Journal of the European Association for Chinese Studies

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Ahn, Thomas Dongsob

The Way and the Glory: A Study of Zhou Dunyi Shrines in the Southern Song (1127–1279)

The University of Oxford, 2019
https://ora.ox.ac.uk/objects/uuid:3441cd42-dc4a-4ae7-9046-564fde85654e

Abstract:

This thesis studies 130 cases of establishment and refurbishment of shrines dedicated to a Chinese philosopher, Zhou Dunyi 周敦頤 (1017–73), in the Southern Song (1127–1279). About 100 years after his death, this philosopher was reinvented as the founding father of Neo-Confucianism and shrines to him were founded in all corners of the empire. The thesis investigates who sought to dedicate shrines to Zhou and who declined to do so; why they did so; and what the significance for each locality of having such a monument was.

In the Southern Song, localities actively sought to connect themselves to famous literati in order to gain a prominence greater than that of other localities. This competition facilitated the spread of literati culture and the consolidation of a previously fragmented Chinese society. Some Neo-Confucian thinkers took this opportunity to promote their movement as well. Through enshrining Zhou Dunyi in different settings, they effectively refashioned the man as their scholarly ancestor and iconised him as the exemplary Confucian literatus.

Chapter 1 introduces the main argument and discusses methodologies. Subsequent sections provide brief explanations of pertinent technical terms and theoretical points. Chapter 2 discusses Zhou Dunyi's life, focusing on selected aspects of his life that were most debated and most relevant to his posthumous enshrinement. Chapter 3 investigates the Zhou Dunyi shrines in Southern Song Daozhou and Jiangzhou, two localities that competed for recognition as Zhou Dunyi's true hometown due to his having been born in one and died in the other. The dispute would be settled only when Neo-Confucian dignitaries came out in support of Daozhou's claim. This example shows how the building of the shrines was negotiated and how they were appropriated by local elites who took great pride in them.

Chapter 4 studies the lack of Zhou Dunyi shrines in a place where they would be expected to be. Zhenjiang (Runzhou) refrained from establishing any such shrines until as late as 1253. Neo-Confucians shied away from establishing a shrine there. This case shows to what degree Neo-Confucians were involved in Zhou Dunyi shrine projects and in what manner.

Chapter 5 explores Guangdong and Guangxi. The prevalence of Zhou Dunyi shrines in this much less developed region belies a standard characterisation of Neo-Confucianism as an ideology for well-educated, affluent, and non-office-holding elites. A selection of cases demonstrates that the region's relatively limited assimilation into mainstream literati culture formed its habitus in favour of the proliferation of Zhou Dunyi shrines.

Chapter 6 points to a consequence of the proliferation of Zhou Dunyi shrines in the Song. Localities began to seek distinction by promoting famous local literati, which was possible only on the basis of embracing the new standard of fame shared by other localities—namely, the Sinitic literati culture. This formula, the pursuit of fame on the basis of homogeneous literati culture, contributed to the integration of late imperial Chinese society.

Bellinetti, Maria Caterina

Building a Nation: The Construction of Modern China Through CCP's Propaganda Images

University of Glasgow, 2018
http://theses.gla.ac.uk/30913/

Abstract:

To date, the study of Chinese propaganda photography has been limited. While some research has been made on post-1949 photography, the photographic production of the pre-1949 period has not been sufficiently explored. Focusing on the years of the Second Sino-Japanese War (1937–45), this thesis aims at addressing this gap in the literature and at providing an analysis of how the Chinese Communist Party exploited photography for propaganda purposes during the war. Through the images taken by Party-affiliated photographers and printed on the *Jin Cha Ji Pictorial*, the first Communist photographic propaganda magazine, this study aims to show how this type of visual propaganda aimed not only at narrating the events of the war against Japan, but also at creating a new idea of the Chinese nation.

