眾割裂的現實感知與情感結構。然而再做探究，它們實為同一現實向兩個方向延伸出的一體兩面：2098 年的“中托邦” (**sino-topia**) 與賽博惡托邦 (**dystopia**) 共同構成了關於中國未來想象的異托邦

(**heterotopia**)。從當下出發不斷生成的未來意識，對現實的理性判斷和感性本能，向左或向右的推演方向，光明主脈或幽暗潛流，集體無意識和政治潛意識，化為意象交相輝映在 2098 為名的異托邦裡，其中既有幻想的虛影，也有對現實切膚的感知延展出的瑰麗詭譎的生成物。正如萬花筒的鏡中像，紛繁的表象與音景中，潛藏著深刻的現實恐懼與希望。

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這兩組跨媒介科幻創作顯示，科幻已不限於一種文學或敘事類型，而是認識和表徵世界的思維方式，並以“科幻性”的形式滲透在當代大眾文化的不同媒介形式中，成為我們透視當代大眾文化心理和情感結構不能忽視的研究對象。

Session 2: 2:45–4:15 p.m.

Panel 5—Linguistics: Civilizations and Dialects (Room B103)

Moderator: Haidan Wang 王海丹 (University of Hawai‘i, Mānoa)

1) Xiubo Shan 单秀波 (Hebei Normal University)

“The Phonetics of Mid-Twentieth Century Jiaoxian (胶县) Dialect as Reflected in Gerty Kallgren’s Notes on the Kiaohsien Dialect”

Notes on the Kiaohsien Dialect was written by Gerty Kallgren and published in 1955, it is the earliest known full description of the Jiaoxian(胶县，今胶州) dialect’s sound system written in the romanization. In this article, Kallgren adapted the phonetic symbols employed in Bernhard Karlgren’s *Grammata Serica* (BMFEA 12, 1940), with minor changes, to the dialect as spoken in Jiaoxian. As such, it is of great significance for the study of the Jiaoxian dialect and the history of the Shandong(山东) Peninsula dialects family. In this paper, we attempt to utilize the description given by Kallgren in her article, and supplement this with information on Karlgren’s *Grammata Serica* phonetic transcriptional system, to determine the IPA forms for Kallgren’s Jiaoxian romanization system. In addition, certain modern Shandong dialect field materials have been used as part of our data.

2) Shu-chuan Chen 陳淑娟 (National Tsing Hua University)

“台灣閩南語普通腔的真實樣貌”

台灣閩南語在早期來自福建漳州及泉州移民的基礎上，經過漳、泉方言長期的接觸融合，形成「不漳不泉、亦漳亦泉」的特點，近幾十年來「台灣閩南語普通腔」(Gernal Taiwanese)逐漸浮現。台灣閩南語普通腔是各個漳、泉次方言經過折衷共同化(koineization)所形成的通行腔，然而我們仍未能確知臺灣閩南語普通腔的具體樣貌。例如洪惟仁(2003)及李仲民(2009)對於台灣閩南語普通腔的部分音類的優勢變體看法不一，洪惟仁(2003:180)認為〈杯稽白〉類的普通腔變體是漳音變體[e]，“買賣”說[be44 be33]，李仲民(2009:144)卻將漳音變體[e]與泉音變體[ue]都列為〈杯稽白〉類的優勢變體；而洪惟仁認為〈箴箴文〉類的優勢變體是新泉音[im]，例如“蔘仔[sim33 a51]”，但李仲民(2009:144)則將新泉音[im]及老漳音[oom]都列為〈箴箴文〉類的優勢變體。到底〈杯稽白〉類及〈箴箴文〉類的優勢變體為何？需要進一步深入探究。本文將以台灣北、中、南、

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東各地十個方言點 300 人的調查，探究台灣閩南語普通腔的真實樣貌。

臺灣閩南語普通腔各音類的漳、泉變體分佈主要有三個類型，即（一）漳腔變體全勝型：例如〈雞稽白〉類「雞」讀漳音變體[e]；（二）泉腔變體全勝型：例如〈箱薑白〉類的「羊」讀泉腔變體[iunn]；（三）漳泉混合型：漳泉混合型又可區分為多種樣貌，例如〈居居〉類的文白分讀、〈青更白〉類漳音變體[enn]多泉音變體[inn]少及個別詞彙的特殊表現等，本文將深入描述分析。

再者，陳淑娟 (2010) 發現臺灣閩南語有兩個新興音變，即/o/元音及陽入原調的變異，這是兩個無關漳泉變體競爭的音變。關於/o/元音的變異，也將涉及台灣閩南語元音系統的發展演變。本文將以北、中、南、東不同方言點實證的調查繼續分析探究臺灣閩南語/o/的發展演變及陽入原調的變異。

關鍵詞：台灣閩南語普通腔、漳泉濫、文白分讀、元音系統、陽入原調

3) LeKun Tan 陳麗君 (National Cheng Kung University)

“台灣台語識字量推估研究的初步”

不少學者認為，識字的正確度能有效的幫助閱讀理解的提升 (Calfee & Piontkowski, 1981 ; Herman, 1985 ; Stanovich, 1985) ，識字量的推估與標準化更與教材教法、教學目標以及學習成就表現等各個教育環節緊緊相扣。本研究目的是開發國內第一套台語識字測驗，推估台語識字量。國內、外識字測驗相關研究，有早期的拼讀測驗如 SGWRT、BurtVernon；拼寫測驗如 SAST；拼讀的流暢性測驗如 TOWRE 以及以大型語料庫為根基的閱讀理解式識字測驗如 BNC 等類型。

測驗的詞源有二種，國小台語課本教科書以及詞頻語料庫。前者整合真平、康軒、翰林等不同版本的國小台語教材課文內所有用字，後者採用教育部尚未公開的計畫案 (程俊源 2016) 但具有一定質量和詞頻資料的台語詞頻資料。

本研究採隨機抽取字詞的方式，使用程式語言 Python (版本 3.7.6) 開發適用的腳本，並於 Google Colab (<https://colab.research.google.com/>) 提供的雲端環境中運行，針對事先建置好的課本詞彙庫以及詞頻詞彙庫，分別隨機挑選出字詞 64 題。第一次預測的研究參與者來自台南市四間小學以及三間國中，研究參與者為國小男生 222 人、女生 193 人；國中男生 55 人、女生 52 人，總共為 522 位學童。以電腦呈現試題測驗學生字音以及造詞以及羅馬拼音的能力。

預試結果顯示，台語羅馬字字音測驗的 Cronbach's α 值介於 .658~.833 之間，台語詞頻字詞測驗的字音測驗 α 值介於 .859~.936 之間；造詞測驗 α 值介於 .902~.951 之間；顯示試題皆具不錯的內部一致性信度。建構效度的考驗也顯示出國小各年級之間的顯著差異，而國中台語識字能力大致與國小中年級能力相

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近。識字量推估結果顯示，台語識字量小 1~小 6 分別為 101, 627, 782, 948, 902, 1110；國 1~國 3 分別為 869, 812, 959，學童台語的識字量在教育部 9 年一貫華語識字量的小學 3 年級水準以下。足見，台灣台語文教育政策亟具整治發展空間。

Panel 6—Premodern History: Qing to Modern China (Room A103)

Moderator: Shana Brown 宗小娜 (University of Hawai‘i, Mānoa)

1) Jason Castro (The University of North Carolina, Chapel Hill)

“不誠懇的投誠——順治年間琉球的投誠考”

琉球在明清易代期間，游離於中國諸勢力之間。本文先整理琉球向清朝投誠的過程，分析該國在投誠前所面對的外交壓力。本文隨即以琉球國的史料為基礎，考察該國在「順治七年使節團」和「先王敕印隨葬說」兩說法的真確性。通過對此二事的考查，可以反映琉球如何通過各種靈活的外交手段，在東亞諸勢力之間的夾縫中保存自身。

2) Preetam Prakash 彭一鳴 (Stanford University)

“‘The Net of the Law’: Challenges in Jail Management During the Mid-Qing”

Studies that use Qing legal documents to explore various aspects of legal and social history have proliferated since the mid-1990s, but imprisonment is one facet of Qing criminal justice that has gone understudied. This paper draws upon archival documents to explore a little-known side of the Qing legal system: jail management. While many studies related to Qing law emphasize the investigation and sentencing of legal cases, the existence during the Qing of an elaborate system of case review meant that the great majority of criminals spent long periods in jail. Scholars have previously argued that when it came to sentencing serious cases, Qing law operated in a way that closely resembled the ideals prescribed by the Qing Code. To what extent, however, was the Qing state able to order, monitor, protect, and punish criminals after sentencing, during the years, and sometimes decades, that individuals spent in Qing jails?

Here, I examine three problems related to jail management that confronted Qing authorities in the 18th and 19th century in order to highlight central state capacities and limitations. Prisoner deaths, jail breaks and escapes, and the practice of criminals bribing or coercing others to take their place in jail (頂兇) all presented different challenges to the Qing central state. Prisoner deaths from illness in jail were frequent as attested to by large numbers of bureaucratic reports on such cases. Nevertheless, the routine investigations conducted by central authorities were limited in their ability to unearth abuses committed by regional or local yamen officials and staff, although in many cases punishments were indeed meted out to low-ranking clerks and runners. Instances of jail

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breaks and escapes were treated with more severity, with even magistrates and officials sometimes subject to harsh sanctions. Additionally, in at least some cases, Qing authorities were able to successfully recapture criminals even years after they escaped, or in locations far from the original jurisdiction. Cases that involved one person substituting for another in jail were problematic, with Qing authorities relying on autopsy reports and testimony to determine whether such subterfuge had taken place.

This paper concludes that the Qing state was not entirely powerless when it came to dealing with problems in jail management. Additionally, local and regional authorities, even in the late 18th-19th century, seem to have been disposed to duly report as at least some of the issues that arose involving jails and prisoners. Generally speaking, Qing central authorities saved the harshest measures in these cases for low-ranking sub-officials and runners, with magistrates and prefects often getting off more lightly. The seeming ease with which criminals escaped, both from jail and while being transferred to other locations, speaks to the difficulties of establishing secure carceral infrastructure and procedures in the early modern world. At the same time, the successes of Qing authorities in sometimes recapturing prisoners and in seeing through some cases of “substituting for a criminal” are testament to the capacities of the Qing legal information order.

3) Dan Barish (Baylor University)

“Performing Sovereignty: The Transformation of Qing Court Rituals at the End of Empire”

This paper examines a series of rituals that brought the imperial family out from inside the walls of the Forbidden City and out on to the streets of Beijing in the post-Taiping period (1864-1911), a time when Qing power and sovereignty was increasingly under attack. This was an era of dramatic change within the Qing Empire, as institutional reform, new forms of international engagement, and growing calls for revolution upended longstanding norms and traditions of imperial rule. At the core of many of these changes was a newfound emphasis on the visibility of the imperial family. This visibility aimed to strengthen ties between both ruler and ruled in China and between the rulers of China and those of other states around the world. Previous scholarship has focused on the grand ceremonies and tours of the imperial family in the early years of the Qing Empire, revealing the relationship between rituals, power, and sovereignty. In the early nineteenth century, however, as the authority of the Court waned, the imperial family largely remained out of sight. Yet, in the post-Taiping period, the weddings and funerals of young monarchs brought the imperial family out into public view, creating new opportunities for engagement between the Court and residents of Beijing. This paper focuses on the weddings of the Tongzhi and Guangxu Emperors and the funerals of Guangxu and Empress Dowager Cixi, exploring their roles in the broader efforts by the Qing Court to rebuild its power in the aftermath of devastating domestic rebellion and

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imperialist aggression. As the Court planned the events, they debated how to involve the local population while residents of the capital meanwhile debated if the events and attendant street closings and influx of officials were more nuisance than opportunity. Drawing on Qing Court records, diplomatic correspondences from countries such as Great Britain, France, and Japan, as well as press reports, this paper explores the relationship between the rituals of celebration and mourning and the Qing attempt to argue for renewed power around the turn of the twentieth century.

4) MengRan Xu (University of Toronto)

“Dams, Reservoirs, and Canals: The Quests for a Modern Waterscape on the North China Plain (1855–1958)”

Sustaining lives along the Yellow River has been a millennium-long challenge for China, especially in the late imperial era when accumulated sedimentation increased the intensity and frequency of floods on the North China Plain. Moving into the 20th century, the pervasive power of modernizing aspirations opened a new era in the relationship between human and the Yellow River by shifting the objective of water control from preventing disasters to creating benefits (从除害到兴利).

Taking a *longue durée* perspective from the imperial to the modern era, this paper traces the state’s changing visions of the North China Plain’s waterscape through four critical moments. It begins from the late Qing crisis of the Yellow River’s last major course change in 1855 as a window into the mechanism and purpose of imperial river management. Following the demise of the imperial system, the Republican state established the Yellow River Conservancy Commission in 1933. Through the intellectual journey of its first director, Li Yizhi, this paper demonstrates the limits and dilemmas of the Republican efforts to modernize water control. Moving into the socialist era, the unprecedented pressure to increase production demanded a new waterscape that can be maximally exploited to support the nascent industrial sector. Two models emerged: the Ministry of Water Resources’ ambitious “Multipurpose Plan” in 1955 and the Great Leap Forward (GLF) irrigation campaign in 1958. The tension between the two models betrays the contradiction between the CCP’s imperative to modernize the country and its socialist commitment to peasants as members of an egalitarian society.

Each of the four moments reflects a distinct waterscape with each embodying a different set of environmental politics and a different vision for China’s future. Instead of a progressive tale of irrigation and hydropower development, this paper—through a critical comparison of the four waterscapes—problematizes the ecological world created by human-built infrastructures and uncovers the intra-human as well as inter-species entanglements behind modern water projects.

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Panel 7—Art and Art History: Expressions and Representations (Room A104)

Moderator: Kate Lingley 龍梅若 (University of Hawai‘i, Mānoa)

1) Penny Wang (University of Northern Iowa)

“中国超幻美学与高维艺术”

这个演讲以具体作品展示超幻美学的四个境界：物象、超像、幻象和超幻，从绘画内容、中西技法比较和美学思想上阐释高维艺术。超幻画是在宣纸上以中西结合的画法，展现细腻、朦胧、幻觉、超意识的绘画形式，是对物性与形象的超越，是三维空间之外的更大境界的超升，是对宏观世界、对生命幽微本质的抽象。

2) Yan (Fiona) Liu 劉豔 (Northwestern Polytechnical University and Columbia University)

“The Animal-Style Art in Eurasian Antiquity: Some Observations on the Gold Decorative Appliqués found in North-West China and Kazakhstan”

Due to monetary and aesthetic values, prestige gold had been cherished by both sedentary and nomadic people and became a tangible, enduring way to demonstrate and reinforce membership of emerging social groups in Eurasian antiquity. On one side, various steppe nomads displayed proficiency in gold-making. They all produced jewellery made of precious metals, and distinctive costumes sewn with thousands of gold appliqués. On the other hand, distinct artistic vocabularies were also developed. The use of specific gold-making technologies and iconographies indicate different technical choices and aesthetic preferences in these regional societies in which objects made of precious metals hold a signature position. The spread of products and technologies of early gold metallurgy, however, remains an unexplored topic, in part because of the lack of textual evidence, the nomadic groups did not have written text. Also, the craftsmanship relies upon the silent knowledge of the skilled experience of the creative working of the hands that is difficult to convert to documentary records. Recent archaeological discoveries in north-west borderlands provide an informative view to investigate artistic exchange and technology transfer in Eurasian antiquity. The “animal style” art is a recurring theme in the ornamentation of gold artefacts in early China as evidenced in rich mortuary evidence from the elite burials dating from the 9th century to the 2nd century BCE found in Zhangjiachuan in Gansu province, Dongtaledé and Balikun in Xinjiang, and the Ordos region in Inner Mongolia in north-west China. At the Majiayuan cemetery, a large number of gold plaques were carved or embossed with zoomorphic figures, such as ibex, tiger, deer, birds of prey, and fantastic beasts have been used as body adornments and chariot and horse ornaments. These animal figures notably represent a variety of contemporary types and imagery used to decorate the gold artefacts found in the elite burials in Xinjiang, Gansu and the large kurgans in eastern Kazakhstan and southern

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Siberia. The current study presents interdisciplinary research with a comprehensive comparison in terms of styles, iconographies and techniques in light of the Majiayuan excavations and other archaeological discoveries in north-west China. Multispectral non-invasive scientific analyses are dedicated to the technological characterization of the gold decorative appliques, allowing us to investigate the possible provenances and craftsmanship traditions involved in the production of animal-style objects at a regional scale.

3) Yuan Zhang 張媛 (The Chinese University of Hong Kong)

“藝術與宗教的交界：北朝道教造像碑的空間建構與信仰表達”

北朝時期（386-581）在今陝西中部及東部的河南、山西一帶出現了一批道教屬性明確的造像碑，是研究北朝美術史、道教史等的重要實物資料，學者業已從不同角度做過諸多研究；然而，從空間及宗教現象學視角描述和解釋造像碑，仍有進一步探討和闡釋的餘地。是故，本文以「空間」為切入點，在盡最大可能收集實物材料的基礎上，採取細讀已有道碑資料，結合道書、道典，並引入相關宗教現象學理論之方法，探討北朝道教造像碑的空間建構與信仰表達。初步結論有三：第一，信眾對神聖空間的建構與表現方式至少有五種：以龕的形式區隔空間、以線性透視表現空間、以特殊構圖建構空間、以符號體系象征空間、以祈願文字示現空間。第二，信眾所構築的神聖空間分為兩類：依靠仙人接引而直接登升的空間，借助煉形度人度己的空間；反映出其時供養人同時吸收南、北方的道教觀念。第三，造像碑拓展了信眾對空間的認知，他們渴望借助神聖空間、時間帶來的特殊時空秩序以超越日常世俗生活，從而體驗神聖、獲得永恒。本文嘗試探索對視覺、物質材料進行空間描述及宗教學解釋的可能性和具體方法，以期為史料闕如的北朝道教美術研究提供一個超越文本記載的視角。

4) Wenbo Deng 鄧文博 (Birmingham City University)

“The Roofing Narratives: Artistic Interpretations of Urban Transformations in Beijing in the 21st century”

The ceramic roof tiles play an essential role in Beijing's cultural and visual identity. More than in other building cultures, Chinese use of ceramics cladding has developed well beyond the need for weather protection. The ceramic roof tiles were the symbol of social status and social class. Since the establishment of New China, the meaning of ceramic roof tiles has disappeared. Since China's economic reform in 1978, there was a significant change in the landscape as much of the traditional urban fabric started to disappear rapidly. And in these 20 years, Beijing has had several housing demolition and relocations in Beijing. This has led to the gradual disappearance of Beijing's traditional

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visual symbols and the disconnection of urban memory. The preservation of the visual memory and cultural identity of the city is a crucial and urgent matter which needs to be addressed. This study explores how ceramic roof tiles as a cultural and visual element in contemporary Chinese cities, and how ceramic roof tiles have been an art intervention to participate in modern cities. Two sites along two hutongs in Beijing were selected to conduct onsite art practice investigations where residents generally pass by on a daily route. Ethnographical observations and interviews were conducted to investigate the residents' perception of the art intervention and their story with ceramic roof tiles. There will be more onsite practices next year.