This thesis is divided into four chapters. The first, *The Jin Cha Ji Pictorial: A Brief History* presents the history of the magazine and the work of the CCP affiliated photographers who contributed to its creation and popularity. Chapter two, *The Geography of a Revolution*, explores how a new cultural landscape was visually constructed to create the basis for the political legitimation that the CCP needed during wartime. Chapter three, *Becoming Modern Women*, investigates the symbolic and ideological value of the spinning wheel in 1943 in relation to women's contribution to the war effort and the thorny issue of women empowerment. Lastly, chapter four, *Moulding the Future*, looks at the visual representation of childhood and discusses the issue of militarisation and masculinisation of childhood during wartime. This study ends with few considerations on the propagandistic, historical and artistic value of Communist propaganda photography during the Second Sino-Japanese War as well as a reflection on how the symbolic and ideological significance of some of the photographs presented here are still recognisable in contemporary Chinese propaganda.

Bond, Jennifer

Foreign Puppets, Christian Mothers or Revolutionary Martyrs? The Multiple Identities of Missionary School Girls in East China, 1917–1952

SOAS University of London, 2018
https://eprints.soas.ac.uk/32251/

Abstract:

My PhD thesis examines the experience of girls who attended missionary middle schools in East China 1917–1952. I look at four schools across three cities: In Shanghai, St. Mary's founded by the American Episcopal Church in 1881 and McTyeire, an American Methodist school founded in 1892. In Ningbo and Hangzhou, I focus on two union schools for girls established by the North American Presbyterian and Baptist Missions; Riverside Academy established in Ningbo in 1923 and Hongdao, established in Hangzhou in 1912. Using pupils' writings in their school magazines, alongside interviews with ex-pupils, missionary reports and newspaper sources, the thesis seeks to understand missionary school girls' agency in shaping and influencing new forms of modernity emerging in early twentieth century China. How did they navigate their school environment and negotiate their identities as both Christian and Chinese within an increasingly nationalistic setting, characterised by anti-imperialist and anti-Christian movements in the 1920s? How did mission school pupils use a gendered Christian rhetoric to fashion their identities within debates about women's roles in a newly emerging public sphere in the Republican era? What can the experience of missionary school girls tell us about the relationship between Christianity, Communism and the Women's Movement in China? This research breaks new ground by examining the missionary enterprise from the point of view of pupils who attended missionary schools rather than from the missionary perspective. By placing the experience of pupils at the centre of enquiry, we can see how Chinese women were active agents in the creation of a transnational modernity in treaty port East China. I argue that the hybrid cultural environment at missionary schools unintentionally created a free space or 'laboratory' where girls could experiment with more fluid gender identities, which challenged traditional binaries and allowed them to forge new conceptions of Chinese womanhood.

Cai, Tingjian

Secularisation and the Return of Religion in China

Ludwig-Maximilians-Universität München, 2019

Abstract:

The dissertation titled with "Secularization and the Return of Religion in China" examines mainly the secularization theory which came on the scene at the end of 19th century and its failed prediction: withering away of religion. As preamble the dissertation begins with the explanation of various concepts of religion and its historical social transformation since the beginning of modernization, i.e. secularization. It has been shown that the classical secularisation theories could not explain the religious development in recent decades and different reflections on the secularisation theory have built a new framework of "after secularisation" in which the research in this dissertation proceeds.

Before the analysis goes further on the specific issue of Chinese secularisation and reviving religions, a brief reconstruction of the history of political-religious interactions in both western and Chinese context has been made at first which could be taken as an important perspective to examine the whole historical development of politics and state. Political-religious interactions in the western-christian tradition has decisively influenced the strike of how politics and state have been perceived, from the birth of "Politics" in ancient Greek over the religious wars and the formation of nation- states to the ongoing development of liberal-constitutional state till nowadays, in which the narrative of religion and secularization continues to develop. Nevertheless, it means in China the continuation of statism through the whole dynasties, which deeply impacted the perception of political rule and the way to treat religion – "Government the master, religions the follower" - in state`s system as ever. The dissertation deconstructs and reconstructs then the history of "religion" in China, which means the discursive introduction of the terminology "religion" and the parallel state-runned secularization since the beginning of 20th century as well as the remarkable revival of religions in recent decades, which has been proved by empirical observations and statistics from different sources.