Panel 8—Law and Society: Shifts and Clashes (Room B101)

Moderator: 邢国欣 (Columbia College)

1) **Huichun Liu 刘会春 (Guangzhou University), Nicholas Steneck (Wesleyan College)** **“Teaching Chinese in a Digital Age: Legal Issues Caused by the Paradigm Shift”**

The development of new internet technologies has brought about digitalization of education. Digital education has resulted in new opportunities and challenges for classroom teaching. Fully or partially online teaching in the wake of the COVID-19 pandemic and new offline-and-online (hybrid) classroom teaching models have dramatically changed pedagogical approaches. Facing this paradigm shift in classroom teaching, instructors have adjusted their roles and functions in the digital environment. This paper explores the teaching of Chinese as a foreign language (CFL) in U.S. classrooms from this new perspective, with particular focus on the legal issues caused by the shift to digital teaching and learning. It contributes to the emerging research on CFL teaching and learning by native Chinese teachers (NCT) in digital environments, especially critical concerns such as protecting students' personal information, ownership of online lecture content, and broader intellectual property questions, including copyright. It shows how NCTs, who already face considerable challenges when teaching in U.S. classrooms, now must add legal issues to the long list of challenges they must address in their teaching. The paper concludes with tentative recommendations about how NCTs can overcome these challenges, highlighting the importance of such strategies such as improved training, efforts to gain greater awareness of their rights and responsibilities under law, framing their teaching within a contractual framework, and possibly consulting lawyers at their schools or universities for knowledge of laws and policies.

2) **Guoxin Xing 邢国欣 (Columbia College)** **“Chinese-only Sign Controversy: A Case Study on City of Richmond in Canada as Contested Cultural Space”**

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Spaces are never static to their residents but are always embedded with cultural dynamics. Individuals and groups have experienced spaces through communicative practices to define their meanings, occupation, and functioning. As the cultural dynamic of space plays an integral role in fostering collective identity, spaces are always experienced in a contested way. In the current scholarships of intercultural communication, the contestation is often examined from an integrative theory of cultural adaptation, which addresses the host country's receptivity, ethnic communities' acculturation, and individuals' psychological attributes. This perspective gives less attention to the unequal relations of power between cultural groups in a migrant-host mode of integration. My research is to shed light on how migrants' culture and communication in a host country are regulated and constrained by social relations of power dominated by hidden Whiteness. I will conduct a case study of the Chinese-language only sign controversy in Richmond, a coastal city in the Metro Vancouver region of British Columbia, Canada. A small percentage of Chinese migrants' businesses have used Chinese-only signage, triggering a public campaign launched by members of the host culture to pass bylaws mandating signs be at least 50 percent English and banning Chinese-only signs. Such bylaws have yet to be adopted as it would be unconstitutional and violate the Charter of Rights and Freedoms. Nevertheless, arguments and conflicts persist about whose neighborhood it is, what languages should be used for public signage, and how the city is changing because of newcomers. Through exploring the intersection of race, cultural space, and identity, I argue that the cultural tensions in the city of Richmond suggest a contested cultural space, in which Chinese migrants question and challenge inequitable relations of power and discourses of Whiteness masked in intercultural adaptation.

3) Weiguo Zhang 张卫国 (University of Toronto)

“Everyday Experience of Racial Discrimination among Chinese Immigrants in Canada”

Purpose:

Anti-Asian discrimination is reportedly escalating during the COVID-19 pandemic. Nevertheless, certain Asian groups are believed to be “model minorities” who no longer face racialized problems. This study seeks to investigate racism experiences of Chinese immigrants in Canada during and before the pandemic.

Methods:

This study is based on nine focus group discussions with male, female, and mixed gender of older, middle-aged, and younger Chinese immigrants conducted in December 2021 and January 2022. A grounded theory approach and thematic analysis were conducted to explore the

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self-reported everyday racial discrimination at the individual level, including who experienced discrimination and under what circumstances.

Results:

Among 48 participants in the focus group discussions, there were 25 females and 23 males, 16 older adults (65 years and above), 17 middle-aged (45 to 64 years), and 15 younger adults (18-44). The screening questions at the time of participant recruitment indicated that three quarters reported experience of racism after arrival in Canada, while over one fifth reported no experience of racism, and less than 5 percent were not sure if their experiences were of racist nature. Among those who reported not sure or no experience of racism, focus group discussions revealed some of them indeed had unrecognized experiences of racism, and a small number of participants continued to deny their racism experience as such. Participants have also revealed various kinds of racism that can occur anytime anywhere, including covert and overt racism that occurred in workplaces, schools, shops, airports, banks, hotels, restaurants, and the streets. Such experiences were often gender and age based. Women particularly faced unsolicited intimacies, division of labor and fertility related racism and sexism. Older adults tend to experience racism related to transportation and services including government services, while younger adults experienced online racism, among others. Focus group discussions did not reveal escalation of racism during Covid-19 than before the pandemics.

Conclusion:

Racism against Chinese immigrants may be more pervasive than previously understood. Nevertheless, there were misconception of racism including unrecognized racism and some sense of denial of racism among Chinese immigrants. Policy implications in awareness creation, empowerment, intersectionality approaches are discussed in the paper.

JANUARY 5 (THURSDAY)

Session 3: 9:00–10:30 a.m.

Panel 9—Modern Literature: Developments in Taiwan (Room A103)

Moderator: Mei-er Huang 黃美娥 (National Taiwan University)

1) **Pin Han Wang 王品涵 (National Taiwan University)**

“推理小說文類在台灣的發展與受挫”

生發於歐美的偵探小說，約於 19 世紀末，時當台灣進入日本殖民時代，透過日文與中文的翻譯進入台灣島內。回溯推理小說文類在台灣的發展歷程，儘管淵源流長，自戰前跨至戰後，但過往學界研究所知甚少，筆者因為耕耘已有一段時間，故本文將嘗試勾勒大致輪廓。而在說明相關概況之後，又欲進一步將臺灣案例與歐美、日本推理文類發展經驗進行比較，指出其中特殊之處，而這會涉及臺灣推理文類曾經受挫的狀態。限於篇幅和利於說明，本文後半主要討論從歐美與日本的經驗，可以得知廉價雜誌（pulp magazines）的蓬勃發展，存有由量變引發質變的狀態，這正是使偵探推理小說此一現代性格強烈的文類，得以吸收在地特色，進而形成不同的風格的關鍵。但是回到臺灣自身，儘管約於 1950 年代就開始出現廉價雜誌，可是偵探推理文學卻未能完成此一轉變，而需等到 1980 年後創立之專門刊物才告成熟，那麼這又是什麼樣的因素所導致？本文擬扼要概述台灣偵探推理文學自 19 世紀末以降之發展史，並以推估約 1950 年代創刊之《偵探雜誌》為例，對上述問題提出說明。

2) **Kuei Yun Lee 李癸雲 (National Tsing Hua University)**

“超越文字的視覺性體驗：以台灣女詩人夏宇為探討對象”

女詩人夏宇是台灣當代詩壇最富實驗性、最難歸類的詩人之一，她從第一本詩集《備忘錄》（1984）開始，便不斷挑戰詩的可能性，每本詩集皆展現驚人的原創性，加上戲耍語言、顛覆性格，歷來被認為是後現代與女性主義的代表詩人。台灣詩學界對於夏宇的研究已有豐富累積，本文欲展開新的研究視角，論析夏宇近期（2010–2020）作品強烈的跨界視覺體驗美學。其歌詞集《這隻斑馬》（2010）出版時，同時推出彩色版《那隻斑馬》，將內頁切割成上下獨立翻頁，上下頁面歌詞可跨頁閱讀，加上絢爛色彩，整本書就像是都市街頭雜亂橫生的店招看板，呼應「靡靡之音」的市場屬性；《第一人稱》（2016）收錄一首 301 行的長詩，搭配四百餘張攝影作品，實踐影像詩集的概念。集中攝影皆是夏宇所拍，下方佐以詩句，

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全書設計有如電影螢幕，每個影像下方的詩則是中文字幕，甚至還附上英文字幕，讓讀者有觀影之想像。《脊椎之軸》（2020）則是為一段異國徒步旅行而寫，內頁以鑄字打凸的方式，除了後記，沒有任何油墨色彩，欲重現當年在荒野躑躅的痕跡，恍若無物，可說是一本「空白」詩集。

除了深入討論夏宇詩語言的視覺探索，希望藉由爬梳夏宇近期詩集的視覺體驗特質，補充台灣現代詩視覺詩美學的當代樣貌。過往以變換文字組合與排版方式為主的詩歌形式實驗，到了當代，從來「不安份」的女性詩人夏宇，讓詩超越文字圖像，探向更多元的視覺性體驗。

3) Li-Hsuan Chang 張俐璇 (National Taiwan University)

“尋畫以安身：柯宗明《陳澄波密碼》與駱以軍《明朝》的歷史重建”

新世紀台灣長篇小說書寫，在轉型正義的過程中，具有重探與重建台灣歷史的特色，例如 2017 年台灣解嚴三十周年，新台灣和平基金會主辦的「台灣歷史小說獎」由柯宗明（1965-）長篇小說《陳澄波密碼》（2018）獲得。臺灣美術家陳澄波（1895-1947）在 1947 年的二二八事件中被槍殺，他與他的畫作因此成為戒嚴時期（1949-1987）臺灣討論的禁忌。《陳澄波密碼》將時間設定在解嚴前夕的 1984 年，戰後出生的本省籍男主角收到一件畫作的修復工作，但畫作沒有署名，委託者也不願說明，主角為瞭解作者畫風，和他的外省籍女友展開一連串的追索。相較之下，駱以軍（1967-）在 2019 年，中華民國遷台七十周年之際，出版的長篇小說《明朝》題材就顯得特殊。《明朝》沿用中國作家劉慈欣（1963-）科幻小說《三體》的世界觀，在 2116 年世界末日來臨前，想像「如果還有明天」，將藉由 AI 機器人重建「明代」文明。在「今日臺灣」書寫的未來卻是「過去的明代中國」，小說出版後，隨即引發關於意識形態的討論。本文試圖指出，兩部長篇小說分別是對於 1947 / 1987 與 1949 等歷史時刻的回應，箇中涉及「殖民史」與「民國史」的雙元史觀，是臺灣歷史「多源」（multiple sources）與小說形式「多元」

（diversities）的體現。推理小說《陳澄波密碼》最後解碼的依據是陳澄波的油畫〈我的家庭〉（1931）；科幻小說《明朝》在世界末日看到的畫作是明代仇英（1494-1552）的絹本重彩仕女畫〈漢宮春曉〉圖（1530）。本文將指出，數位時代的檔案典藏資料庫，為今日小說書寫，提供可以調度的資源；而推理和科幻都是形式，小說意欲重建的，無論是過去的歷史，抑或未來的文明，都是如何在當代臺灣社會安身立命的想像。無論取材臺灣或中國，「尋畫」是兩部小說在今日安身的方式。

4) Mei-er Huang 黃美娥 (National Taiwan University)

“紙上攻防：冷戰時期臺灣「軍中文藝」論”

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「要打仗了嗎？」這句話在晚近已經出現在臺灣人的日常生活聊天話題中，而即使沒有公開討論，也會是心裡的大問號。尤其，隨著美國眾議院議長裴洛西訪臺，引發一連串中共解放軍對臺軍事威脅，臺海陷入前所未有的緊張狀態。另外一方面，八月底雖然有廈門無人機飛進金門領空被守軍擊落，但是冷戰時期距離廈門僅一點八公里的反共「前線」金門，卻認為在現今兩岸緊張對峙時刻，臺灣其實已由「後方」幡然成為「前線」了。對於本島與離島戰略地位和角色扮演的翻轉，暗示著戰爭氛圍來襲，在新的政治秩序挑戰下，許多事物或觀念可能會被重新審定；而這之中，是否該包括臺灣文學史上過去冷門研究議題「軍中文藝」呢？關於「軍中文藝」其實可被視為因應戰爭攻防所生產出的文藝論述和創作類型，以往討論多集中於五、六0年代與「反共文學」、「戰鬥文藝」共生面向，並普遍認為受制於反共國策而使作品表現單一，連帶美學評價不高，且導致若干知名軍中文藝作家相當排斥此一稱謂；相對地，在中國現代文學史上，「軍事文學」、「軍隊作家」迄今卻仍是重要文藝組成部分。那麼，要如何重探這個在臺灣鮮少被學界耕耘的議題，甚至在刻板印象中考掘新意義？本文擬透過多種報刊，說明「軍中文藝」這個戰前不曾出現的文學命題，怎樣在戰後產生、進入軍中體制？又如何從左、右翼紛雜意識形態中，邁向國家一體化？相關文藝話語、創作美學、戰爭論述的形塑，如何展開？本島臺灣與離島金門怎樣呼應軍中文藝政策？是否有前線與後方之別？另外，近年有多種作家回憶錄問世，那些曾經參與軍中文藝者，他們又怎樣看待過往和賦予新評價？以上均是本文所欲探討和反思的問題。

Panel 10—Premodern Literature: Tang Dynasty (Room A104)

Moderator: Peng Xu 徐芃 (University of Hawai'i, Mānoa)

1) Seiko Fujii (Sano) 藤井(佐野)誠子 (Nagoya University)

“The Monk Qingxu’s Curious Biography in *Jin’gang bore jing jiyan ji*”

The monk Qingxu 清虛 is a supernatural monk at the beginning of the Tang dynasty. His short biography can be found in *Biographies of Eminent Monks Compiled during the Song Dynasty 宋高僧傳* by Zan Ning 贊寧. His other and earlier records are seen in the *Buddhist zhiguai* at the beginning of the Tang dynasty: *Jin’gang bore jing jiyan ji* 金剛般若經集驗記 (A record of collected proofs of the Diamond Sutra; *Jiyan ji*) by Meng Xianzhong 孟獻忠.

According to the preface by Meng Xianzhong, *Jiyan ji* was written in 718. *Jiyan ji* contains 72 articles. The author quoted one article from *Mingbaoji* 冥報記, 10 from *Mingbaoshiyi* 冥報拾遺, 15 from *Jin’gang bore jing lingyanji* 金剛般若經靈驗記 for the miracle of the Diamond Sutra and added 46 of his own original articles.

Jiyan ji disappeared in China early on and was not mentioned or cited in any book catalog or category book. It was imported into Japan immediately after its compilation, and many

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temples transcribed it so that several handwritten manuscripts from the Heian period (794-1184) survive. Today, because it is contained in Xuzang jing 續藏經, we can read this book easily.

There are 15 articles about the monk Qingxu in Jiyan ji, accounting for approximately 20 percent of the book. Some are the same as the Biographies of Eminent Monks Compiled during the Song Dynasty, naturally containing more varied and detailed episodes. These 15 articles are different from other original articles of Jiyan ji. Original articles by Meng often note from whom the author heard it at the end of the source of the information, but there is no such information about Qingxu. Other articles clearly refer to the Diamond Sutra, although some articles on Qingxu do not mention it.

In addition, these articles include some curious expressions. In the text, the term "the monk 其僧" is almost always used to refer to Qingxu, and the name of Qingxu himself is rarely given except at the beginning of the article.

Since one article states that Qingxu was in Zizhou 梓州 (now Sichuan 四川) after 708, it is likely that Meng Xianzhong, who was a local official in Zizhou, got to know Qingxu after 708. What was the origin of this unique style of writing?

This report focuses on the articles of Qingxu in Jiyan ji and compares them with other articles in the book and biographies of other supernatural monks to examine its uniqueness.

2) Ji Hao (College of the Holy Cross)

“Constructing a Botanic Life: Bai Juyi’s (772-846) Poems on Plants”

Throughout his life, Bai Juyi demonstrated a strong fascination with plants. Not only did he write a number of poems on various plants, he also continued a practice of planting trees and flowers in the vicissitudes of his political career. Plants carry special significance to Bai Juyi and speak to different stages and aspects of his life, especially his attitudes toward life. Bai has been well known for his life philosophy as “a hermit in between” (zhongyin 中隱), but how does his life philosophy connect to his poems on plants? What can those poems inform us of various aspects of Bai’s life and especially his attempts to strike a fine balance between situations of two contrasting kinds and create a more ideal space in between? In addition, when Bai began to write on certain plants, he had also to confront some established poetic conventions. How did he turn to those conventions and negotiate with them? This paper seeks to focus on Bai Juyi’s poems on plants and explore these questions in order to get a better understanding of the relationship between Bai Juyi and his poetic representations of plants.

3) Bo-Yen Chen 陳柏言 (National Taiwan University)

“「自我」的關注：幻設之「遊」與唐人小說系譜的重探”

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本文意圖重新檢視並挑戰魯迅《中國小說史略》以降，學者關於唐人小說文體源流的既有觀點。在過去的論述中，學者大多注意到，「唐人小說」在中國小說史上的飛躍性發展。他們多以六朝的「志怪小說」為基準，指出唐人小說有意為之的虛構意識，以及曲折婉轉的詞藻技巧。然而，這些觀點仍有未盡之處。關鍵的原因在於，他們都很難說明，唐人小說何以開始出現大量「第一人稱」的敘事視角；進而言之，唐代作者開始講述「自身」的故事，進而寄寓自我的感懷。本文認為，此實和傳統「遊記」、「行記」對於遊歷自我的記述有關。本文首先爬梳「唐人小說」的文體淵源，指出唐代小說家如何吸納前朝的遊記、行記書寫，進而轉化為小說敘事的養分，並融入己身的遊歷經驗與文化關懷。進而指出，唐人小說家一方面記述出於己身經驗的「現實之遊」；而另一方面，則通過有意識的虛構，轉入另一重「幻設之遊」。幻設意識如何與遊歷經驗相互結合？在唐人小說中又如何變化和發展？此即是本文的核心論述所在。本文不只提供古典小說研究一個嶄新的思考面向，也嘗試展開文類的邊界，從「自我」的角度，對於「述遊」/「虛構」等文學史重要議題，進行方法論上的考察與審思。

Panel 11—Language Pedagogy: Learning in Context (Room B101)

Moderator: Cyndy Ning 任友梅 (University of Hawai‘i, Mānoa)

1) Helen Shen 沈禾玲 (The University of Iowa)

“Word Segmentation and Reading Comprehension among Advanced Learners of Chinese”

Chinese writing is classified as non-alphabetic, in which characters are equally spaced, and no word boundaries are indicated. Individual characters can be combined with other characters to form words. Chinese words can consist of one, two, or more characters. What is the role of words in sentence processing? An early study among native skilled readers in Chinese showed that words were prominent processing units, and automatic word segmentation and recognition occurred during Chinese sentence reading (Chen, 1999). Further studies firmly supported the findings of Chen (1999) that words rather than characters are basic processing units during reading (Li et al., 2011; Shen et al., 2010). This observation holds true among nonnative adult learners of Chinese (Bai et al., 2014; Li, 2008, Shen et al., 2001). Thus, reading a Chinese sentence includes three subcognitive processes: character identification, word segmentation, and lexical access (Shen, 2008). Character recognition refers to identifying individual characters in the sentence, including its graphic structure, pronunciation, and meaning. Word segmentation includes grouping constituent characters into lexical units, and lexical access means accessing the meaning of the lexical units suitable in the sentence of individual text (Shen, 2008).

Studies showed that placing different spacing distances between words in a Chinese text

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affects learners of Chinese reading speed (Bai et al. 2010). Learners of Chinese used various strategies for making word decisions during lexical access (Shen, 2008), and their word segmentation speed and accuracy affected reading comprehension (Eversion & Ke, 1997, Shen, 2008).

However, in a classroom learning context, how advanced adult learners of Chinese make word segmentation for sentence comprehension in reading an instructional-level reading material and their awareness of the relationship between accurate word segmentation and reading comprehension remain largely unexplored. The purpose of the current study was to investigate word segmentation behaviors and their relations to reading comprehension among advanced learners of Chinese, as well as students' own perceptions of the relationship between word segmentation and reading comprehension. The study adopted quantitative and qualitative research methods to answer three research questions: 1) How many types of word segmentation errors do students make during Chinese sentence reading? 2) What are the relationships between word segmentation accuracy and sentence comprehension? 3) What are students' perspectives on word segmentation and their relation to reading comprehension? The results of this study fill in the gap in Chinese L2 reading research in word segmentation and lexical access and provide empirical evidence for pedagogical intervention for reading instruction.

2) Jianhua Bai 白建华 (Kenyon College)

“Developing Intercultural Competence in Teaching Chinese as a Foreign Language”

The goal of teaching Chinese as a foreign language (CFL) is to help CFL learners develop communicative competence. The study of linguistics has played an important role in the successful teaching and learning of CFL because it enables teachers to develop the metalinguistic competence that is an essential element of effective teacher development. However, research has shown that linguistic competence alone is not efficient for successful learning of CFL. It also requires the development of strategic and socio-cultural and pragmatic competencies. The proposed presentation will start with an overview of two areas of research relevant to the development of socio-cultural and pragmatic competence (the core tenets of pragmatics and the CAN-DO statements of Intercultural Competence), and then deal with the pedagogical implications. The presentation consists of a critical analysis of our current pedagogical practice, classroom teaching and materials development, for the purpose of identifying ways of enhancing the area of helping our students develop intercultural competence. It will address the issue of how relevant research findings can be used to improve each of the four phases of the curriculum design: materials development and selection, presentation of materials to the students, the design and implementation of learning activities and finally assessment. Specific instructional examples will be used to illustrate how the development of

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intercultural competence can be incorporated in the different phrases of teaching Chinese as a foreign language.

3) Jianling Liao 廖建玲 (Arizona State University)

“Social Relations and Communities and L2 Development in Foreign Language Environment”

Over the last two decades, an increasing number of scholars have employed various socially situated theoretical frameworks, such as the analysis of social networks, social identities, and community of practice, to explain or make predictions about second language (L2) development in various learning contexts, especially study abroad (e.g., Dewey et al., 2012; Hasegawa & Shima, 2020; Kennedy Terry, 2022; Zappa-Hollman & Duff, 2015). These socially driven analysis approaches have yielded individualized accounts of L2 learners’ socially mediated linguistic and cultural experience.

Nevertheless, in the recent years, the rapid development of technology and the pandemic public health crisis have brought fundamental changes to the learning contexts for many language learners. Today, learners take virtual classes and engage in virtual communications from a non-target language environment. On the other hand, several decades of globalization have greatly facilitated the transnational mobility of human resources and made many societies more multilingual and multicultural. As a result, learners in a foreign language environment may have higher access to target language speakers, with the possibility of forming an “island” L2 community in a first language (L1)-dominant environment. These developments call for new research perspectives and methodologies to examine how L2 learners may position themselves in these evolving social communities. Further empirical study is much needed to examine the social networks and identities that L2 learners may form in these new social contexts and how these characteristics may interact with their language and cultural development.

Extending on previous studies and situated in the foreign language learning environment, the current study examines how social networks and learner identities may be nurtured in both in-person and virtual learning contexts and how these features may mediate L2 Chinese development over a semester-long period. Participants were nine advanced learners of Chinese enrolled in a Chinese university. During the pandemic, students took online Chinese classes by their Chinese university from their home countries, thus, a foreign language environment. The dataset comprised two types: individual learners’ in-person and virtual social networks; narrative speech and writing samples. We use a mixed-method research approach to collect data on learners’ social networks, including a social network survey and a semi-structured interview, to allow a richer account of social, institutional, and individual factors. Bi-weekly narrative speech and writing samples were collected over the semester to document students’ language progress. The speech and

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writing samples were analyzed for both linguistic domains and discourse and sociolinguistic features. Connections between learners' language development and learners' social networks were examined qualitatively through interviews and in-depth case study analysis on selected participants. The results demonstrate that learners formed multiple layers of interpersonal relations in various socio-educational and professional contexts. Learners also established a hybrid composite of native and international Chinese-speaking networks. The current study contributes to a better understanding of L2 interlanguage development in a combined context of foreign language and virtual learning. Implications for future research and curriculum design are discussed.

**4) Yutian Tan 譚雨田 (University of California, Davis)
“Language Diversity and Critical Thinking: Practices in an Introductory Chinese Culture Course”**

This proposal presents several teaching and learning practices in an introductory Chinese language and culture course in a higher education institution in the US. This course fulfills the General Education (GE) requirements in the categories of Arts & Humanities (AH) and World Culture (WC). It does not require Chinese language or linguistic prerequisite for students to register. In other words, it serves as a gateway course and provides a foundation for students without Chinese background but interested in pursuing future study.

Upon successful completion of this course, students will be able to: 1) Perceive similarities and differences between Chinese and other societies and cultures; 2) Recognize the role of national and international diversity in shaping one's values as global citizens; 3) Practice critical thinking on areas related to Chinese and other cultures and languages. These three course objectives are achieved by the following class practices.

First of all, linguistic examples are presented to students, to support the claim that Chinese describes the world from a zoom-in perspective, while English does so from a zoom-out perspective. These examples include: 1) the positions of time, place and verbal phrase (VP) in a sentence; 2) noun phrase (NP); 3) time phrase; 4) place phrase; and 5) name order.

Specifically, Chinese starts describing the above examples from background information to the focus; from big units to small units; and therefore, from a zoom-in perspective. English, on the other hand, starts describing them from the focus to background information; from small units to big units; and therefore, from a zoom-out perspective. In addition to the above-mentioned linguistic examples, some non-linguistic evidence (e.g., wedding ceremony) are also provided, to demonstrate the zoom-in vs. zoom-out differences between Chinese and English, the latter representing western languages and cultures.

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After studying examples from Chinese and English, students are divided into groups (3-4 members per group) and discuss the concepts of zoom-in and zoom-out. The discussion topics include: 1) evidence that supports the Chinese-zoom-in and English-zoom-out claim; 2) the (potential) reason(s) for this zoom-in and zoom-out division; 3) evidence that against the Chinese-zoom-in and English-zoom-out claim. By brainstorming counterevidence of the zoom-in and zoom-out division between Chinese and English, students practice critical thinking in making claims on areas related to Chinese culture and language.

Moreover, students explore this study of language diversity by collecting data beyond Chinese and English, and testify the division of zoom-in and zoom-out. Based on students' heritage background, the tested languages include Asian languages (Japanese, Korean, Vietnamese, etc.) and Indo-European languages (Spanish, Portuguese, German, etc.). By extending the data pool (from Chinese and English to other languages), students are expected to understand the language diversity around the world, and recognize the role of national and international diversity in shaping one's values as global citizens.

Last but not least, by working on the above-mentioned class activities, students develop the knowledge of conducting basic research: 1) making observation and hypothesis; 2) collecting and studying the data; 3) testifying the hypothesis; and 4) reaching conclusion.

Panel 12—Political Science: Policies and Mindsets (Room B102)

Moderator: Xiao (Kate) Zhou 周曉 (University of Hawai'i, Mānoa)

1) April Herlevi 何藹萍 (National Bureau of Asian Research)

“The Art of Selection: Special Economic Zone Expansion in Zhejiang Province from 1984 to 1992”

Adaption has been a fundamental aspect of China's political economy in the Reform Era. Despite international debates about the export of the “China model” there is no one model of development within the People's Republic of China (PRC). The Shenzhen special economic zone (SEZ) captured the imagination of domestic developers and governments throughout the world, but Shenzhen is simply one example of the thousands of SEZs that were formed in China in the 1980s and 1990s. In this paper, I examine how the second wave of special economic zones in China were selected and how political leaders attempted to adapt the “Shenzhen spirit” to their local circumstances. The focus on Zhejiang Province shows how provincial leaders used the Shenzhen SEZ as an initial idea but adapted their development plans to fit local characteristics. First, instead of targeting investors in Hong Kong, Zhejiang's provincial government and select municipal governments set their sights on investors and manufacturers from Taiwan. Second, some municipalities were given explicit permission from the central government to pursue reform and opening while others were not. However, the lack of initial approval did not stop particular municipalities, such as Hangzhou, from moving forward with their own

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zone development plans. Hangzhou did so to ensure it would not lose out on economic opportunities as reform and opening expanded. Third, the competitive nature of intra-jurisdictional competition in this second wave laid the foundation for the “development zone fever” that took hold in the 1990s and 2000s and is a precursor to current property market concerns now facing many jurisdictions.

**2) Gregory Distelhorst (University of Toronto)
“The Political Beliefs of Chinese Officials”**

Are the political opinions of Chinese officials organized into coherent systems of belief? Do they diverge from the beliefs of ordinary citizens? This study presents an original survey of over two thousand local government officials in China, examining their beliefs about the economy and the law. The median sampled official expressed support for “law-abiding interventionism”—in which the state is deeply involved in markets and officials are constrained by laws. Principal component analyses show that disagreements between officials are organized into coherent, independently varying ideologies surrounding state intervention in the economy and the rule of law. Age is the strongest predictor of officials’ political beliefs; younger officials favor markets and express stronger attachment to law. Compared to a survey of Chinese internet users, officials favored the same or greater state intervention in the economy with one noteworthy exception: their opposition to real estate price controls.

**3) Huiyun Feng (Griffith University)
“International Order Transition and US-China Strategic Competition in the Indo Pacific”**

The world is changing, and the liberal international order (LIO) is at stake. Scholars and pundits hold different views on whether and how an order transition will take place. We argue that the divergent arguments around LIO are rooted in contested conceptualizations of what an international order is as well as the untheorized measure of what counts as a “transition” of international order. We propose a synthesized and deductive approach to defining international order with three pillars: power, institutions, and norms. We argue that a significant order transition will take place when at least two pillars of the order are fundamentally challenged and eventually changed. Applying this deductive, three-pillar conceptual framework of international order, we preliminarily examine how US-China competition has impacted the current LIO in the Indo Pacific. We conclude that the multi-pillar feature of the international order technically strengthens the sustainability and resilience of the current LIO. Even though China’s rise might change the power distribution in the system—the power pillar of the order, the mere power shift between

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China and the United States will not lead to a significant order transition if the other two pillars of the order remain intact.

Session 4: 10:45 a.m.–12:15 p.m.

Panel 13—Modern Culture and Literature: Mainland China, Singapore, Taiwan
(Room B103)

Moderator: Serena De Marchi (Stockholm University)

1) Zhiwei Sun 孙志伟 (Singapore University of Social Sciences)

“家园的常态化书写——新加坡华文文学的几幅风景”

新加坡华文文学（即“新华文学”）受中国“五四”新文学运动的影响，萌芽于 1919 年。新华文学曾经是马华文学的一部分。二战后，本土性/文学独特性的倡导，使得新华文学在继承和延续中国古典与现代文学传统之外，又从居住地的社会与文化发展中开拓出新的文学风景。从昔日乡村社会的甘榜（Kampong）到今日林立的组屋（Public Housing/ HDB flats），新华文学见证了新加坡社会的发展，也见证了本土的空间（domestic place）创建与文化认同（culture identity）的深化。然而，作为曾经为生活在这里的人们提供了精神家园的新加坡，在现代化的进程中也面临着文化伤痕与文化传统延续的挑战。通过对自 20 世纪 50 年代末至 21 世纪初新华文学中承载历史记忆的散文、诗歌、小说以及“新谣”的考察，不难发现正是由于新加坡华人特别是新华作家对本民族文字、文学和文化认同的坚持，展现出“豪气干云的文化脊梁”和家国情怀，才使得新华文学在海外华文文学/世界华文文学与华语语系的研究中，成就了一道别样的风景。

2) Ha Yeon Shin 申夏娟 (University of Arizona)

“The White-Haired Girl in the Making: Communists' Community in Post-Socialist China”

As one of the eight model plays that were designated during the Cultural Revolution, the White-Haired Girl (WHG hereafter) is widely known to the general populace in contemporary China. Just like many other red classics that have made a comeback since the 2000s, the WHG's recurring appearance is no surprise. Yet, it is notable that CCTV broadcasted the making of the 2015 adaptation through the TV documentary, “Cultural Focus (Wenhuashidian)” in that same year. Furthermore, another TV gala show titled “China in the Story (Gushilide Zhongguo)” was aired in 2019 featuring that same adaptation of WHG once again. This paper examines these two CCTV programs along with the 2015 opera to analyze how the WHG is repackaged and re-presented. My research aims to address the following questions: of all other red classics including the seven other model plays, why is the WHG chosen, if not favored, by the CCP?; what are

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the goals of the complementary CCTV programs regarding the 2015 adaptation?; and what does the explicit intervention of the CCP through the TV programs tell us about the changing cultural politics in Post-Mao China? The two CCTV programs demonstrate that CCP does not only remain satisfied with the contextualization of socialist themes in contemporary China to please audiences and gain popularity. However, it shows a firm will to resuscitate and inherit the Communist spirit of the early years through transmitting the WHG as a sacred text. Furthermore, I argue that the CCP's renewed attention to the WHG demonstrates its attempt to reify a transcending community that rises above temporality by perpetuating the Communist spirit at the heart of contemporary Chinese people.

3) Serena De Marchi (Stockholm University)

“(Trans)-oceanic Trajectories of Remembering in Contemporary Fiction From and About Taiwan”

Memory is a liquid substance. It comes in waves and defies narrative linearity. Through symbols and representations, it constructs new, sometimes unexpected, mnemonic communities, not necessarily bound by nationality or language. After the lifting of martial law in 1987, Taiwan's four-decade-long history of authoritarian abuse, systematic dissent repression, and overall suppression of civil liberties has been the subject of public, creative attempts at narrative reconfiguration. This traumatic cultural memory has soon begun to circulate not only within but also beyond the island's borders, thanks to the cultural production of overseas Taiwanese communities, translation, and the general movement of people and ideas.

This paper looks at three pieces of contemporary literature from and about Taiwan, namely Lee Yu's *Nocturnal Strings* (1986), Li Ang's *Beef Noodles* (2007), and Ken Liu's *The Literomancer* (2016), that in different ways and from different authorial perspectives reconfigure the memory of the country's authoritarian past, approaching it in a transnational and transgenerational sense. By analyzing the sensuous, polyglot, corporeal modes of recollecting the past these texts engender, this contribution aims to explore the potential of narrative fiction to de-territorialize trauma, moving history across shores, to eventually construct trans-oceanic trajectories of remembering.

Panel 14—Premodern Literature: Ming and Qing Dynasties (Room A103)

Moderator: Yanning Wang 王燕宁 (Florida State University)

1) Sherry Mou 牟正蘊 (DePauw University)

“Finding Erketü Qatun, A Mongolian Powerful Lady of the 16th Century”

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Literally “Powerful Lady,” Erketü Qatun was the wife to four chieftains of the Borijigin clan. For nearly four decades from the 1570s to her death in 1612, Erketü Qatun commanded military power along the southern border of the Mongols and was instrumental in keeping peace with China’s Ming Dynasty (1368-1644). Her first husband Altan Khan (ca.1508-82), a descendant of Genghis Khan, was an important Mongolian chieftain who revived the Tümed branch and made it one of the strongest of all Mongolian tribes in the sixteenth century. In 1582, Altan Khan died, and for the next three decades, Erketü Qatun’s subsequent marriages to Altan Khan’s eldest son (Sengge), eldest grandson (Sengge’s son Čürüke), and eldest great-great-grandson (Čürüke’s grandson) brought her and her husbands much military power and prestige among Chinese and Mongols alike. This reconstruction of Erketü Qatun’s life comes from three early sources within a century of her death:

- 1) her biography in Records of Military Operations of the Reign of Wanli (Wanli wugong lu 《萬曆武功錄》) by Qu Jiushi (1546-1617), a Chinese Confucian scholar;
- 2) the official Chinese history of the Ming dynasty (Ming shi 《明史》 hereafter); and
- 3) The Jewel Translucent Sūtra, Altan Khan and the Mongols in the Sixteenth Century, a Mongolian epic poem on Altan Khan and his two successors (the first three husbands of Erketü Qatun).

Together, these accounts show that Erketü Qatun was not only the uniting force for the Mongolian Borijigin clan for over three decades through religious and political activities, but also a vital figure in the Mongolian-Chinese diplomatic arena.

What is intriguing about the three sources is that they do not overlap much, especially between the two Chinese sources and the Mongolian epic poem. In other words, each side has its own way to record what they would like Erketü Qatun to be. For the Chinese historians, she held uniting political and social force that kept peace along the border; on the other hand, the Mongolian poet highlighted mostly of her religious piety, and her political and social presence was more ceremonial than substantial. Ultimately, every account of a person’s life is a reconstruction that reflects the recorder’s own beliefs and moral stance. Our role as critical readers may be unraveling the languages that created these discourses. As Michel Foucault suggested, “in every society the production of discourse is at once controlled, selected, organized and redistributed according to a certain number of procedures” (216). These procedures might reveal how Erketü Qatun “became” a powerful lady, to borrow Simone de Beauvoir’s famous line that “One is not born, but rather becomes, a woman.”

2) Wei Wang 王蔚 (Washington University in St. Louis)

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“Representing the Exemplified Male-male Erotic Relationships in the Late-Ming Illustrated Erotic Fiction Collection *Bian er Chai* (Between Caps and Hairpins)”

In this paper I examine the illustrations of the late-Ming fiction collection *Bian er Chai* (Between Caps and Hairpins) in their textual, historical and cultural contexts. *Bian er chai* is a work that exemplifies the vogue of male-male erotic relationships (*nanfeng*) that became prevalent during the late Ming through the Qing dynasty. The book is equipped with exquisite illustrations that are assembled before the text, and are arranged with the alternation of narrative images and object images within decorative frames. In this paper I attempt to draw some ideas that help us understand how a popular “licentious” book was represented and received. I will focus on three aspects of the illustrations of *Bian er chai*: First, how are male-male-erotic relationships represented in the illustrations and how they converse with the unabashed sexual descriptions in the text? Second, how does the alternation of narrative images and object images cooperate to serve this theme? Third, do decorative frames matter in visual representations? I contend that in concert with the double-faceted characterization in the text, the “passive” but exemplar partners in the male-mode relationships are pictorialized with feminine charm under some circumstances, and with strong masculinity under others. Moreover, the illustrations of *Bian er chai* significantly soften the unmitigated eroticism in the text by representing the lovers’ intimate moments in restrained, implicit, and metaphorical manners through the combination and cooperation of narrative illustrations and object illustrations enclosed by patterned frames. As a result, the illustrator bleaches the degree of eroticism of the text and visually echoes the author’s call for readers not reading the book merely as a “dirty book.”