As the revival of religions in China has been shown as obvious and influential, the dissertation ends with a comparative analysis of the inner logic of political-religious problems in the western and China as well as the respective political-religious governance. The political-religious governance in the western context means mainly the constitutional doctrines of state neutrality – the separation of politics and religion – and the guarantee of privat (religious) liberty, and accordingly the application of habermasian "discourse ethics" in religious sphere. In China governance includes at least the reflections on present religion policy, the outlook of possible religious development and the corresponding selection of governance and/or regulation strategy. The future of the political- religious interactions in China could be the revival of traditional thought resources – possibly confucianism. It could be the implementation of constitutionality and guarantee of private liberty. Or it could be a Chinese special way: the reconciliation of liberty and orderliness and the combination of liberty and good, as proposed by Ci Jiwei in his research about "Moral China" and its prospects.

Carrozza, Ilaria

Securing the way to power: China's rise and its normative peace and security agenda in Africa

London School of Economics and Political Science, 2019
http://etheses.lse.ac.uk/3869/

Abstract:

China's role as a global security actor has increased dramatically over the last decade and the country is now projecting its power and promoting its agenda well beyond Asia. In particular, peace and security have come to be at the centre of China's Africa strategy and are now a major factor affecting not only China's relations with African countries, but also its global image. Studying China through its engagement with the continent's security regime allows us to see the global actor the PRC is becoming. In order to obtain a more nuanced understanding of the topic, I advance an argument that is both theoretical and empirical. Theoretically, I argue that the concept of normative power, understood as the power to shape the 'normal' in international affairs, gives us insights into China's preferred norms and practices and into the mechanisms through which it is promoting its vision of world order. Empirically, I claim that not only is China being socialised into the international system, but it also contributes to shaping it. Its norms-making attempts become more evident if we look at its engagement with Africa's security environment. I thus make two related claims. First, China increasingly acts as a security norms-shaper in the continent thanks to a stable discourse articulating China and African countries as fellow members of the Global South. Second, as China-Africa security cooperation develops mostly through multilateral institutions, I argue that its normative power potential varies depending on the contingent institution. After mapping China's Africa discourse on security across the Forum on China-Africa Cooperation, the African Union, and the United Nations Security Council in the period 2000–2018, I argue that it is especially through creating dedicated forums responding to its interests and priorities, that China is becoming a normative power.

Chen, Shujie

Urban Conservation System in China and its Improvement by using Historic Urban Landscape Approach

Abstract:

In the last few decades, the Modern Conservation Movement has developed from European-limited practices into a global movement with universal common views and practical measures for managing heritage resources in different cultural contexts. As an innovative idea of this movement, the Historic Urban Landscape approach aims to protect and manage historic urban environments with respect to both the fundamental principles in the international doctrines and the local social/cultural/historical contexts. It recommends local authorities to use the HUL toolkit to identify, conserve and manage the overall landscape of their historic cities.

In the case of China, who is an old civilization, a modern nation and a socialist country at the same time, the conservation practice needs to follow the basic and common conservation principles in the international doctrines, and meanwhile, it shall make its initiatives based on the actual social, cultural and political situations. The establishment of Historically and Culturally Famous City (HCF City in short) system is a positive attempt for such a purpose. The system manages various urban elements relating to the city's historical and cultural features under a comprehensive notion of HCF City. However, the system is not perfect because it depends excessively on the top-down management of local governments, and also because it overlooks the spatial and spiritual relationships among the protected elements...

The thesis provides a big picture of architectural and urban conservation practices in China. It introduces the forming process and the characteristics of historic urban fabric, as well as the history of urban conservation. Then, it takes a deep look at the existing HCF City system, including its basic ideas, structures and mechanism. It analyses the system's initiatives and deficiencies. Finally, it provides feasible advices to improve the current system by using the HUL toolkit.

Chen, Xi

Towards More Open Citizenship: Exorcising the Colonial Ghost, Re-Imagining Urban Space, and Critical Spatial Practice in Wenzhou, China

Newcastle University, 2019
https://theses.ncl.ac.uk/jspui/handle/10443/4523

Abstract:

This practice-based research focuses on Jiangxin island, which is a place of nostalgia, religion, colonial history, and modern entertainment in Wenzhou, China. It starts with an investigation of the socio-cultural significance of this place. It then searches for a more open citizenship through rethinking the colonial heritage while revealing the socio-political mysteries within Chinese society. In the end, it questions what alternative future the island could have and how that could contribute to a more open citizenship in Wenzhou.