3) Chengjuan Sun (Kenyon College)

“Lecturing the Husband: The Family Dynamic and Textual Strategies Behind the Qing Wifely Admonitions”

A wife’s ability to admonish her husband is used as the main yardstick for the female virtue of *xianming* (worthiness and enlightenment) in Liu Xiang’s *Categorized Biographies of Exemplary Women*. Conduct books and imperial instructions further emphasize the crucial role a woman plays in warning against improprieties, and her softly-worded advice is perceived by some to be more effective than the blunt remonstrances from teachers and friends. While Liu Xiang’s narratives of such instances feature highly didactic and career-oriented concerns, Qing women’s writings present a much more variegated range of matters and provide more insights into the actual family dynamic and non-sentimental aspects of the companionate marital relationship. Liu’s *Biographies* steer clear of any potential fallout from wifely admonitions and this careful displacement of anger and reprisal bespeaks how delicate a line the admonishers have to

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tread in negotiating with gender and family hierarchy. This paper will examine literary works by Qing guixiu (women of refinement) such as Liang Yanyi (b.1727), Xi Peilan (b.1762), and Wang Ying (1781-1842), and tries to answer the following questions. How did they convey their critical counsels or downright reproaches? Are their admonitions necessarily softly-worded and thus palatable? Did they ever feel compelled to conceal or soften the magisterial tone that characterizes their lectures? Why is the conventional subgenre zhen (admonitions) rarely used in this context, but reserved for universal cautions against vices and moral blemishes or for exhortations addressed to oneself or a woman's charges such as sons, younger brothers, and grandnephews?

**4) Xincheng Guo 郭昕城 (The University of Arizona)
“The Metaphor of Banquet in *The Story of the Stone*”**

As an essential part of the novel, the banquets in Honglou meng are generally grand gatherings where and when characters' stories intersect. As a spatial unit, banquets provide a specific occasion and scene for the convergence of characters and the performance of the story. Meanwhile, banquets are a time gauge against which the characters' fates and the stories' development are inspected. Over the course of the banquet, various feasts successively end and stage, forming an interconnected "banquet chain" throughout the novel. On the tables of these banquets, the story's background is constantly changing, and the influx and efflux of characters involved are also unceasingly occurring. Besides, banquets serve as a way to mark the boundaries between the in-and-out side of Jia Mansion. Everyone in the banquet has an ethical role and symbol for the interior, and overall, a hierarchical order is formed when the wine cups are passed around. For the exterior, banquets are hinges connecting the inside with the outside world. Banquets are, on the one hand, the guardian of the mansion's gate from outsiders; on the other hand, the rendition of external influences. The novel's plots, placed on this dynamic site, advance in such a banquet one after another, while the Jia family, as the most significant "banquet" in the novel, also experiences the ebb and flow of its destiny, until finally, it has its own finale.

**Panel 15—Language Pedagogy: Business Chinese and Internet Chinese
(Room A104)**

Moderator: Song Jiang 姜松 (University of Hawai'i, Mānoa)

**1) Congcong Ma (University of Notre Dame)
“The Utilization of Case Study in Business Chinese for Advanced Levels”**

Business Chinese for Advanced Levels (Third Year Chinese and above) is aimed to enhance students' Chinese language skills in a business context by adopting in-depth case studies of contemporary US-China economics. Case studies play a vital role in this

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course, therefore, we utilize multiple cases which fit the hotspot of current economics. The teaching method will be illustrated by introducing exploratory analysis of the usages of case studies in practical teaching.

**2) Haning Hughes (United States Air Force Academy)
“From YYDS to Tanking: Sarcasm and Sustainability of Chinese Internet Slang and Idioms”**

While teaching students traditional Chinese idioms, common sayings, allegories and proverbs, we can't help but find ourselves bewildered by the rapidly evolving world of Chinese Internet phrases, idioms and slang. This wide range of Chinese Internet expressions, including an extensive list of commonly used alphabetic acronyms, four-character idioms, and set phrases and slangs, are frequently used by Chinese netizens. Many of these newly developed phrases and sayings are sarcastic and obscure. Some are based on political slogans, and some appeared due to certain social events, but many are simply popularized and adopted widely without any origin or significant sources. This paper intends to examine whether these phrases, especially four character idioms, are likely sustainable. It will also address if it is necessary to teach and learn these internet slang in order to communicate effectively with Chinese people. Or, should Chinese language learners adopt these new phrases to keep their Mandarin skills up-to-date? Finally, is it important to understand common online phrases as coined by the mainland's Internet-savvy population?

Panel 16—Philosophy: Early China (Room B101)

Moderator: Franklin Perkins 方嵐生 (University of Hawai'i, Mānoa)

**1) Li-Hsiang Lisa Rosenlee 李麗香 (University of Hawai'i, West Oahu)
“Reimagine the Philosophical Canon: The Precious Records of Women”**

The scarcity of women's writings, especially in antiquity, presents an intractable problem for feminists to integrate women's perspectives into the existing philosophical canon. One way to undo the erasure of women is for feminists to look to the east; in China, there is an abundance of well-preserved women's writings along with their biographical records as early as the 6th century BCE. This essay will provide a survey on those women's records focusing on the 6th century BCE to the 4th century CE as a way to reimagine the discipline of Philosophy and its canon.

**2) Aron Burnett (University of Oklahoma)
“Questioning the Narrative on the Relationship Between Gender and Early Confucian Philosophy Through an Analysis of the Grammaticalization of the**

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Passive Marker *bei* 被 in Classical Chinese: An Interdisciplinary Study on Han Era Philosophy, Cosmology, Language, and Politics”

Through investigating the development of the passive marker *bei* 被 in Han dynasty writings, this study uncovered a covert form of sexism in the grammar in addition to the more widely reported overt forms of sexism in Chinese characters and vocabulary. We argue that the grammaticalization of the *bei* passive marker in the Han dynasty is intimately connected with the sexist ideology around femininity and women developed in Confucian philosophy of the same period.

Confucianism is frequently a target of blame for thousands of years of sexism and female oppression in China, but not as much has been said about its potential influence on the sexist historical developments of the Chinese language. Our study does not challenge the undeniable negative influence the Confucian tradition had on gender constructs and directly on the lives of women, but it does raise the questions of “which Confucianism and when?”

Through an analysis of various Han era philosophy and cosmology, alongside a historical and linguistic investigation into passive constructions, we discovered that the character *bei* was connected to gender connotation, and it was probably intentionally chosen to replace other passive markers that were commonly used in pre-Han Chinese. The rise of *bei* during Han Dynasty reveals how Han Confucianism contributed a new, more sexist, understanding and conception of gender and gender norms, which is not necessarily shared by pre-Han Confucianism.

The aims of this study are two-fold: the first objective is to present a novel socio-cultural hypothesis to explain the historical grammaticalization of the *bei* passive marker; the second objective is to show how such linguistic analysis can provide us with invaluable clues and insights into the historical development of Ancient Chinese philosophies. While it might be premature to make any definitive or radical claims about pre-Han Confucianism and its relationship with gender and women, by gaining more understanding of some major gendered ideological developments during the Han dynasty, we can take more seriously the idea that early pre-Han Confucianism was possibly not as sexist and oppressive as scholars have generally taken it to be.

3) Erica Brindley (The Pennsylvania State University) “Deconstructing ‘Hedonism’: Understanding Yang Zhu in the *Liezi* and Beyond”

Nowhere in the early Chinese textual record do we have more extensive, collected materials concerning the ancient philosopher, Yang Zhu, than in the reputedly forged 3rd

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- 4th c. CE compilation, the *Liezi*. In Chapter Seven of the book, dedicated to Yang Zhu's alleged sayings, the author(s) focus a good deal on what A. C. Graham calls Yangist "hedonism." I will argue that "hedonism" as a term to describe the doctrines of this chapter must be used with caution, and only with an eye to a deeper understanding of a cluster of concepts surrounding life and death, nourishing life, and living out one's natural lifespan. My talk examines the content and philosophical meanings associated with the figure of Yang Zhu in the *Liezi*, linking its conceptual framework(s) to a discussion of hedonism, pleasure, and the good life in early Daoist philosophies. This will reveal how Daoist beliefs could be and were used to underscore alternative lifestyles that captured the fulfillment of pleasure as an ultimate act of achieving spiritual freedom.

Panel 17—Political Science: From the Margins (Room B102)

Moderator: Xiao (Kate) Zhou 周曉 (University of Hawai'i, Mānoa)

1) Diana Fu (University of Toronto)

"Bureaucratic Repression of 'Untrustworthy' Social Organizations in China"

The Chinese party-state's heavy-handed repression of politically sensitive civil society organizations and activists is well-known. The Xi administration has shuttered a range of actors, from human rights lawyers to LGBTQ and labor groups. Less known, however, is how the central state has managed social organizations that have violated laws and regulations but are not as politically threatening as rights-advocacy groups. What kinds of social organization does the party-state deem as untrustworthy and why? How do the central authorities regulate these organizations through the social credit system? Based on publicly sourced data of over 22,000 entries of social organizations listed by the Ministry of Civil Affairs, Chinese-language media articles, and policy documents, this study analyzes a) the types of organizations that land on untrustworthy lists; b) the reasons for being targeted; c) the range of punishments and possible redemption of social credit. By publicizing and standardizing untrustworthy organizations, the Xi administration engages in what we term "bureaucratic repression." This entails increased information transparency accompanied by strategic opacity around its handling of politically sensitive organizations. The result is a form of governance that breaks from the past in rendering civil society more legible while continuing the tradition of flexible rule.

2) He Li 李和 (Merrimack College)

"Quest for Democracy: The Perspectives of the Chinese Liberal Intellectuals"

Democracy has been an essential component of the Chinese intellectual discourse since the concept was introduced from the West to China in the mid-nineteenth century. More than one hundred years after the May Fourth Movement in 1919, when students rallied for science and democracy, Chinese intellectuals still seek to bring democracy to their

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homeland. Whereas Chinese scholars have various views on how to make China modern and strong, the majority of them are convinced that democracy holds the key to China's modernity. While most well-known liberal scholars are blacklisted by the authorities, liberalism still has tremendous appeal among Chinese intellectuals. A recent survey (CSIS, 2022) suggests a liberal "silent" majority in today's China. The central tenets of liberal democracy, such as liberty, justice, and equality, prove very appealing to Chinese intellectuals. In contrast to the dominance of one ideology during the Mao years, China's intellectuals have opened up a public space and filled it with new ideas and vigorous debates on democracy.

Given the nature of the study, this project will utilize discourse analysis. Discourse analysis refers to the practice of analyzing empirical raw materials and information as discursive forms. This paper will examine the Chinese intellectual debates on democracy from both comparative and historical perspectives. Chinese intellectuals have historically been among the foremost advocates of political changes. The historical analysis will trace the spread of liberalism in China from the late nineteenth century to the present day and chart the development of other major schools of thought. The comparative analysis will offer a nuanced understanding of the diverse perspectives presented by Chinese intellectuals on how to achieve democracy in China, compare the Chinese views on democracy with those in the West, and will underscore the sharp contrast between the intellectual discourse on democracy and China's official ideology.

Liberals (*ziyou pai*) embrace liberal democracy and its core principles: competitive elections, limited government, and independent judiciary. In their minds, democracy is a universal that all countries should embrace. They use liberal conceptual schemes to criticize the existing realities in the hope of replacing the current political system with liberal democracy. This paper explores how liberal thinkers have challenged the official ideology and how liberal thought is caught up in a discursive struggle with other ideological camps in contemporary China.

The paper, which is based on my extensive interviews in China before the global pandemic and analysis of the primary sources in Chinese, will lay the foundation for a chapter on liberalism and democracy in my next book-length manuscript, tentatively entitled *Clash of Idea: Chinese Intellectual Discourse on Democracy*.

3) Pao-Chien Wang 王保鍵 (National Central University)

“Language Human Rights and National Language Policy: Minorities’ rights of the Hakka Language, Indigenous Languages, and Matsu Language in Taiwan”

Taiwan is a multiethnic and multicultural nation, and linguistic diversity is part of its cultural heritage. Until now, Taiwan does not legally designate an official language, even though the majority of the population speaks Mandarin. In 2000, however, Taiwan passed the Act of Broadcasting Language Equality Protection in Public Transport, which

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requires public transportation broadcasts to be made in Mandarin, Taiwanese (Southern Min), Hakka, Fuzhou (Matsu) and the indigenous languages. Afterward, the government introduced three additional acts in order to protect the linguistic diversity of the Taiwanese society: the Indigenous Languages Development Act (2017), the Hakka Basic Act (2018), and the National Languages Development Act (2019). These Acts establish the National Language Policy, which shapes Taiwan's language development strategy and realizes the language rights of Taiwan's inherent ethnic groups. This essay employs the qualitative research methods and the theory of the "affirmative action" of the substantive equality, as well as aims to promote the ethnic minorities' language equality and linguistic rights. The essay explores the Taiwan minorities' language policy based on the Hakka Language, Indigenous languages, and Matsu Language. The essay finds that (1) National Language Policy not only protects the language rights of the minorities, but also serves as a pillar of communication and identity among the ethnic groups. (2) The perfect mechanism for linguistic oversight could contribute to fulfill the rights of the linguistic minorities. In order to apply the Article 27 of the International Covenant on Civil and Political Rights, as well as to deepen the minorities' language rights in Taiwan, the government should introduce the language Ombudsman.

Session 5: 1:00–2:30 p.m.

Panel 18—Modern Literature: Developments in Hong Kong (Room B103)

Moderator: Ming-Bao Yue 俞明宝 (University of Hawai'i, Mānoa)

1) Sabrina Yunzhu Tao (University of Oregon)

“Flying Swallows’ On and Off Stage: The Politics of Socialist *Zaji* Diplomacy in Cold War Hong Kong and Beyond (1950s-70s)”

This paper focuses on the PRC's reformed acrobatic performances with socialist Chineseness and how they were circulated and became critical tool for Cold War cultural propaganda in Hong Kong and worldwide. Inspired by the USSR's reform of Soviet acrobatics in the 1950s, the PRC conducted large-scale socialist reform on the staff and crew of acrobatic troupes, facilitated the well-being of acrobatic artists, as well as promoting innovation of acrobatic programs. Regarded as having less overt communist messages and conveying a benevolent image of the new PRC, the reformed socialist acrobatic performances with traditional Chinese elements were made into feature films and documentaries and were exported overseas, especially to Hong Kong and Southeast Asia. Compared with traditional print media, audiovisual media can arouse emotional resonance among Chinese national and global spectators apart from simply reporting factual details of the event. In *Acrobatic Knights*, a documentary that recorded Guangzhou Acrobatic Troupe's (GAT) official touring performance in Hong Kong and produced collectively by Hong Kong leftist cultural workers during the height of the Cultural Revolution, the filmmakers made use of the camera's bold selection to

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emphasize the entertaining and historical value of Chinese acrobatics (or "zaji"), while undercutting overt communist messages and revolutionary slogans. With a purpose of constructing a utopian image of the socialist PRC that had managed to unite its Hong Kong compatriots, local people's voices were nevertheless absent from the silver screen. Even so, the PRC's audiovisual propaganda in terms of zaji diplomacy was more convincing than those pro-American individual commercial circuses from Southeast Asia and Japan, and most importantly, troupes sponsored by the ROC regime in Taiwan, which merely relied on stage performances to conduct "popular diplomacy" rather than the affective medium of audiovisual media. By tracing the transnational circulation of Chinese acrobatics under socialist reform, this paper seeks to address strategies for the PRC to conduct global cultural propaganda in the early Cold War period, as well as contestations of different political parties within Sinophone communities in East and Southeast Asia.

2) Man Fung Kwong 鄭文峯 (Hong Kong Metropolitan University)

“八十年代香港文學於中國文學雜誌的出版情況及其意義——以《花城》為論述中心”

談及香港與中國內地的文學交流，過往不少研究者都會聚焦於「南來文人」對香港的影響，或是香港作家如何書寫兩地的關係，往往忽略了中國文學如何消化吸收香港文學。尤其在八十年代初，中國內地經歷「文革」之後，逐步重啟文學發展。不少文學雜誌創刊或重刊，既為中國作家提供發表園地，亦譯介和刊載了不少內地以外不同地方的作品，刺激創作和討論。不少香港文學作品因此得以有系統地進入內地的文學場域，當中具體的出版情況、編輯篩選出版的準則、兩地文人的交流，以及兩地文學的碰撞及其意義，皆值得深入探討。

為補充相關研究之不足，本文將以八十年代的《花城》文學雜誌為主要研究對象，考察當中所刊載的香港文學。《花城》(Flower City, 1979年-)為文學雙月刊，自上世紀七十年代末創刊至今，一直是中國最重要的純文學雜誌之一，不僅曾刊載莫言、蘇童、余華、殘雪等重要作家的作品，更與《收穫》、《十月》、《當代》並列譽為中國文學期刊的「四大名旦」。由於《花城》雜誌社位於遠離政治行政中心的廣州，文化氛圍相對開放，於引進內地以外的文學作品和理論方面具有較大的空間。

本文將整理「香港通訊」、「香港作品選載」、「香港文學作品選載」等八十年代初《花城》特別為香港文學而設的欄目，了解黃河浪、陶然、海辛、舒巷城、劉以鬯等作家的創作如何進入內地，以及分析這些作品的特別之處。本文亦比較同時期《花城》中的香港和內地作家的作品，考察兩者如何構成兩條並行卻又相異的發展

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路線。最後，本文亦比較同時期《收穫》、《十月》、《當代》等文學期刊中所刊載的香港文學，了解廣州如何為《花城》提供一個別具開放性的發表空間。

3) Shu Jhen Liu 劉淑貞 (Tunghai University)

“「消失」作為一種方法：九七回歸後的「我城」書寫——以韓麗珠的寫作為討論對象”

本文討論香港作家韓麗珠如何在她的作品裡，將香港集體精神結構中的病灶「消失」、「匱缺」等概念，轉化為一種自我認同的方法。本文認為，「消失作為一種方法」，將能回應香港長期以來矛盾且具否定性邏輯的一種自我認同路徑，也能以此和香港本土運動產生對話與辯證，為香港反送中運動後的虛無與認同焦慮提供一種方法路徑。

Panel 19—Premodern Literature: The Otherworldly in Medieval and Late Imperial China (Room A103)

Moderator: Yanning Wang 王燕宁 (Florida State University)

1) Justin Winslett 文智英 (University of Sheffield)

“Change is Constant: Fox Spirits as Shapeshifters in Mediaeval Chinese Tales”

This paper explores the representation of foxes in a collection early imperial tales found in the literary anthology *Taiping guangji*. In modern Chinese media, foxes are represented as succubi- beings that transform into beautiful human women and seduce human men to drain their essence; a representation claimed to originate in premodern literature. Perusal of these tales, however, shows that such a role is a relatively minor one and foxes transform into a variety of forms and take on a variety of roles from baleful to beneficial, productive to disruptive, and many things inbetween. This paper explores these tales and demonstrates that the most productive way to understand foxes in early imperial tales are as shapeshifters- beings whose ability to take on other forms provides them both the ability to take on multiple and versatile roles in these tales but also further and construct the tales themselves.