"More Open Citizenship" is a polysemic phrase. It can refer to people's spatial rights to the city, or to identity construction, as well as agency within the production of space in China. The term *critical spatial practice* is used to address the difficulties in developing public spaces for public events on the island with regards to the complexities of the socio-political structure in China.

Drawing on the researcher's roles as an architect, a political participant and a son in a Chinese family, this research is facilitated by different agencies. It applies feminist theory, auto-ethnography, mapping, political engagement, two public participatory events, two design workshops, and spatial design. All these factors aim to re-imagine an open future for Jiangxin Island and the British Consulate buildings. This is tested through the intervention of food as a daily cultural practice.

Chu, Huijie

Construction of Individuality: Sociological Imagination of Entering Higher Education Institutions in China

Universität Duisburg-Essen, 2018

Abstract:

Taking institutional reforms of China's higher education as the backdrop, this dissertation investigates the rationales of students' educational choices, and the factors that sustain the system for and the practice of entering higher education institutions (HEIs) despite occasional circumstances that challenge the belief in payoffs. To answer the central question why Chinese students enter HEIs in China, I argue that it is both in order to address pragmatic needs of job security and social mobility and to conform to the cultural schema of normative accomplishment and personal qualities.

The belief in and practice of entering HEIs has become too ingrained to shift swiftly in response to changes in the social environment and market demand. Meanwhile, individualistic evaluation of HEIs, mobility and acquisition of resources, and contested reproduction of encompassing ideals reveal the agentic dimension in the balance between institutional forces and pursuit of self-development. Contradictions within the framework of state regulations, family, market principles, and media influence, as well as tensions due to individual interpretations that more or less diverge from the institutional orders give rise to ambivalence towards the meaning of attending HEIs, the selection regime, educational equality, and *suzhi jiaoyu* (education emphasizing well-rounded development and civil behaviour). In this regard, the study on Chinese students entering HEIs in China provides an insight into the ongoing social process of individualization and the portrayal of individuals as both recipients and creators of social structures in the course of seeking a way out.

Coulouma, Sarah

Une ethno-histoire des Wa-Paraok de Wengding (Yunnan, Chine): pratiques, représentations et espace social face au tourisme

[Customs, Representations and Social Space in the Age of Tourism: An Ethno-historical Study of the Wa-Paraok People in Wengding (Yunnan, China)]

Aix-Marseille Université, 2018
http://www.theses.fr/2018AIXM0610

Abstract:

Since the beginning of the 21ˢᵗ century, the Chinese province of Yunnan has chosen tourism development as a tool for economic growth. Relying on the attractiveness of national minorities (*shaoshu minzu* 少数民族) and their diverse cultural practices, local authorities encourage the development of ethnic and cultural tourism, at the national and international level.

In Cangyuan county, a few kilometers from the Burmese border, the village of Wengding (翁丁) is advertised as the "last primitive tribe of China" (*zongguo zuihou yuanshi buluo* 中国最后原始部落) by government officials and travel industry. A tourism development plan targeting the village – which is home to a hundred families of the Wa-Parauk ethnolinguistic group – has been set up since 2000's. For that purpose, the village has been redesigned to (re)present and preserve the « culture of the Wa nationality » (*wazu wenhua* 佤族文化).

This thesis analyses the processes of social and cultural changes affecting this village at the heart of the touristic arena, from the multi-disciplinary perspective of sinology, ethnology and history. The spatial and social organization, origin myth, cosmological representation, and ritual practices in the village show how its community's relationship with its territory and natural environment has contributed to its constant renewal. Radical changes in the villagers' daily lives are generated by external actors and by the development of tourism activities that have lead to the staging of their living space and the commoditization of traditional cr crafts (such as weaving), artistic and ritual practices. These reconfigurations reveal the characteristics of heritage and development policies, at both national and regional level, with respect to the Wa nationality. The

ethnogenesis and history of the community and its territory shed light on the centuries-old interethnic relations between the Han – the Chinese ethnic majority – and the Wa.

Finally, the practices and discourses of individual villagers display their reflexive attitude towards their representation by the Han majority and the dynamism of the social body. Confronted with tourism and tourists, the villagers appropriate, exclude or include, recompose, showing resilience and resistance. They constantly reinvent their being in the world, between the heritage of values and traditional practices, and a desire for modernity and inclusion in contemporary Chinese society. The touristic arena is thus a place of dynamic reshaping of identities.

Du, Juan

Entre solidarité et exploitation. Marchés ethniques du logement et du travail et insertion urbaine des migrants chinois en banlieue parisienne

[Between solidarity and exploitation: Ethnic housing and labor markets and urban integration of Chinese migrants in the Paris suburbs)]

Université Paris Diderot, 2018
https://tel.archives-ouvertes.fr/tel-02137794

Abstract:

This thesis has as its main object of interest the forms of agency manifested in the everyday life of Chinese migrants in disadvantaged situations in France. This is studied through fieldwork conducted in two neighborhoods in Paris suburbs, which received a great number of arrivals "from the bottom", who began their life as migrants through an undocumented period. Despite a double exclusion in the host society from migration policies and from the market, Chinese immigrants usually manage to pull themselves out. How did they achieve this?

By investigating the access to housing and work, two essential domains in the migration experience, this thesis attempts to address this problem with a focus on ethnic markets and how do they work. In those markets, both interpersonal relationships and community bonds based on ethnicity are mobilized as resources.

This thesis aims first to bring to light ethnic markets in housing and work, in order to achieve a better understanding of the mechanisms that enable this ethnic economy to function. Both in scholarly and political perspectives, this thesis emphasizes three essential questions: the emic approach, in which the perspectives of migrants themselves are privileged, the tension between the importance of community resources in the everyday life of Chinese immigrants and their constraints, and finally the false dilemma between community and integration.

Elosua, Miguel

Un régime de propriété aux caractéristiques chinoises : droit foncier du sol collectif et urbanisation

[A Property Rights System with Chinese Characteristics: collective Land Rights and Urbanisation]

Abstract:

In China, land rights have always been a central concern for the Chinese Communist Party (CCP) since it came to power.

The system of collective land property rights has undergone multiple changes since the arrival of the CCP to power. During the first few years after the economic opening the liberalisation of the rural land market brought about high rates of economic growth to the Chinese countryside. However, since the end of the 1980, and especially since the 1990 with the ban on the transfer of rural land and the increase of the speed of urbanisation, it has coexisted with an urban land rights system where land has been progressively liberalised. In urban areas there is a thriving market in real estate that has contributed greatly to the robustness of the economy and the welfare of urban residents.

This has thus led to the increasingly less *peaceful coexistence* of two diametrically opposed systems of property: a system of collective ownership with socialist characteristics and a quasi free-market system where land can be transferred, leased, or used as collateral, exploiting its inherent value.

Behind the rural land policy of the CCP is the ideal of *common prosperity*. However, after more than thirty years of rapid economic development, a salient feature of China's rural areas has been the *common poverty* of the farmer class as a whole. The economic gap between the rural and the urban has not ceased to increase.

The author argues that one of the main causes of this urban-rural gap lies in the dual system of land property rights, which has proved to be flawed, as farmers have been

deprived from exploiting the value of their most precious asset: land. This is illustrated through the analysis of the emergence of new phenomena linked to land development, such as minor property rights and urban villages, which show the lack of adaptation of the land property regime to the new socioeconomic circumstances that prevail in China today.

In order to test his assertions the author makes an historical analysis of the formation of the dual system of land property rights since the arrival to power of the CCP. Likewise, the author identifies the main flaws of the dual property rights system and put them in relation with the existing *rule by laws* in China, which serves as its framework. Finally, in order to illustrate his hypothesis the author draws on two study cases carried out in the municipality of Chongqing.

Therefore, the author advocates reforming the dual property system, and more specifically, land-use rights concerning rural construction land. The author uses a comparative perspective borrowing from European Union's property rights systems as a reference, to devise certain aspects that could be used by Chinese law makers as a reference for an eventual reform.