2) Jinhui Wu 吳瑾瑋 (Reed College)

“Mapping the Buddhist World in Late Ming: A Study of the *Fajie anli tu*”

Fajie anli tu (An Illustrated [Guide] to the Established Order of the Dharmadhatu 法界安立圖, X. 972) is an orderly account of Buddhist cosmology composed by the monk Renchao 仁潮 in Hangzhou in 1607. This text reflects the most detailed account the late Ming Jiangnan Buddhists had of Buddhist cosmology and the physical world around

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them. The text was well received in China since its first publication and had a far-reaching influence during its transmission to other parts of the world, especially Japan and Britain. In this paper, I will discuss the development and transformation of Buddhist cosmology in China mainly through a textual analysis of this specific work. Through an examination and comparison of textual sources, I will demonstrate that Buddhist cosmology in China—entangled with domestic philosophies and interpretations of different sects of Chinese Buddhist traditions—shifts from an exhaustive literal and visual depiction of the physical cosmos to a philosophical justification of the universe that emphasizes the supremacy of “mind” (xin 心).

**3) Yanning Wang 王燕宁 (Florida State University)
“Yang Erzeng’s Hagiographic Collection of Female Immortals”**

This paper examines the Ming writer, compiler, and publisher Yang Erzeng’s (1573–ca.1623) *Records of Immortal Beauties*, a Daoist hagiographic collection of female immortals. Most Daoist hagiographies focus on male immortals and may include certain stories on female immortals. In contrast, Yang’s work exclusively focuses on female immortals. Such a collection was not Yang’s invention, since an essential process of his compilation involved copying and editing the texts taken from earlier hagiographic collections of Daoist women, such as Du Guangting’s (850–933) *Records of the Assembled Transcendents of the Fortified Walled City* and Zhao Daoyi’s (fl.1294–1307) *Later Anthology of Comprehensive Mirror on Successive Generations of Perfected Transcendents and Those Who Embody the Dao*. However, Yang not only drew inspiration from these earlier collections, but also added additional texts based on other miscellaneous and contemporary sources. Discussing Yang’s collection as a whole while focusing on these additional texts, I will explore the indications of Yang’s collection in the cultural context of late Ming China that witnessed the increased interest in Daoism, popular culture, and women’s literature. In particular, I argue that late imperial Daoist culture formed a closer relationship with literary and popular culture, and Yang’s woman-centered hagiographic collection represented a significant cultural current that accorded with the emergence of women’s literary culture of late imperial China.

**4) Mengxiao Wang (University of Southern California)
“Practicing Buddhism in Dramatic Paratexts: An Early Qing Edition of the Play *Xixiangji*”**

This paper investigates how Buddhist practitioners in seventeenth-century China transformed the romantic drama *Xixiangji* 西廂記 (*The Story of the Western Wing*) into a deliverance play with soteriological power. Focusing on a woodblock edition of the play published around 1680, I argue that dramatic paratexts provided a discursive space

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for Buddhists to promote religious endeavors. This edition, titled *Xilaiyi* 西來意 (Intentions of Coming from the West), was produced by a literatus and devout Buddhist layman, Pan Tingzhang 潘廷章 (1612-?). Pan and his friends and disciples penned many paratexts for this edition, in which they reinterpret the play in terms of Buddhist concepts. A close reading of this overlooked edition will not only enrich our understanding of the reception history of the renowned play, but also shed new light on the relationship between religious practice and print culture in early modern China.

Panel 20—Film/Media Studies: Mainland China (Room A104)

Moderator: Yun Peng 彭耘 (University of Hawai‘i, Mānoa)

1) Ze Gong 宮澤 (Nanyang Technological University)

“History of Sound Workers in Film Studios in China from 1978 to 1988”

This project aims to discover a cultural history of film sound production by focusing on the sound workers as the most active and immediate participators in Chinese film sound, primarily focusing on the age from 1978 to 1988. Focusing on the sound workers, normally known as sound departments, can recover a bottom-top history of Chinese cinema. Facing the film institutional reform and the re-introduce of foreign filmmaking conventions and technologies, the sound worker’s working condition, division of labor, and occupational identity was changed dynamically from muted technicians to active artists by the multiple forces including the state, film bureaucracy, film studio, critics, audience, etc. This research examines the sound worker’s negotiation, compromise, and confrontation among the multiple forces as a way to understand the cultural politics of film sound.

2) Zhuojun Huang 黃卓鈞 (City University of Hong Kong)

“The Revolutionary Palimpsest: The Transmedia Adaptation of The Revolution History in Contemporary Mainland China”

Transmedia adaptation has been a conventional practice in the literary and artistic narration of the myth of Chinese revolution since the Mao era and continued till today. Adaptations in this context are recognized as the process to fit in different media, to extend the reach to more audiences with diversified aesthetic interests, or to overcome the incompatibilities in the previous versions as to the shifting political climate and ideological orientation. Adapting the “red classics” to different media as well as changing context is as much reinforcing the hegemonic historical narrative as the Maoist “revolution literature and arts” did in that era. The paper will discuss the new dynamics of transmedia adaptations in the 2000s’ mainland China through case study of *Drawing Sword* (liangjian 亮劍). The text first published as a novel in 1999 did not receive much

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attention until being adapted into a television series in 2005. Whereas the story on screen presented a nationalist myth of a Communist war hero ending at the peak of the protagonist's career in 1955, the novel extended the protagonist's life into the waves of campaigns of Mao era until he committed suicide in the Cultural Revolution. The myth presented on television that reached more viewers turned out to become the guidepost of the adapted text, which was less accessed, yet essentially subversive to such a myth. Transmedia adaptation facilitated the dissemination of historical narratives alternative to the hegemonic counterpart, hence generating divergent meanings as both versions staying openly accessible over years.

3) Jie Lu (University of the Pacific)

“Chinese Road Movies: Remapping the National Space of Modernity”

Throughout history, the designs of one culture have influenced the designs of another culture. For example, The Romans borrowed design elements from the Greeks and Northern groups (Tortora, & Marcketti, 2015). Another example is the influence of Chinese Dragon Robes on Western fashion design. A few times periods when Western fashion depicted an influence of Chinese Dragon Robes include 19th, 20th and 21st centuries (Tortora & Marcketti, 2015). An analysis of contemporary western fashion designs that reflect design elements of Chinese Dragon Robes provides examples of cross-cultural design exchange, and also inspiration for the creative design process. More than 150 images of contemporary fashions were collected from numerous sources such as museum exhibits, the internet, magazines and texts that show the influence of Chinese Dragon Robes and court dress on Western fashion.

4) Zhaoxi Liu 刘肇熙 (Trinity University)

“The Fallen Click-bait Star: The Zhang Zhehan Incident and Political Economy of China's Showbiz”

Through a critical analysis of the Zhang Zhehan incident, where a super star was wiped out from the entertainment industry in a couple of days, this study reveals the power struggles in and over China's showbiz. I argue that the fall of Zhang provided an opportunity for China's cultural regulators to tighten control on the wild growth of the showbiz, which is largely funded and operated by the private sector. Ultimately, this incident demonstrates that in the Chinese context, the entertainment industry is in a constant tug of war between the private sector and state power. The result of such a power struggle is a “compromise equilibrium.”

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Panel 21— Philosophy: Confucian Traditions (Room B101)

Moderator: Li-Hsiang Lisa Rosenlee 李麗香 (University of Hawai‘i, West Oahu)

1) Connor Griffith (Ohio University)

“A Confucian Response to the Amoralist”

In his *Morality and Ethics and the Limits of Philosophy*, Bernard Williams discusses the amoralist and the extent to which the possibility of such a person might pose a threat to morality. Williams characterizes the amoralist as someone who can recognize moral behavior and understands the obligatory nature of morality, but fails to be motivated to follow through with such obligations. In his treatment of the amoralist, Williams suggests how we might defuse the amoralist’s challenge. Following Williams, I argue that classical Chinese philosophy considers an amoralist and that using the Mengzi, we can construct a response to the amoralist. While Williams only aims to defuse the amoralist’s challenge, the Confucian response I construct goes a step further and suggests that the amoralist is capable of developing her moral capacities.

2) Yutzu Wang 王喬慈 (National Taiwan University)

“晚明成聖之學的論述轉變——以顏子與子貢形象的演變為探查焦點”

本文擬透過晚明顏子、子貢的形象變遷塑造，來探查陽明學影響下的成聖論述發展變貌，以見萬曆時期陽明學從興起到轉變對於德與才的思考之間複雜的工夫意義。首先先論述明代以前顏子與子貢形象的變遷，得出兩人在宋儒話語論述中的抑揚意義，以及評價背後的標準脈絡。其次指出陽明學以後對顏子與子貢的評價，是以良知心學為的，將較於宋儒尚未分判德才的抑揚標準已有不同，對於子貢的評價更是跌至低谷。然至萬曆時期智識分子成聖論述逐漸多元化，雖仍高揚顏子，但人物形象塑造已有不同，相較強調顏子高妙的本體工夫論述外，更重視顏子苦憤好學之心志。而對子貢的評價更是有所轉移，如周海門、唐凝菴、管東溟、方以智都已漸對子貢有所佳評，注重其學思的前後轉變。透過顏子與子貢兩位重要孔門子弟的形象變化塑造，可以知曉晚明成聖論述的變化與重新反思儒學道統系譜的意義，是會隨著理學、心學時代典範的轉移而有所更迭，對於聖賢經典人物的取捨，亦自有不同的差異。

3) Chung-Ying Cheng 成中英 (University of Hawai‘i, Mānoa)

“Can Confucianism be Christianized? A Critical Study on Limits of Interpretive Transformation”

This paper considers validity and significance of Matteo Ricci’s efforts to interpret classical Confucianism in terms of Christian theology. Even this contributes to his ability

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to convert some Chinese scholars into Christian believers, his efforts still can be said to be a failure as it ended up in “Rites Controversy”, and the reason for his failure was not philosophically explained. This paper will show how a proper understanding of classical Confucianism is necessary for talking about conversion into Christianity. The crucial issue is that Ricci did not consider classical Confucianism as a whole by itself and nor in relation to Neo-Confucianism in terms of intrinsic evolution of Confucian ontology and cosmology. In fact, he has only understanding of Chinese Shangdi (Lord on High 上帝) in isolated contexts of Shangshu 尚书 and Shijing 诗经, without any understanding of the Yijing 易经 (Book of Change) in light of the Yizhuan 易传 and the Analects 论语.

Session 6: 2:45–4:15 p.m.

Panel 22—Modern Literature and Technology (Room B102)

Moderator: Ming-Bao Yue 俞明宝 (University of Hawai‘i, Mānoa)

1) Yueming Li 李悦铭 (Columbia University)

“Revolting against Disembodiment: Grotesque Realism in the New Wave of Chinese Science Fiction”

Since the PRC’s subway craze and its construction boom in the 2010s, the subway has been a critical urban infrastructure circulating the state’s increasing visibility and flexibility in the socialist market economy. Under its modern and dazzling appearance, the subway decodes the moment of “neoliberal post-socialism” as a mysterious world of darkness that opens for infinite metamorphoses. Specifically, it reveals the state’s erasure of embodiment, a material condition of human beings that seeks meaning and carries resistance based on the lived body. The disembodiment crises unfold as the state devours the dreams of individuals and incorporates them into the national cause of modernization. Individuals are further disembodied as being rendered into the infrastructures’ invisible extension and a site of governance where the state maintains control.

To respond, the New Wave of Chinese science fiction writers stage the underground world with grotesque landscapes and bodies. Han Song’s *Subway* transforms the subway into a site of evocation, where series of historical traumas superimpose on a post-socialist present, to negate a future dream dictated by linear time and causalities. Shen Dacheng’s “Squid-man” speaks to the state’s spatial and bodily governance of individuals by imagining a grotesque body’s disorientation of urban logistics. My paper uses these works as textual anchors to investigate the moment of “neoliberal post-socialism” and explore the potential resistance to the disembodiment crises it brings. It first analyzes how the imaginary worlds of the subway unravel the urban infrastructure’s disembodiment forces. It further identifies “grotesque realism,” proposed by Mikhail Bakhtin and borrowed by David Wang, as both writers’ stylistic choice to respond to the disembodiment crises. I conclude that in maneuvering this literary device laden with the

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potential of disruption and suspension, both writers depict absurdity in their uncanny metamorphoses of urban landscapes and bodies. They then construct new sites of resistance based on the absurd. In this sense, they reclaim agency and establish new rebellious subjectivity that counters the disembodiment.

2) Yu Zhang 張宇 (The Hong Kong Polytechnic University)

“The Cult of Craftsmanship in Millennium China: The Industrial Hand and the Artisanal Hand in the Age of High Technology”

The figure of the craftsman has become a national symbol and popular idol in the past decade and acquired tremendous discursive power. As China has already become a technological superpower, why was it necessary to reassert the importance of the human hand? This essay explores the cult of craftsmanship and its manifestations in millennium China through examining two TV documentary series, *The Artisans of the Superpower* (Daguo gongjiang, 2015) and *Masters in the Forbidden City* (Wo zai Gugong xiuwenwu, 2016) as well as its subsequent film version under the same title (2016). Both documentaries offer concrete examples showcasing the breakdown of the dichotomies between the artisanal and the intellectual and between the artisanal and the industrial and provide new meanings of craftsmanship in specific historical contexts. Nonetheless, there is a remarkable difference between these two documentaries: *The Artisans of the Superpower* demonstrates a culture of the “industrial hand,” which showcase how handiwork was integrated into China’s “technological sublime” to symbolize the strength of rising China and construct a self-reliant, creative nation; in comparison, *Masters in the Forbidden City* presents the “artisanal hand” which symbolized an idealized work unit-artisanal community that could play a recuperative role in today’s intense hyper-capitalist culture built upon precarity and flexibility. I argue that these two metonymic imageries—the industrial hand and the artisanal hand—at once constitute the discourse of and reveal the deep contradictions and ironies within China’s cult of craftsmanship.

3) Xin Yang 楊欣 (Macalester College)

“Visualizing the ‘Good China Story’: Li Ziqi on YouTube”

In the last several years, more and more rural vloggers from China have opened their YouTube channels, Facebook pages and Instagram accounts. They broadcast their farming, working, cooking and crafting. The visual narratives make interesting storytelling about contemporary China, given the fact that these social media platforms themselves are officially inaccessible in China. With Li Ziqi, one of the most viewed Chinese YouTubers, as my case study, I will discuss the politics behind the construction of the “good China story” at the grassroots level. I argue that the negotiation and

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contestation of the aspiring rural individual, profit-driven cooperation and the overseeing state enable and also disrupt the good story and its nation-building rhetoric.

Panel 23—Film/Media Studies: Developments in Hong Kong (Room B103)

Moderator: Yun Peng 彭耘 (University of Hawai‘i, Mānoa)

1) Zixin Miao (The Chinese University of Hong Kong)

“Re-Configuring Martial Arts Culture in Hong Kong-China Co-Productions: The Shaolin Trilogy (1982-1986)”

After around three decades of prohibition of martial arts cinema since the founding of the People’s Republic of China (PRC) in 1949, this genre was revived in the early 1980s. This revival is usually attributed to the mass popularity of Shaolin Temple (少林寺 1982), which was filmed in mainland China by the leftist Hong Kong film company Chung Yuen Motion Picture. Following Shaolin Temple’s success, two sequels Kids from Shaolin (少林小子 1984) and Martial Arts of Shaolin (南北少林 1986), also starring Jet Li, came out quickly, launching a martial arts fever across the nation. In spite of their immense popularity, these films’ leftist filmmaking aesthetics and marketing strategies have received only scant attention. Moreover, contemporary academia has yet studied the ways in which the so-called “Shaolin trilogy” could provide an ideal exemplification of the multi-faceted interactions between Hong Kong and PRC film industries during the early 1980s. To remedy this gap, I will look closely into the Shaolin trilogy and its historical context so as to reveal how the Hong Kong leftist film industry had successfully negotiated between the political doctrines of the state ideology and the demands of the film market. In the process, I seek to explore the cultural, economic, and socio-political power dynamics between Hong Kong and the PRC in the post-Cultural Revolution era. I argue that the trilogy epitomizes Hong Kong leftist filmmakers’ endeavor to re-configure martial arts films, turning them into both nationalistic instruments as well as commercially successful cultural products. As I will unfold, such a distinct cultural dynamic indicates the Communist Party’s re-orientation of the leftist film industry in the post-Cultural Revolution era on the one hand, and Hong Kong filmmakers’ effort to maintain a delicate balance between political agenda and market consumption on the other.

2) Jessica Ka Yee Chan (University of Richmond)

“Animation as Action: The Old Master Q Animation Trilogy”

The manhua comic-strip character, Old Master Q (老夫子), is a collective memory of Hong Kongers and diasporic Chinese communities. The manhua character emerged in Hong Kong in 1962 and enjoyed immense popularity with an afterlife in various cinematic adaptations, such as live-action movie, 2D animation, and 3D animation

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composited with live action. The Old Master Q animation trilogy, produced in the early 1980s, is also the first animation feature film series in Hong Kong cinema. The three 2D animation feature films in the trilogy, namely Old Master Cute/七彩卡通老夫子 (Wu Sau Yee, Cai Zhizhong, Xie Jintu, 1981), Old Master Cute Part II/老夫子水虎傳 (Wu Sau Yee, Wong Chak, Xie Jintu, 1982), and Old Master Cute Part III/山 T 老夫子 (Honda Toshiyuki, Cai Mingqin, 1983), remediate Bruce Lee, Wu Song (and the tiger he fights), and E.T., animating historical, fictional, and extraterrestrial heroes from the martial arts and science fiction genres. The Old Master Q animation trilogy experimented with a realist, supernatural, and sci-fi modes of animating action, challenging corporeal authenticity that live action is premised on, paving the way to the digital turn that seeks to reintegrate animation with live action.

3) Chun Lung Ma (Hong Kong Metropolitan University) “Traversing Hong Kong’s Non-places and Heterotopias in Hollywood Films of Global Crises”

Global cities are places where globality manifests itself most prominently, the network of which constitutes globalization. Hong Kong, as a major global city, is often depicted alongside other global cities in film narratives that address both the material and the imaginary interconnectedness as a result of processes of globalization. In this way, Hong Kong as an urban setting can be examined to investigate the performance and expression of notions of the global and the global imaginary, especially when the cinematic construction of Hong Kong is circulated through globally distributed and consumed Hollywood films.