Gallelli, Beatrice

De-Framing a National Dream: Identity and Political Legitimacy in the Discourse on the Chinese Dream

Abstract:

The concept of the "Chinese dream of the great rejuvenation of the Chinese nation" sums up China's goal in the 21st century, a goal whose realisation is meant to lead China into a "new era", according to Xi Jinping's current leadership. Moving from a theorization of discourse as a locus of articulation of meaning and "truth" – to use Foucault's terminology – this research aims to analyse how the Chinese dream is discursively conceptualized and structured. More specifically, the purpose of this research is twofold: On the one hand, it analyses the construction of a "Chinese" collective identity in the era of globalization. In other words, the analysis delves into the two-pronged process of self-ing and other-ing as the basic procedure at use in the identity-making process. On the other hand, it examines the legitimation of the Chinese communist party, that is the binary practices of (a) the construction of common interests shared by governed and governors, and (b) the representation of leaders' ruling qualities. While pursuing this two-fold aim, this research sheds light on what is "new" in "China's new era", by clarifying the elements of ideological continuity and discontinuity in the discourse on the Chinese dream in relation to previous practices. Data for this analysis can be thus divided into one group for synchronic analysis and another for diachronic analysis: for the former, materials include speeches given by the current president, collected into three volumes, and audio-visual material focused on the "Chinese new era". For the diachronic analysis, the various work reports issued at the National Congresses of the Chinese Communist Party are used to highlight the elements of break with the past. This analysis demonstrates that, in a nutshell, the Chinese dream is the product of China's growing involvement with globalization, a phenomenon formerly led by the so-called "West", while showing China's ambition to become the new globalising force. However, this can hardly be defined as a discontinuity with previous discursive practices. All results reveal that the discourse on the

Chinese dream might be deemed as a continuation of "older" discursive practices, albeit in new clothing. If any novelty is to be found here, it must be in the process of legitimating the CCP's rule. The construction of a model leader – Xi Jinping – embedding traditional Confucian values while remaining close to "the people" shows that the Chinese dream brings about a "charismatic turn" in the CCP's approach to justify the political power it holds.

Hanisch, Sarah

Searching for sweetness: Chinese women in Fuqing and Lesotho

University of Vienna, Department of East Asian Studies/Sinology, 2018
http://othes.univie.ac.at/53392/

Abstract:

This thesis is located at the intersection of Anthropology, African and Chinese studies, and traces the journeys of three generations of Chinese women born between 1973 and 1995 from their rural and semi-urban villages (cun) and towns (zhen) in Fuqing, a county-level city in Southern China, to the nearby urban county seat as well as to Lesotho, a small-landlocked country in Southern Africa. In particular, this thesis asks how different forms of migration fit into the individual and family projects of Fuqingnese women, and how these women locate themselves and their families discursively within the post-Mao modernity project in China as well as within the post-independence modernity project in Lesotho. To answer these questions, I present ethnographic material which I collected during eight months of field research in Lesotho in 2014, and during one month of field research in Fuqing in 2015. I employ 'bitterness' (ku) and 'sweetness' (tian) as discursive concepts to analyze the life stories and everyday practices of Fuqingnese women in Fuqing and Lesotho. 'Bitterness' and 'sweetness' are not only reoccurring narratives in the stories of Fuqingnese women which I collected, but are also central to Chinese state meta-narratives connected to the state's modernity project. Bitterness and sweetness are, thus, useful analytical concepts to connect Fuqingnese women's endeavors to obtain material prosperity and social status across different localities and different stages of their life cycle, but also to connect seemingly individual endeavors to the state's modernity projects in China and Lesotho. To underline this argument, I analyze different settings which include Fuqingnese women's childhood in Fuqing, their first working experiences during early adulthood, their entries into 'the city' as well as their journeys to Lesotho. I show that the meaning of bitterness and sweetness changes over time and across different generations. In particular, I argue that Fuqingnese women employ the concepts of bitterness and sweetness to make discursive claims to be part of the state's modernity project. Furthermore, I argue that they develop self-management abilities to show that they are

subjects of the modernity project. In employing these two concepts and by talking about their self-management abilities, Fuqingnese women expand narrow and linear conceptions of modernity. Therefore, I conclude that Fuqingnese women provide not only a different perspective on the male-centered debate on China-Africa migration, but also on modernity in China as well as in Lesotho in general.

Harper, Tom

The Symbolism of Chinese Power: Understanding the Constructs of China in Africa and China's Normative Foreign Policy

University of Surrey, 2019
http://epubs.surrey.ac.uk/852041/

Abstract:

The case of China's engagement with the African states has been one of the key case studies of Chinese foreign policy in the Post-Cold War era. This has resulted in the creation of a vast body of literature studying these policies, with the American and Chinese depictions of China's African policies being unified into two, coherent narratives by several recurring constructs. While examples of Chinese engagement with the African states have already been subject to extensive study, the knowledge on China in Africa has not been subjected to the same degree of examination, let alone the process of how it is created nor what it symbolises. The purpose of this paper is to explore the constructs of China's African policies from the established body of literature and to apply these concepts to the official discourses on China's engagement with Sudan and Zimbabwe. This served to explore how the competing American and Chinese constructs were symbolic of the competition for the construction of China's international identity as well as being reflective of two normative systems that seek to spread themselves to a wider context. By doing so, these constructs served to illustrate the nature and methodology of Chinese foreign policy, which has utilised the shared experience of European imperialism and national liberation to successfully cement China's ties with the African states. This has also seen soft power enjoy an equal, if not greater, status to hard power in Chinese policy, which has been largely missing from the populist images of China's rise which have focused chiefly on the augmentation of China's military assets. Such a perspective has resulted in a skewed representation of Chinese strategies, which has led to the factors behind the success of Chinese foreign policy being ignored.

He, Mengying

Édouard Chavannes, fondateur de la sinologie moderne

[Édouard Chavannes, the founder of the modern sinology]

École pratique des hautes études (EPHE, PSL), 2019
http://www.theses.fr/s205765

Abstract:

This thesis is devoted on the French founder of modern Sinology, Édouard Chavannes. It explores his life as well as his works. The research is based on archives, primary sources (administrative documents, correspondence, working manuscripts, collection of books and objects), his books and articles. Born in a Protestant family, he was characterized by perseverance and a scientific spirit. After graduate studies in philosophy, history and Chinese, he was sent to the French Legation in Beijing to study China. Initially inclined to be a diplomat, he was appointed on the chair of Chinese professor at the College de France. Following the paths laid by his predecessors, he has invested the research fields in the history of ancient China, epigraphy and archaeology, Taoist rituals and relations between China and its neighboring countries. Based on translations and cross analysis of historical books and primary sources (inscriptions and carvings on stone, records on wooden and bamboo slips), the novelty of his contribution comes from his scientific and critical approach. His missions in China allowed him to collect documents and observe historical monuments and the contemporary society. He has maintained a rich collaboration with researchers in different fields. Chinese scholars have played an important role in his translations and epigraphic works, as well as in the propagation of his works in China. Some of their thinking and methods were probably inspired by him. He has published a large number of quality works of great diversity, and has trained a generation of great Sinologists. His influence remains important until today.

Hou, Renyou

L'institution du mariage et ses transformations en Chine rurale contemporaine. Une enquête ethnographique sur les activités matrimoniales dans un village du Henan

[The Institution of Marriage and Its Transformations in Contemporary Rural China. An Ethnographic Study of Matrimonial Activities in a Henan Village]

Institut national des langues et civilisations orientales, 2018
http://www.theses.fr/2018USPCF016

Abstract:

Based on an ethnographic study of matrimonial activities at Zhang Village (Henan province), this dissertation aims to identify continuities and changes in matrimonial rituals and procedures and explain whether observed changes speak of a structural transformation of the institution of marriage in contemporary rural China. By studying the matrimonial activities step by step, it demonstrates that perpetuation of the patrilineal lineage remains a transcendent value encompassing all types of family relationships. Although there have been many changes in private life since the Chinese Communist Party's rise to power in 1949, these changes primarily concern the ways in which family members maintain bonds with each other, whereas, the institution of marriage itself, and its principal vocation, that of perpetuating the patrilineal lineage, are hardly called into question. Thus, against the thesis of the individualization of Chinese society suggested by the Sino-American anthropologist Yan Yunxiang 阎云翔, the analyses provided in this dissertation put forward the idea that observed changes take place within a perennial structure vis-à-vis what they are secondary. In other words, it is a "change *in* society" instead of a "change *of* society".