Global interconnectedness relies on information technology which transcends national borders and conventional geographically defined boundaries. Globalized social relations are, using Scholte’s terms, “transplanetary” and “supraterritorial,” as they are being formed between people located anywhere on the planet. As Giddens has argued, local happenings can have global consequences and vice versa. The increasingly complex ways in which global linkages are formed and the ensuing failure to understand such complexity could lead to what Ian Goldin and Mike Mariathan call the “butterfly defect,” the unanticipated systematic risks and dangers that such global interconnections bring about, creating unforeseen aggregate consequences that turn local and national risks and dangers into networked and global ones.

The three Hollywood films to be examined in this paper are inspired by true events and are realist in style, with each one addressing the dangers of transnational interconnectedness through scenarios of global threats and crises: the ground zero of a global virus pandemic in Steven Soderbergh’s *Contagion* (2011), the site of a hacker

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cyberattack on a nuclear power plant in Michael Mann's *Blackhat* (2015), and the hiding place of the most wanted man on the run in Oliver Stone's *Snowden* (2016). In these films, Hong Kong is situated in the nexus of a global network of people, goods and information. Globalized social conditions and 21st-century cybertechnology have complicated the nature and spread of financial, health and environmental crises. Enmeshed with the visible networks are invisible global networks of a deadly virus pandemic, clandestine intelligence operatives and the dark web of transnational cybercrime hackers. These films suggest that tackling the risks and problems caused by establishing closer ties between nations and peoples requires concerted global efforts which may not be as readily forged.

This paper will first address the factual and ideological implications of the choice of Hong Kong as a setting and consider how these films factor in recent global risks as well as the city's perceived ideological "in-betweenness" connecting China and the world. It will then examine the cinematic construction of Hong Kong by paying attention to the spaces and places depicted in these films to express visible, invisible, and in-between global connectivity using the spatial categories of Augé's non-place and Foucault's heterotopia.

Panel 24—Philosophy: Legalists, Mohists, and Daoists (Room A103)

Moderator: George Tsai 蔡璨宇 (University of Hawai'i, Mānoa)

1) **Tao Jiang (Rutgers University)** **"Fajia and the Mohists"**

In Chinese intellectual history as well as in contemporary scholarship, Mohist philosophy and fajia 法家 thought have not received the kind of attention they deserve, especially given their extraordinary importance in Chinese history. The understudy of Mohism and fajia thought has had the unfortunate consequence of underappreciation of the genealogy of critical ideas in the early China period as well as their central roles in shaping subsequent Chinese intellectual and political history. Many studies of Mohist philosophy tend to be colored by the Mencian perspective that dismisses the normative Mohist ideal of impartial care as inhuman; on the other hand, most of the studies (or honorable mentions) of fajia thought focus on its practical as well as its cynical and brutal aspects while ignoring its normative dimensions (or dismissing it as immoral/amoral). Furthermore, the relationship between Mohist philosophy and fajia thought has been largely ignored. As a result, there is a lack of recognition of the fact that fajia thinkers were indebted to the Mohists for the moral-political norm of impartiality as well as the central notion of fa (law, standard) in the fajia theories. Recognizing such a genealogy can help us appreciate the fact that there is indeed a normative dimension in the fajia political philosophy, namely the norm of impartiality in its deliberation on political

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governance, instead of seeing fajia teaching as just a set of practical (and sinister) techniques of political control. That is, between the two dominant groups of thinkers in early China, the Confucians and the Mohists, the fajia thinkers were much more aligned with the Mohists than the Confucians in their respective moral-political deliberations. The fajia philosophy was by no means an intellectual aberration in the landscape of early Chinese philosophical discourse, but rather a major participant.

In this presentation, I focus on the connection between Mohist and fajia thoughts. I argue that the Mohists championed the ideal of universal justice in their teachings of impartial care (jian ai 兼愛) and objective standards (fa 法) and that the fajia thinkers appropriated the impartialist element in the Mohist ideal of universal justice by adopting the idea of objective standards in their design of an impartialist and impersonal state bureaucracy.

2) Andrej Fech 費安德 (Hong Kong Baptist University)

“Dao and ‘Interlocking Parallel Style’ (IPS) in Early Daoist Works”

In this talk, I analyze the use of the argumentative feature coined by Rudolf Wagner as “interlocking parallel style” or IPS as it appears in a number of early Daoist works. Wagner’s analysis of IPS was mainly concerned with the fundamental work of Daoism, the Laozi 老子. There, IPS is shown to facilitate the development of argument in several (mostly: two) parallel strands. The resulting “spatial” structure is different from the linear arrangement of sentences in a relevant passage. Wagner shows that the use of IPS creates links between various phenomena of the world and/or several characteristics of the central philosophical notion, the Way. Given the prominence of this literary feature in the text, it would not be an exaggeration to even state that IPS represents a significant example of textual instantiation of the Way. Based on the idea of a basic correspondence between formal features and ideological content in early Chinese writings, which is gaining widespread acceptance among scholars of early China, I intend to analyze instances of IPS in other early representatives of the Daoist doctrine. To this end, I choose the “Inner” chapters of the Zhuangzi 莊子, the Wenzi 文子 and the so-called Huangdi boshu 黃帝帛書. While associated with Daoism, these texts espouse philosophies that are markedly different from the Laozi as well as from each other. Yet, just like the Laozi, they heavily rely on IPS to convey their message. At the same time, the instances of IPS found in these works show significant variations in regard to their general structure as well as the logical connection between their constituting parts. Therefore, after providing a summary of different types of IPS encountered there (and the Laozi), I address the relation between the philosophical message of these works and their formal characteristics.

3) Chih-Wei Peng 彭志維 (University of Hawai’i, Mānoa)

“A Holistic and Non-Anthropocentric Worldview in Daoism”

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Among many different ideological sources of our environmental crisis, anthropocentrism and individualism are probably the most discussed issues in the field of environmental ethics. The former is often defined as the view that only human beings deserve direct moral consideration. The latter is the belief that only individual living beings (oftentimes human individuals) are morally considerable. Given the fact that these two ideologies often join together to form an unhealthy attitude toward nature, our environmental degradation can be seen as the result of our unexamined belief in anthropocentric individualism: the view that the welfare, interests, and rights of human individuals should be the primary focus of moral concern. In such an ethical view, natural entities have usually been treated merely as means to an individual human's end. In order to remedy this "environment-as-a-resource" view, early environmental scholars often suggest that an adequate, successful environmental ethic must be non-anthropocentric and holistic. Nevertheless, anthropocentrism is not all bad, and holism is not immune to criticism. During the past two decades, along with the two ongoing debates—anthropocentrism vs. non-anthropocentrism and individualism vs. holism—in the field, anthropocentrism and holism have become complex notions with more than one meaning. In this paper, I shall begin with a short summary of the debates and then discern the three types of anthropocentrism and of holism that are most often used in the environmental literature, namely ontological, ethical, and epistemological. My first aim is to illustrate why an adequate environmental ethic does not need to be ethically non-anthropocentric and holistic. But it must at least hold ontologically holistic and non-anthropocentric positions since thinking ecologically means thinking holistically and beyond the human. In what follows, I shall prove that the Daoist worldview does emphasize the interconnectedness of all things and endorse ontological egalitarianism. The main purpose is to show that it is reasonable for me to develop a Daoist environmental ethic based on such a worldview in my subsequent research.

Panel 25—Sociology: Chinese Youth and Seniors (Room A104)

Moderator: Wei Zhang 张微 (University of Hawai'i, Mānoa)

1) **Ran Liu 刘冉 (University of Wisconsin-Madison)**

“The Gendered Resource Dilution: Sibling Structure, Parental Non-monetary Investment, and Child Housework Labor in China”

Studies in western countries consistently find a negative effect of sibship size on children's educational attainment. A prevailing explanation is the resource dilution theory, which posits that family resources are finite, and each child receives less parental investment when sibship size grows. Recent evidence from cross-national studies has further pointed out the importance of social contexts of the policy environment and gender-egalitarian regimes.

However, studies directly measuring parental investment in non-western contexts have

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been limited. This is particularly true for non-monetary investments such as parental involvement in child education, parent-child interaction, and parental aspirations. Similarly, we have less understanding of the gender dynamics of the sibling effects in non-western societies. Moreover, children are not sole consumers of family resources, and “having siblings” also comes along with the obligations associated with “being a sibling”. This is particularly true for girls - there are specific consequences of “being an older sister” in traditionally patriarchal societies, such as the intrafamily resource transfer from older sisters to younger siblings. This also include non-monetary resource transfers such as spending time on housework.

To address the gaps in the literature, this paper uses nationally representative data from the China Education Panel Survey to examine the effect of sibship size and gender structure on parental non-monetary investment and children’s share of housework. China provides an especially interesting context to expand our understanding of the gendered sibling effects, as it has traditionally patriarchal norms and persistent son preference, state-controlled fertility policies and low fertility rate, and escalating private education investment and cost. In particular, this study uses exact matching to address selection due to family socioeconomic status (SES) measures. Two main research questions are examined: 1) How are the numbers of older brothers, older sisters, younger brothers, and younger sisters associated with different levels of parental non-monetary investment in individual child’s education and child time spent on doing housework? 2) How do these effects of sibship size and gender structure differ between boys and girls?

Our findings reveal the gendered dilution of intrahousehold non-monetary resources: children with more brothers experience decreased parental monitoring and increased housework time, while having more sisters do not show similar effects; moreover, children with more younger brothers experience decreased parental educational aspiration, while the numbers of other siblings do not show such effects. Furthermore, boys are less impacted by sibling competition for parental non-monetary resources than girls. These findings reveal nuanced intrahousehold gender inequality in China and have important implications in the post-one-child era.

2) Vincent Cheng 鄭誠 (Hong Kong Metropolitan University)

“Impact of Culture to Psychological Reactance among Hong Kong College Students in Anti-Drug Campaigns”

Psychological reactance theory suggests that when individuals feel that their freedom in engaging in certain behavior is being threatened or eliminated (e.g. being told that they are not allowed to use drugs or they will suffer), they experience psychological reactance, a motivational state that drives them to freedom-restoration behaviors (e.g. more interested in using drugs). The basic assumption is that individuals value their personal freedom. When they feel that their personal freedom is being threatened, they will take

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action to reassert such freedom. While this theory is found applicable in health promotion material in individualistic American and European cultural context, it is less so in Asian collectivistic cultural context (e.g. in Korean culture). One potential reason is that collectivist culture focuses much less on individual freedom and therefore restrictions of freedom might have a less negative impact on the audiences growing up in such environments. However, it is not clear whether psychological reactance might also take place in the Hong Kong context where people are affected by both individualist western culture and collectivist Chinese culture. In this study, we invited 500 Hong Kong college students to participate in a pre/posttest experiments with Anti-drug advertisement and followed up by a qualitative interview with 30 students. Our quantitative findings show that Hong Kong students, as compared with audiences in other contexts, exhibited much less psychological reactance when being exposed to anti-drug advertisements with high freedom threat. Our qualitative findings show that instead of resisting this material, many of our informants highly favour information with high freedom threat, and we found this perception is closely related to the primary and secondary socialization they experienced in Hong Kong. Academically, our findings highlight the impact of culture (in particular Asian culture in parenting and education) to psychological reactance. Practically, we pinpoint the importance of cultural sensitivity in health promotion policy.

3) Hui Wen (Brandeis University)

“Supplements of Care: Fashioning Elder Self-care amid Historical Discontinuity”

This paper explores how urban seniors in China actively participate in the supplements market as a form of self-care during a historical juncture when traditional family support systems are receding and once-promised state eldercare services are limited. Self-care, the notion and practice signifying an individual's agentive power and moral obligation to take charge of their own health, epitomizes the successful aging movement that has gained prominence in Euro-America over the past few decades. In China, however, self-care among elders stems from different social contexts and thus takes different forms. Similarly to India, senior care in China, being a scarce resource, has been legally allocated to the family and eventually placed upon individual elders, as most of them have only one busy-working child living separately in other houses, cities, and even countries. More specifically in China, the withdrawal of state support that was once promised in conjunction with the One Child Policy (with the 1980s rhyming slogan “one child is good, government provides [eldercare] food”) has further jeopardized the security of elder lives. In such a care vacuum, the local supplements market has stepped in with customized packages targeting seniors, including daily emotionally supportive care, peer customer outings, and pricey health products. This niche market has gained huge success over the past fifteen years. Many older people embrace the supplements market with unprecedented enthusiasm, contributing to more than \$30 billion in revenue in 2020. This

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paper demonstrates how urban elders, who seek to maintain a healthy and well-functioning body, actively participate in the supplements market to express their aspirations and desires in later stages of life. I ask how self-care is a domain where urban elders share their anxieties about facing senior life alone without strong support from the state or family, while at the same time taking actions to respond to a desiring and vulnerable self that has been long concealed in the vicissitudes of life. Based in an ethnographic methodology involving participant observation, semi-structured interviews, and textual research, this project explores the mentality of growing old, forms of self-care, and the human drive to create meaningful lives in an unfamiliar world.

4) Chien-chung Huang (Rutgers University)

“Mindfulness and Loneliness in Retired Older Adults in China: Mediation Effects of Positive and Negative Affect”

Loneliness is a state of mind characterized by the perception of being alone and a discrepancy between desired and actual social relations, regardless of the amount of social contact that an individual experiences. The extent of loneliness is one of the key indicators of well-being in older adults. The average retirement age in China is one of the youngest in the world. Although it can vary by gender and job, for men, the retirement age is currently set at 60 years old. For female civil servants, it is 55 years old, and for other female employees, it is 50 years old. Consequently, across the world, China has one of the largest populations of retired older adults. In 2021, 132 million retirees received social insurance benefits. Drawing from life course and resource perspectives, this study investigates the extent to which mindfulness influences loneliness and whether the relation is mediated by positive and negative affect. Data were collected from 1,018 retired older adults in Chengdu, China in 2022. The findings of this study indicate that mindfulness is a positive resource and had a direct positive effect on positive affect ($\beta=0.36$), direct negative effects on negative affect and loneliness ($\beta=-0.21$ and -0.15 , respectively), and an indirect effect on loneliness via positive and negative affect ($\beta=-0.18$). The findings provide rationale for using mindfulness interventions to reduce loneliness and its related negative outcomes among retired older adults.

JANUARY 6 (FRIDAY)

Session 7: 9:00–10:30 a.m.

Panel 26—Religion: Constructing Legitimacy in Chinese Religions (Room A103)

Moderator: Jonathan Pettit 裴玄錚 (University of Hawai‘i, Mānoa)

1) Lu Zhang 張璐 (University of Arizona)

“From Deification to Personalization: Telling the Pre-Story of the ‘Yinghua Shengxian’ Section in the Song Chan Historiographies”

The research in this paper is triggered by my interest in a special section entitled “Yinghua shengxian (Sages and Worthies as Incarnations of Buddhist Deities)” in the Chan historiographies in the Song dynasty. The Yinghua shengxian section was first compiled in the *Zongmen tongyao ji*, a less known Chan historiography by the end of the 11th century. It then became a recurring part of the later Chan historiographies in the Five Lamps series. While the Chan historiographies were customarily considered records exclusively concerning the lineage expansion and teaching preservation in the Chan school, the Yinghua shengxian section selected a number of non-Chan figures from diverse backgrounds and upheld them as earthly manifestations of Buddhist deities. My research questions include: how the concept of “yinghua shengxian” was formed? What meanings does the naming imply? What was the background for the emergence of the section? Why it became a recurring section in Chan literature? To answer these questions, I first divided the title into two parts, “yinghua” and “shengxian,” and analyzed their meanings. I suggest that the naming implies a new order defined by the divine power which had penetrated the conditioned hierarchy. In so doing, the marginalized figures were able to be promoted as sages and worthies. I then traced the yinghua cases in Chinese Buddhist sources and examined the applications of the yinghua theory. I summarized its development into three phases. In the beginning, yinghua appeared as a supernatural power of Buddhist deities, which was discussed at the theoretical level. It then started connecting with indigenous Buddhists, but without specific designations of Buddhist deities. At last, the yinghua theory was applied to the one-to-one correspondence between earthly beings and Buddhist deities. My research shows that in the latter two phases, earthly beings were worshipped as Buddhist deities in two modes. In the first mode, people were given the title of “bodhisattva” as an honor due to their certain virtues, such as compassion, erudition, and altruism—all the qualities often embodied by bodhisattvas. In this mode, yinghua was attained through promoting and deifying earthly beings to be Buddhist deities. In the second mode, people were venerated as bodhisattvas for their supernatural natures and exertions of divine powers, and thus yinghua was completed through projecting and personalizing Buddhist deities into earthly beings. In the early 11th century, the cases in the second mode largely exceeded those in

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the first mode, which reflected the background for the emergence of the Yinghua shengxian section as a new segment in the Chan historiographies. This paper also includes a discussion on the innovatory attitude of Chan Buddhism toward the yinghua body. Differed from the previous view which degraded the teachings offered by the yinghua bodies of Buddhist deities, Chan Buddhism equated their teachings with the true dharma, which justified the Chan compilers promoting the teachings from these yinghua bodies of Buddhist deities in the Yinghua shengxian section.

2) Stephen Teiser (Princeton University)

“Orchestrating Healing: The Process of Curing Illness as Depicted in Medieval Chinese Buddhist Liturgies from Dunhuang”

"More than twenty distinct liturgical texts for the healing of illness (usually titled huanwen 患文), copied in almost one hundred different manuscripts, survive among the corpus of 60,000 documents sealed up in Mogao Cave 17 at Dunhuang. They range in date from the early eighth through late tenth centuries. Created and used by local monks who administered a range of merit-making rituals for local laypeople and monastics, the liturgies provide an unparalleled window into the performance of rituals intended to cure illness. This paper explores the religious conceptions, understandings of sickness, and mechanisms of curing evident in this rich body of materials.

I will argue that the liturgies are structured in two distinct formats, both of which orchestrate a variety of mechanisms, causal frameworks, and participants in order to effect a cure. The most consistent feature is the transfer of merit, in which a donor makes a gift to the Buddhist institution that creates merit, which is in turn directed toward curing the illness of a named beneficiary. My analysis of the liturgies shows that the merit-making process is a complex, multi-stage performance involving many participants. The second format, built atop or within the merit-making framework, is the Buddhist rite of confession, in which Buddhas and other deities are invited into a ritual space in order to witness the sick person's formulaic confession of past evil deeds.

The paper will explore the metaphor of “orchestrating” to understand how different players, the instruments they wield, and the forces they engage are organized in a highly structured performance in order to achieve the result of healing. In this model, participants or players include the donor, the Buddhist institution as recipient, Buddhas and other deities, the patient or beneficiary (or beneficiaries), enemies or creditors the patient may have wronged in the past, and the unnamed monk serving as administrator, conductor, and liturgist. The forces at work are also multifarious. All of the rituals involve transmuting a material gift into a meritorious result, whether physical and this-worldly or spiritual and long-lasting. Confession adds a correctional mechanism, in

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which admitting one's past errors helps to re-engineer the causal nexus and bring restitution to those one has wronged, which in turn can benefit the original wrongdoer. Further, by worshipping or invoking deities, their protection and curative powers are also brought to bear on the illness.

3) Shuyang Li (Yale University)

“从仪式诉求变化看涂炭斋正当性的建构与消融 The Construction and Dissolution of Tutan Zhai's Legitimacy from the Perspective of the Ritual's Functional Changing”

南朝刘宋陆修静(406-477)整理前人斋醮，将仪式分为九斋十二法。其中，涂炭斋科仪源自早期天师道的教法，“以苦节为功”，盛于南朝，衰于晚唐。涂炭斋行斋者以黄泥涂面以隐喻涂炭，反手自缚于柱上以喻囚徒，向上神忏悔、以求赦、拔罪。涂炭斋在实际的道教实践中存在时间仅两百年，但其在科仪指导的文献中始终保有重要地位。

学界目前对涂炭斋的论述较少，所探视角集中在该仪式的宗教隐喻、形式的来源以及仪式行进顺序。且对此仪式进行讨论的学者在时代与地区较为分散，材料以及观点上未能共享，致讨论停滞。对这一今日难以理解的仪式之正当性建构过程及消融，前辈学者虽偶有讨论，但或以之为引述材料观察其宗族特征、或以推测为主，鲜少有学者系统整理仪式记录，更不说仪式实践相关的史料。

本文立足文献，整合筛选道藏及其他史料文献中的关键词“涂炭”，从中梳理涂炭斋的诉求变化、正当性的建构以及脱落，冀以文献记录为切入点，观察南北朝道教团体适应新时代文明的调整、对佛教儒家的职能吸收，以及这种尝试对涂炭斋功能的拓展，同时探索扩展带来的教义与实践脱节。笔者首先从文献记载中各用例的教义阐释及实践两个角度，对不同时期涂炭斋的实际诉求进行对比，在用例中明确涂炭斋众多仪式诉求的应用场景，从中归纳涂炭斋的诉求发展与教义的实践情况。同时，笔者根据史书记载及佛教经典中对道教涂炭斋的批评，以及不同时期的宗教发展情况，试将诉求合理性的建立整合，探求涂炭斋正当性的建构以及脱落。

Panel 27—Modern History: Wartime to Digital Age (Room A104)

Moderator: Shana Brown 宗小娜 (University of Hawai'i, Mānoa)

1) Jomo Smith (Grinnell College)

“Depredation and Survival: Xidaotang in the Midst of Marauding Warlords”

As a relatively wealthy market town, in an otherwise poor region of NW China, Taozhou was a natural target for marauding armies seeking resources for their military campaigns.

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This included human resources from the disaffected men of local society who were willing to try their luck in military enterprises that promised food, war booty and hopefully some regular pay. The constant deprivations of war exposed the religious, ethnic and economic divisions in Taozhou and made it easier for more violence to fall upon the restless inhabitants. These constant calamities highlight the weakness of the state and their need to rely on a coterie of armies to put down rebellion and restore order. In the midst of such uncertainty new groups like the reformist Muslim sect, Xidaotang, rose to positions of leadership and tried to mitigate the negative affects of rapacious local actors and new outside forces.

2) Morgan Rocks (College of the Holy Cross)

“A Global Anti-Fascist Front: The Spanish Civil War and the Chinese Leftist Imagination”

The Spanish Civil War (1936-1939) stirred internationalist imaginations of leftists across the world. Images of anarchists, communists, and international volunteers fighting together on the Republican side against Franco's Falangists and their fascist allies both made great propaganda and offered tremendous promise. This was not lost on leftist intellectuals and activists in China, as they were involved in their own anti-fascist war against Imperial Japan. Both the Chinese Communist Party and a collective of anarchists living and working in Chengdu endeavored to portray both wars as integral components of a global anti-fascist front. Examining these tandem efforts to conceptualize global anti-fascist efforts helps reveal the ways in which the various Chinese lefts sought to not only conceptualize China and its people as global-historical entities but also connect China's revolution and anti-fascist struggles to broader world trends.

The CCP and its overseas European branches sought to use the themes of Spain and internationalism to promote the war against Japan. Capitalizing on the participation of ethnic Chinese in the International Brigades, the Party issued speeches and offered symbols and tokens of solidarity to their comrades against fascism in Spain. The anarchists too attempted to link China's fight against Japan to broader currents of anti-fascist struggles. However, using their 1937-1939 journal, *Jingzhe*, as a mouthpiece, they exhorted the Chinese masses to follow their Spanish brethren's anti-fascist example, expel the Japanese, and then wage revolution against the Guomindang (GMD) and CCP. These different agendas conceptualized internationalist solidarity differently, but both demonstrated recognition of the global importance of China's war against Japanese fascism. More importantly, both efforts offer a means by which to further explore and revise the history of global anti-fascist movements from a non-Euro-American perspective.

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**3) Janice Kam (Singapore University of Social Sciences)
“Filial Piety in a Digital Age”**

This paper considers the implications of the digitalisation and technologization of our everyday activities and how they can have an impact on long-standing social practices and ethical norms like the Confucian concept of filial piety. Using two thought experiments, electronic money transfers to parents and the use of home surveillance technology, I raise questions concerning the importance of performance and corporeality in acts of filial piety, the connection between attention and intrusion in the actualisation of filial piety, moral hierarchies of filial service, and the transmission of filial tenets across generations in an age where technology can easily replace the human in the provision of various types of service. In my paper, I will draw on the works of scholars of technology and ethics like Albert Borgmann (1987) and Shannon Vallor (2016) for a broader consideration of the role of technology as a global force impacting individual decision-making and ethical practices, studies on the connection between eldercare and filial piety, and the work of scholars of Confucian thought concerning role of filial piety in virtue ethics.

Panel 28—Comparative Literature: Voices Across the Margins (Room B101)

Moderator: Mark Bender 马克·本德尔 (The Ohio State University)

**1) Junliang Huang (California State University, Northridge)
“Reimagining Power and Violence: Mothers and Daughters in A Wartime Hongkou Alley-Community in Shanghai”**

This paper examines the literary construction of a wartime Hongkou alley-community in the Japanese writer Hayashi Kyōko’s (林京子, 1930-2017) storytelling of the International Settlement in Shanghai. I will show how it provides an avenue to understanding the everyday struggles of its residents, especially women, in their perception of power and violence and resistance to it under semi-colonialism in China. Within walking distance of the Consulate-General of Japan in Shanghai, the alley-community that this paper focuses on surrounded Miller Road (now called Emei Lu) and was contiguous to the old Hongkou Market. It was a multiracial community of mainly middle-class Chinese residents where Hayashi’s family also resided (for most of the time, just the mother and four daughters, as the father was rarely home). Within that area was also a Japanese police station and a brothel run by the Russians that also had Japanese and Chinese prostitutes on site. Despite the sensitivity of its location and the complexity of its population, however, this community is depicted in Hayashi’s works as a peaceful world run by the Chinese and Japanese mothers. In such an (imaginary) female-centric world, her protagonist perceives wartime sexual violence and the power struggles between different imperial agencies through the lens of a young girl and within the

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structure of the mother/daughter relationship. In contrast, in the descriptions of the same area from such other writers as Uchiyama Kanzō (内山完造, 1885-1959) and Lu Xun (鲁迅, 1881-1936), traces of the everyday struggles of women are barely visible. This paper investigates this complex, semi-colonial space of wartime Hongkou from a gendered perspective, not to claim a more “authentic” or true representation of ordinary people’s struggles during the war but to discuss how wartime violence and power can be perceived and reimagined in a completely different paradigm of community.

**2) Mark Bender 马克·本德尔 (The Ohio State University)
“The Winged Ones: Translating Aku Wuwu’s Poetic Worlds”**

This paper will explore challenges in translating the works of Aku Wuwu, a poet and scholar who is part of the “Liangshan School” of Yi ethnic poets from the Liangshan Yi Autonomous Region in Sichuan province, southwest China. A ground-breaking “mother tongue” poet, Aku Wuwu writes in both the Northern Yi (Nuosu) dialect of Yi and Standard Chinese, and frequently utilizes imagery from Yi vernacular culture, the local environment (land- and waterscapes, plants, and animals), Yi folk narrative and ritual, dream and inspiration, and folk ideas of genealogy, hybridity, and transformational beings. He has suggested that such poems are “textbooks of tradition” suitable for an age of cultural change and hybridity. A recent long poem entitled “The Winged Ones” (Northern Yi: Zyt zyr) explores the nature of birds and humans in contexts of cultural change. In the poem the poet draws on many Nuosu beliefs concerning birds and references to birds in folk literature, folklore, and myth, utilizing imagery that is at times terrifying, touching, and instructive. The poem is one of many of his works that focuses on imagery and symbolic activities of smaller creatures, such as those that appear in the Book of Origins, the major myth-epic of the Nuosu Yi.

**3) Michelle Low 劉潔貞 (University of Northern Colorado)
“21st Century Retellings of Traditional China: North American Chinese Science Fiction and Fantasy Through Diasporic Eyes”**

In recent years, there has been an increase of mainstream fictional works written by the Chinese diaspora, that also center Chinese culture and North American Chinese experience. This paper examines how several recent English language science fiction and fantasy novels written by Chinese-American diasporic writers rework and re-present traditional China, its history and culture to North American audiences. This paper explores the ways these diasporic writers retell the stories of Chinese historical figures and events, such as Tang dynasty Wu Zetian in Chinese Canadian author Xiran Jay Zhao’s *Iron Widow*, and the 19th century Opium Wars seen in Chinese American author RF Kuang’s *The Poppy War: A Novel*, or characters from traditional Chinese

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stories, such as Sun Wukong in F.C. Yee's *The Epic Crush of Genie Lo*, or Chang'e in Elizabeth Lim's *Six Crimson Cranes*. What results are new worlds that are both familiar to those acquainted with Chinese history, mythology, folklore, and metaphysics, and yet completely alien – sometimes literally extra-terrestrial. These retellings of traditional Chinese stories, legends, and history introduce new fantastical worlds with traditional Chinese elements to North American audiences, and allows API voices to share their stories. This paper contributes to discussions of what is Chinese literature, what is world literature, and diversity, as well as what stories constitute the genre of fantasy that has so long been associated with the Arthurian.

Panel 29— Cultural Studies: Philosophy, Writing, and Education (Room B102)

Moderator: Min Liu 刘敏 (University of Hawai'i, Mānoa)

1) Yu Hsuan Yeh 葉宇軒 (The University of Tokyo)

“從《讀荀子》到〈讀荀子〉：明治荀學的創譯展開”

眾所周知，「荀學」是晚清民初知識圈熱議的主題之一，其一方面位於乾隆以降漢宋之爭的討論中心，另一方面，又被認為和晚清「西／新學」熱潮中至為重要的哲學與心理學息息相關，正是在這充滿論爭與協商的「翻譯」活動之中，眼下彷彿理所當然的荀子認識，方才成形、問世。尤其在中高等教育的教、學現場，因著〈勸學〉長期作為國文課本的重點文言文教材，一談起荀子，幾乎所有人都會反射性地聯想到「教育」。本論文所欲探究的，正是如此「重讀《荀子》」之「前提」何在？

一般來說，有關荀學的討論，往往被置於「中國」的單一框架下思考，也慣常被看作屬於「中國」的問題，然而，本論文指出，探討近百年來「中國思想（史）」對於荀子的再定位與再閱讀之際，有注意到，該閱讀方式之所以可能，實以 19 世紀後期「東亞」地區知識圈的結構性變化為前提。實際上，於《荀子》相關討論中該轉型的初露端倪，發生在稍早於清末的明治前期，代表之作，即為井上円了在東京大學的畢業論文〈讀荀子〉。

本文將仔細閱讀、分析該作品的論述內容、言說脈絡與當時東大哲學科的知識訓練，並與近世日本代表性學者荻生徂徠的同名之作《讀荀子》對讀、比較，指出井上円了的〈讀荀子〉究竟有何創譯，又是如何創譯。

「支那（中國）哲學」這一「學科」，正誕生於明治上半葉的東京大學，本文認為，儘管或許迂曲，可只有將明治知識人在「中國哲學」這門新興領域中的討論拉入視野，我們才能夠真正地接近與省思作為「中國哲學」之一部的《荀子》的當下。

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2) Eason Lu (Columbia University)
“Sentiment and Sisterhood: Problems of Recovering Nüshu”

This paper investigates the history and culture of nüshu 女書, the gender-specific writing system circulated exclusively among women in Jiangyong county in Hunan, which remained unknown to the outside world until 1982. This research analyzes the gender specificity of nüshu, especially how it echoes other East Asian languages such as hiragana and han’gul in terms of the embedded “genderness” and the assimilation with official languages. Women in Jiangyong used nüshu to document, express, and exchange their private feelings. Because of this, nüshu facilitated the formation of unique social bonds and rituals. This paper suggests that previous scholarship has misinterpreted the same-sex bond among nüshu women as only homosocial instead of homosexual: nüshu ballads and local gazetteers document homosexual behavior as a common practice for women in the nüshu world. In this regard, Nüshu offers a unique perspective for examining the homosociality and homosexuality of women in Jiangyong, especially in the context of ethnic minorities. Additionally, this project looks at how Chinese authorities have manipulated nüshu as a device to highlight the history of Chinese feminism and the harmony of ethnic fusion. Since original nüshu practitioners have all passed away, Chinese authorities have set up a “transmission” system that aims to recover nüshu. However, in this process, it is noteworthy how nüshu risks being an “reinvented” tradition to homogenize varied local memories. Contemporary practices of preserving, officializing, and commercializing nüshu pose further questions regarding the concept of cultural legacies and memories.

3) Lourdes Tanhueco-Nepomuceno (University of the Philippines-Diliman)
“The Dynamics of Changes in Perceptions on China-Philippines Relations Among Confucius Institute Scholars (2018–2021): Confucius Institutes as China’s Soft Diplomacy Platforms”

Relatively touted as vehicles of China’s soft power, Confucius Institutes are experiencing a sea of criticism from political and academic circles and adverse reactions globally, thus rebranding Hanban to the Chinese International Education Foundation (CIEF). After 16 years, the Confucius Institutes and Confucius Classrooms in 162 countries were repositioned for international relevance. The 5 Confucius Institutes in the Philippines serve as propagators of the seeds of harmony between China and the Philippines, despite having diverging geopolitical and security concerns.

While there is a multitude of studies examining unresolved maritime issues between the Philippines and China in relation to the CIs as tools of Soft Power, little attention is given to how the Institutes can potentially shape perceptions, from the world view to a student’s view. The Confucius Institutes in the past and present have been criticized for being a

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propaganda tool for China, and this study can help in averting that viewpoint by mixing it with the perceptions of CI-UPD students about the South China Sea Arbitral Ruling. Minimal academic work has been done directly on the Confucius Institutes in the Philippines, notwithstanding the fact that there have been no studies on how China's Soft Power influenced the perceptions of China-Philippines Relations among Confucius Institute Scholars considering their exposure to the Chinese language, Chinese culture, and study immersion in China.

The research study aimed at getting an in-depth insight from Confucius Institute scholars on how the maritime dispute affected them before, during, and after the China Study and how the first-hand account of China shaped their perceptions from the worldview to a student's view. CIs granted these students an opportunity by exposing them to the Chinese language and culture and letting them see a different point of view to understand China and the Chinese people.

Utilizing Nye's Power Spectrum Theory, this paper filled in the gap in the literature. Through a mixed methods study, study (1) examined to what extent and how agenda-setting, attraction, and co-optation were evident among the 200 Confucius Institute scholars in the Philippines, by focusing on the maritime disputes on the South China Sea issue from 2018 to 2021; (2) analyzed the differing perceptions and opinions towards China and the South China Sea; (3) offered future readers and researchers a new perspective on China amid maritime disputes.; and (4) presented a description of China's global network of Confucius Institutes as soft diplomacy platforms.

The researcher concluded that perceptions were made because of two factors: (1). A lack of understanding of the other side, and (2). The influence of the media over-playing the maritime dispute in the South China Sea.

Session 8: 10:45 a.m–12:15 p.m.

Panel 30— Religion: Textual Identities in Chinese Buddhism (Room B103)

Moderator: Jonathan Pettit 裴玄錚 (University of Hawai'i, Mānoa)

1) Xiang Hong 宏祥 (The University of Hong Kong)

“A Re-examination on the Origins of Fazhao's Five-Tempo Intonation of the Name of Amitābha Buddha”

Fazhao (746-838) is regarded as one of the most significant Pure Land patriarchs in the Tang Dynasty as his thought and practices played an extremely important role in the development of Chinese Pure Land Buddhism. He is particularly well known for his method of practice, the Five-Tempo Intonation of the Name of Amitābha Buddha, which presents a novel perspective on Pure Land practice and as a result has garnered enormous popularity and influence among both the ordinary populace and the imperial court. While, it has been repeatedly argued whether the Five-Tempo Intonation of the Name of

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Amitābha Buddha is Fazhao’s innovation or a further development based on the method of practice of previous Pure Land Masters such as Tanluan (476-542) and Shandao (613-681), etc. This study will therefore conduct a detailed examination and investigation of the origins of Fazhao’s Five-Tempo Intonation of the Name of Amitābha Buddha through textual, historical, and sociological studies in order to reply to such debates.

2) Jiang Wu 吳疆 (The University of Arizona)

“Dimensions of Textual Spirituality: Gentry Reading of the Śūraṅgama Sūtra in the Ming”

This paper investigates the mode of gentry reading of the Śūraṅgama Sūtra 楞嚴經 in the Ming by focusing on commentaries on this scripture authored by Ming literati. Among the numerous commentaries on the Śūraṅgama in the Ming, I primarily rely on the late Ming literatus Qian Qianyi’s 錢謙益 (1582-1664) commentary as a point of entry because not only did Qian collect and compare all existing important commentaries of the Śūraṅgama, he also outlined a clear historical contour of its commentarial tradition in the Ming. Based on my reading of Qian’s commentary and preliminary studies of some important commentaries, I argue that in addition to being a scholastic practice, writing commentaries is also spiritual cultivation. Such a mode of spiritual reading constitutes an important dimension of “textual spirituality,” which signifies the spiritual mentality primarily shaped by the gentry practices of reading and writing.

3) Rev. Madipola Wimalajothi Thero (The University of Hong Kong)

“Chinese Translations of Pali Texts: With Special Reference to Samantapāsādikā (Shan-Chien-P’i-P’o-Sha) and Vimuttimaggā (Cié-to-tāo-lun)”

Since its origins, Chinese Buddhism has enormously contributed to preserve valuable Buddhist texts belonging not only to Mahāyāna but also to Theravāda. It is well-known that during the fifth and sixth centuries, numerous Theravāda texts were translated into Chinese by scholarly monks under the royal patronage of some Chinese Emperors. Unfortunately, some of the Chinese translations and their source Pali texts did not last. For instance, only the Chinese translation of the Pali Vimuttimaggā has survived. Even though several scholars have examined the source texts of the Chinese translations, translated them into English and studied their content comparatively in detail—Takakusu 1896, Nagai 1919, Bapat 1937, Bapat and Hiraoka 1970, Ehara, Soma and Kheminda 1995, Heirman 2004/2007, Gudrun 2010 and Nyanatusita 2021, we find there is much room for a critical exploration of some crucial attributes connected to Sri Lankan monasticism and the relationship between ancient China and Sri Lanka. Therefore, this study primarily concentrates on the significance of Chinese translations for understanding the monastic affinity of ancient China and Sri Lanka and the school affiliation of their

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source texts. It also explores the reasons for losing some original Pali texts of Chinese translations. In particular, we examine the above point based on the Pali Samantapāsādikā and the Vimuttimagga with their respective Chinese translations—Shan-Chien-P’i-P’o-Sha (also called ‘Ichi-shan-jian-lu-piposha’ or more commonly ‘Shan-jian-lu-piposha’) and Cié-to-tāo-lun or Chieh-t’o tao-lun respectively. There are numerous arguments among scholars about the Chinese translation of Samantapāsādikā, and some say it has based on the Abhayagiri version of a Samantapāsādikā, not the Mahāvihāra. On the other hand, King Mahānāma was not a friendly character to the orthodox Mahāvihāra fraternity. He provided his full royal consent to the development of the Abhayagiri fraternity, and therefore, it was a radical international monastic education centre that welcomed teachings of other schools of Buddhism, including Mahāyāna, Mahāsaṅghika, and Vajrayāna. Hence, some Chinese monks like Fa-Hsien (also called Faxian or Fahsien) had a close connection with the Abhayagiri fraternity. Scholars present various opinions regarding the school affiliation of the Vimuttimagga. Some state it is a text which belongs to the Abhayagiri fraternity. Even though the Abhayagiri fraternity was an influential monastic education institute in ancient Sri Lanka, there is no existing literature that belongs to them. What happened to them is an unsolved question. We are told that all the heterodox texts were destroyed after the first sāsana reformation and the predominance of the Mahāvihāra fraternity in the reign of King Parākramabāhu I (1153-1186 A.D.). Disappearance of the original Vimuttimagga itself questions whether it relates to the Abhayagiri fraternity. Further, with regard to the Samantapāsādikā, we assume that after the compilation of the Sāmantapāsādikā by Buddhaghosa Thera, the Abhayagiri monks correspondingly made another version of it according to their point of view, which the Chinese translation is based. Accordingly, the existing Chinese translations of Pali texts are crucial in exploring the above facts further.

Keywords: Samantapāsādikā, Vimuttimagga, Shan-Chien-P’i-P’o-Sha, Cié-to-tāo-lun, Chinese Buddhism, Mahāvihāra, Abhayagirivihāra

4) Rev. Unapane Pemananda Thero (The University of Hong Kong) “Typology of Buddhist-Christian Dialogue in Modern Hong Kong”

Increasing of Buddhist-Christian dialogues in many parts of the world anticipate hints for consolidation of interreligious co-existence. Research related to the Buddhist-Christian encounter uncovers various facets of the Buddhist-Christian dialogue; historical background of both amicable and unfavourable responses; theological, and philosophical compressions between Buddhism and Christianity; Buddhist, and Christian views on contemporary societal issues; development of Buddhist-Christian encounter in Asian and Western worlds; and biographies of prominent religious personalities, and scholars in the field are some of them. Yet, Buddhist-Christian dialogue still requires depth investigation

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pertaining to divergent forms of Buddhist-Christian dialogue in different social and cultural settings of the world. Identification of divergent modalities of Buddhist-Christian dialogue helps further the development of this phenomenon methodologically, and pragmatically. As one of the most densely populated places in the world, Hong Kong consolidates inter alia the fundamental right of religious freedom. Buddhism, Taoism, Confucianism, Christianity, Islam, Hinduism, Sikhism, and Judaism exhibit a rich variety of religiosity in Hong Kong. Several striking factors pertaining to the interreligious relationship in Hong Kong can be identified; Buddhist-Christian dialogue takes place as a part of the interreligious encounter, and it has been carried out uniquely. Even though interreligious co-existence in Hong Kong is well constituted, less attention has been paid to recognizing how it has been carried out. This paper investigates how has Buddhist-Christian dialogue been carried out in Hong Kong society, and what are the distinctive aspects of Buddhist-Christian dialogue in Hong Kong. This cross-case study helped to identify a detailed typology of Buddhist-Christian dialogue in modern Hong Kong society. Using an exploratory approach of case study, each case was examined. The thematic data analysis discovered four types of Buddhist-Christian dialogues in Hong Kong: 1) Formal multilateral dialogical forum, 2) Spiritual dialogue in public, 3) Spiritual dialogue among small faith communities, and 4) Dialogue in interreligious chaplaincy services. From Oddbjørn Leirvik's philosophical approach of interreligious dialogue these four types of dialogues were further viewed as "spiritual dialogue" and "necessary dialogue". Compared to the existing literature on Buddhist-Christian dialogue, the findings of this case study are in line with many available studies. Additionally, the fact that the dynamic of Buddhist-Christian dialogue overlaps multilateral interreligious dialogue is uniquely well rooted in Hong Kong. It postulates the extent of the space for religious plurality and religious inclusivism in Hong Kong whereby a rich typology of Buddhist-Christian dialogue is constituted. Finally, the study suggests viewing if the typology of Buddhist-Christian dialogue would be a distinctive dynamic of multilateral interreligious dialogue in Hong Kong. Every modality of Buddhist-Christian dialogue may have its sole purpose, but ultimately, every model constitutes interreligious co-existence. The study concludes that freedom of religion and therefore interreligious co-existence are realistic with underlining divergent mechanisms of interreligious dialogues; the typology of Buddhist-Christian dialogue in Hong Kong attests to this assumption.

Panel 31—Philosophy: Zhuangzi (Room A103)

Moderator: Hong Jiang 姜鴻 (University of Hawai'i, Mānoa)

- 1) **Huayanni Yang 楊華燕妮 (University of Hawai'i, Mānoa)**
"Footloose in the Infinite: On the Zhuangist *Wuqiong*"

In the first chapter of the *Zhuangzi*, a contrast is established between the great and the small (小大之辯). This contrast then serves as a crucial ladder for a normative claim on

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the highest state of human spirit. But why aren't this dichotomy between “the big” and “the small”, relative as they are, questioned and undermined in the same way the text treats “this and that”, “being and non-being”, and “right and wrong”? I propose that the dichotomy between large and small is only preparing the ground for the introduction of a third concept — the “wuqiong 無窮”, the boundless, the inexhaustible, and the limitless.

2) Luyao Li 李璐瑶 (University of Chicago)
“Individualistic Harmony in the *Zhuangzi*”

Harmony (he 和) is one of the most cherished notions in the *Zhuangzi*. Compared to Confucian holistic harmony, *Zhuangzian* harmony is rather an individualistic philosophy. This essay focus on the individualistic characteristic of *Zhuangzian* harmony. It first interprets the methodological individualism in the *Zhuangzi*. Then it provides an analysis of the distinctive characteristic of *Zhuangzi*'s individualistic harmony. Finally, this study explore how can the individualistic harmony work in the *Zhuangzi*. Chiming in with others is an essential way to realize harmony among individuals.

3) Hong Jiang 姜鴻 (University of Hawai'i, Mānoa)
“*Zhuangzi*'s Skill and Oolong Tea-Making”

Panel 32—Theater/Music/Performance Studies: Dramas, Operas, Costumes
(Room A104)

Moderator: Peng Xu 徐芑 (University of Hawai'i, Mānoa)

1) Ewan Macdonald 慕昱安 (Oxford University)
“From the Western Oceans to the Southern Seas: Exploration and Hegemony on Stage in China and England”

Exploration- invariably romanticised as a voyage into the unknown- has always captured the imagination, and has provided a rich seam of inspiration for authors and playwrights through the years: it is no surprise that the voyages of Zheng He and James Cook, undertaken when their respective nations were the preeminent global powers, have been fictionalized and retold again and again. This paper examines and compares theatrical depictions of the voyages of Zheng He and James Cook in the Ming court drama *Feng tianming Sanbao xia xiyang* 奉天命三寶下西洋 (By Imperial Command, Sanbao Sets Sail for the Western Oceans) (hereafter *Xia xiyang*) and the 18th century Franco-British “grand serious-pantomimic-ballet” *The Death of Captain Cook*.

Exploration is, at its core, a means of constructing and manifesting national power and hegemony abroad, and the voyages of Zheng He and James Cook are no exception.

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Despite the claimed scientific rationales for Cook's voyages, the catastrophe brought by the colonialism he initiated in the Pacific will be all too painfully familiar to audiences in Hawai'i. The nature and scale of the impact of Zheng He's voyages through the Indian Ocean is evidently very different, and had no such catastrophic effects for the peoples living there. A simple equation between the two is inappropriate and not intended. Nevertheless, Zheng He's fleets served to project Chinese superiority beyond its borders through displays of wealth and power; they were also heavily armed, and staged military interventions from Sumatra to Sri Lanka to install rulers more favourable to Chinese interests.

Against this background, this paper explores the striking similarities in how the peoples encountered by Zheng He and James Cook were conceptualized and reimagined for a domestic audience by playwrights with no first-hand experience of the voyages, and how in both plays a fascination with the "exotic" coexists with and reinforces national hegemony through implicit and explicit assertions of superiority.

Why do such similarities exist across two plays that differ so widely in function and performance context? This paper argues that they exist as a result of a fundamental ideological necessity common to the construction and maintenance of hegemony: the need to demonstrate and morally justify the dominance of the hegemonic power. The conference location in Hawai'i is the perfect environment in which to critically re-examine these discourses.

2) ChiaYi Lin 林佳儀 (National Tsing Hua University)

“從潮州幫到客家幫：新加坡外江戲（漢劇）的傳承變遷”

19世紀末在粵東流行，以官音演唱來自湖北的皮黃聲腔劇種，以其外來，遂稱「外江戲」，1933年錢熱儲倡議稱其為「漢劇」；1939年潮州被日軍攻陷之後，重心轉移至梅州一帶的客家山區。外江戲隨著粵東移民進入新加坡，1912年潮州幫商人在新加坡成立「餘娛儒樂社」，嗣後成立的業餘劇樂組織尚有六一儒樂社、南洋客屬總會國樂部（1929）、陶融儒樂社（1931）、星華儒樂社（1935）、錚錚絲竹社（1957）。外江戲在新加坡的傳承，涉及離散華人、潮劇創新、語言認同、族群文化、世代變遷等，允為戲曲跨域傳播的重要案例。

新加坡在1920年代已無職業外江戲班，靠著業餘劇樂組織傳承，結合音樂戲曲陶冶、人際商業網絡、社會公益等功能，1927-1961年間，諸樂社在社慶或賑災輪番登場的外江戲演出，成為一時話題；因為移民遷徙，當時新加坡的外江戲比潮州興盛，乃至保存傳世最大宗的抄本。1960年中國潮劇電影《蘇六娘》在新加坡上映，風靡潮州幫群，1962年起六一、陶融改演潮劇，儒樂社之龍頭餘娛，亦於1966年改演潮劇。原本唱唸為官話，被視為正統、雅樂，在上層社會具有較高地

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位的外江戲，此際遠不如以潮州鄉音唱唸的潮劇親切又受歡迎。

於是 1960-1980 年代，諸儒樂社難得演出漢劇，客屬總會儒樂部（1960 年改此名）幾乎年年演出，甚至嘗試以華語唱唸，因粵北流行的採茶戲並未隨移民進入新加坡，粵東流行的外江戲遂被視為客家戲劇，以官話唱唸，猶如祖先在中原使用的語言，故勉力傳承。1983 年廣東漢劇院訪新加坡演出，漢劇並未因此復振，相關演出或見於潮劇加演外江戲，或諸樂社清唱「漢曲」，乃至演奏「漢樂」，客屬總會 1982 年成立「華樂團」，至今亦與「漢樂團」（2012 年改此名）共同演出。漢劇在新加坡雖然難以維繫，但漢樂涵納的曲目，映照著半個多世紀前的輝煌。

3) Zhaohui Hong 洪朝輝 (Fordham University)

“A Masterpiece of the Chinese Cultural Transmission to the United States: Mei Lanfang, Peking Opera, and Inculturation (1930)”

During the late 19th and early 20th centuries, “Western learning” was the main axis of cultural exchange between China and the West, but the visit of Chinese Peking Opera performer Mei Lanfang to the United States in 1930 was a major success story of Chinese cultural transmission to the West. By taking the precedent of bringing Peking Opera to American society, it showcased a significant practice of inculturation, which required a high degree of self-awareness, the knowledge of the host country, a desire to preserve and improve a prized art, and the ability to gain the recognition of American theater professionals. Mei’s visit generated several aspects of cultural studies worthy of scholarly inquiries, including the ways in which Mei and his team rationally assessed the strengths and weaknesses of Peking Opera, the degree to which they comprehensively understood the American culture and audience preferences, the willingness with which they improved the form and content of Peking Opera, and the enthusiasm with which the American theater community evaluated Mei’s performances and explained his impact on American theater culture. The success of Mei Lanfang’s visit to the U.S. demonstrates that successful inculturation is often contingent upon a realistic evaluation of the achievable vs. the impractical, an ability to accomplish the former, and a willingness to forsake the latter. Revisiting Mei’s visit and analyzing its significance serves to awaken the consciousness and appreciation of not only a cultural renaissance and recollection but also the principle of equal propriety in conducting mutual relations, occasional setbacks notwithstanding. At a time when there are serious misunderstandings between China and the U.S., it is highly meaningful to study the people-to-people interactions between the Chinese and American theater communities nearly a century ago in order to seek new ways of enhancing cultural exchanges and understanding between China and the United States in the present situation.

All times listed are Hawaiian Standard Time (HST)

**4) Shu-Hwa Lin 林淑華 (University of Hawai‘i, Mānoa)
“Inspiring the Design Process: An Analysis of the Influence”**

A designer’s role includes creating new innovative ideas and product designs. To this end, a designer engages in the creative design process. Understanding creativity and the development of innovative designs may enhance the practice and teaching of the design process. Considering the design process, although there are a number of definitions for the concept, one definition describes designing as the process of taking existing elements and rearranging them in new ways to create fresh combinations (Jones, 2005).

Additionally, the design process may be sparked and enriched by research, a focus, idea, or inspiration (McKelvey & Munslow, 2012). Designers can glean inspirations from numerous sources such as the surrounding environment, social factors, history or other cultures.

Panel 33—Cultural Studies: Covid-19 and Its Repercussions (Room B101)

Moderator: Zhaoxi Liu 刘肇熙 (Trinity University)

**1) Alexsia Chan 陈颖诗 (Hamilton College)
“Authoritarian Crisis Response to COVID-19 in China”**

What explains the Chinese government’s differentiated response to the COVID-19 pandemic? This chapter argues that the same sources of control that equip the state to mobilize resources and people hamper its flexibility and nimbleness to adapt amid uncertainty. It analyzes how political priorities in a predominantly top-down system and experience with past infectious disease outbreaks shape the public health approach to COVID-19 and examines the response from late 2019 through mid 2022 in three approximate phases: early missteps and institutional impediments, rapid shift in response effectiveness, and top-down control and cracks in zero-COVID. Initial reactions were dispersed and incremental as local officials wrestled with how loudly to sound the alarms on the emergence of a new respiratory virus that seemed to be spreading. Beijing eventually backed a centralized, coordinated effort. The ramped-up response was effective, if authoritarian and heavy-handed at times. Since then, the scale and speed of the state’s ability to assemble testing, tracing, quarantining, and isolating capacity and other measures enabled China to generally enclose inevitable flare-ups in most of 2020 and 2021. But unyielding pursuit of dynamic zero-COVID policy through 2022 reveals a fragile flip side of dogged top-down control.

**2) Lei Ping (The New School University)
“Housing Crisis and Zero-Covid Policy: Making and Breaking the Chinese Middle-Class Dream”**

All times listed are Hawaiian Standard Time (HST)

Homeownership has increasingly become a symbol of upward mobility among the new middle class in post-Mao Chinese society. However, the recent real estate market crisis and mortgage boycott amidst the implementation of hardline policies such as zero-Covid policy are the manifestations of the broken middle-class homeownership dream and decreased consumer confidence. This paper proposes to study the fragility of the Chinese middle-class dream through the case of Shanghai – China’s economic backbone, cultural hub, and one of the first Chinese megacities that was under strict city-wide Covid lockdown in early months of 2022. The paper examines how the new Shanghai middle-class dream has been invented and imagined through the pursuit of cosmopolitan citizenship and socio-spatial class distinction in the post-Mao era, and most recently how this dream has been shaken by the housing and banking crises exemplified by the unprecedented default of the nation’s second largest real estate developer – Evergrande and highest number of mortgage boycott in Zhengzhou - the capital city of Henan province. It is through the making and breaking of the middle-class homeownership dream on the eve of the twentieth National Congress of the Chinese Communist Party, the paper critically explores the social, economic, and political challenges faced by the Xi era. The paper thereby first analyzes and problematizes the enduring charm of Shanghai as a global “city of magic” continuing to attract those who aspire to own private properties and display cultural capital of this highly unaffordable neoliberal city. By showcasing a series of distinct real estate advertisement, housing development, and interior design whose storytelling aesthetics are middle-class-inspired and focused, the paper critiques the way in which private homeownership is engineered and advertised as one of the key prerequisites for the new Shanghainese to become middle class since the post-Mao housing reform and urban gentrification. It then investigates the problematic rationale and significant socio-political impact of the zero-Covid policy. In other words, how the policy serves as an ideological tool and propels China’s economy into a profound crisis. The paper delves into both the state policy-making process and new forms of grassroots resistance observed on the streets as well as on social media. It argues that on one hand, the making of the new Shanghai middle-class dream is problematically preconditioned by a type of state-market promotion and advertisement of private homeownership that ultimately synchronizes with the state-led neoliberal making of a moderately prosperous xiaokang society; on the other hand, the middle-class dream is deeply determined by the fragility of the nation’s changing economic and political environment and has become unsustainable and unattainable. With more major cities such as Shenzhen and Chengdu impacted by the zero-Covid policy, the future of such a policy remains uncertain. The paper concludes by questioning the politicized meaning of the Chinese middle-class dream and calling for a collective reckoning with the increased political and economic imbalances in China today.

All times listed are Hawaiian Standard Time (HST)

3) Ziyang You 游自荧 (The College of Wooster)

“The Impacts of COVID-19 Pandemic on Chinese Adoptees in the United States”

This paper examines the impacts of the COVID-19 Pandemic on Chinese adoptees in the U.S. and their strategies and practices to deal with anti-Asian racism during the pandemic. From 1999 to 2018, American families adopted about 81,600 children from China, most of them girls, according to the US State Department (Constante 2020). Although most Chinese adoptees grew up in white American families, and are officially American citizens, their position and citizenship have not protected them from anti-Asian racism during the pandemic. This paper draws on 26 in-depth interviews conducted from February to August 2021 to illustrate how Chinese adoptees experienced racism and discrimination during the pandemic, how they fight against racism, reconstruct their Asian American identities, and advocate for social justice for communities of color.

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