Hsiao, Chihyin

Owning China: The Material Life of London Tradesmen, 1700–1750

University of Glasgow, 2019
http://theses.gla.ac.uk/40991/

Abstract:

This PhD project seeks to understand how imported chinaware was used and appreciated in London tradesmen's homes between 1700 and 1750. Statistical evidence from London Court of Orphan Inventories reveals the patterns of consumption for the key household items in London tradesmen's homes. Imported chinaware was one such commodity which enjoyed a surging popularity during the first half of the eighteenth century. Records show that the ownership of Chinese porcelain fluctuated amongst London tradesmen's households, indicating a potential competition between chinaware, silver, pewter and delftware. This thesis thus argues that local metal and ceramic productions could no longer support the lifestyle required for polite living in eighteenth-century England while imported exotics successfully established itself as a luxurious item for tea and dinner services. The change of household fashion not only highlights the increasing number of emerging consumers but also celebrates their desire to upgrade their material life. The dynamic cultural imaginary of exotic goods gave emerging consumers an opportunity to purchase a new social identity which had not been available in the previous century. Ultimately, the want for a better material life changed the hierarchy of things at home and the social behaviour of people. Gender representation, family alliance and business partnership are exemplified through surviving ceramic objects.

Jakubów, Zofia

Obraz społeczeństwa konsumpcyjnego i sfera wartości materialnych w twórczości Muronga Xuecuna i Li Shijianga

[The Image of the Consumer Society and the Sphere of Material Values in the Works of Murong Xuecun and Li Shijiang]

Abstract:

The aim of the thesis is to examine the phenomena described by the Chinese writers Murong Xuecun and Li Shijiang in terms of liquid modernity and consumerism and to determine the changes in both writers' attitudes to material values. To achieve this, a literary analysis, embedded in the context of culture and history, backed by philosophical and sociological theories, has been employed. The theoretical background of the thesis is provided mainly by Zygmunt Bauman's *Liquid Modernity*, Jean Baudrillard's *The Consumer Society. Myths and Structures* and Jacques Derrida's *Specters of Marx: The State of the Debt, the Work of Mourning and the New International*. The categories of liquid modernity and consumer society, defined in the first two books, help expose the negative aspects of the reality described in the novels set in post-reform China, and Derrida's theory of hauntology provides a key to understanding the authors' search for values alternative to materialism and neoliberalism, which becomes especially vivid in their later works.

To analyze the writers' attitudes to consumerism and material values, the thesis examines the meaning of objects and waste (including human waste as described by Bauman) in their prose writings and their way of describing work and interpersonal relationships. Furthermore, because almost all their protagonists are men, the models of manhood typical of contemporary China and identifiable in the analyzed novels are investigated: the models of the white-collar man inspired by Western influence and of the businessman reliant on a local group linked by *guanxi* relationships are discussed in detail. The analyses generally point to the fact that Murong Xuecun and Li Shijiang are highly critical of consumerism and neoliberalism. The last chapter of the thesis discusses the

alternative values they identify as remedies for the problems of modern reality. Their texts are, as Derrida would put it, 'haunted' by specters of the past and the tradition. The dangerous, chaotic, dark metropolitan spaces can be replaced by the bright countryside, brimming with life, defined by harmony between man and nature and heartwarming family reunions. Some of their characters also take an interest in local traditions of the cities they live in, thus opposing the forces of globalization. Neoliberal influence may be countered by the affirmation of traditional models of manhood too, especially the models based on *wen* values (as described by Kam Louie and Louise Edwards) and the neotraditonal model defined by Nimrod Baranovitch. The need of religion and transcendence is another symptom of disdain for materialism. The characters' attitudes to religion often have strong pragmatic overtones; however, some of them genuinely turn to traditional beliefs such as faith in destiny, fateful coincidence and cosmic recompense. The specters that haunt the protagonists sometimes take the form of death, memories, bad conscience. It is common among the characters to seek liberation from them in individual religious (especially Buddhist) practice and become less active in their professional and social lives.

Leung, Virginia Yee-Yarn

Coming of Age in Hong Kong: A study of a colonial literary field in the 1950s

Johannes Gutenberg-Universität Mainz, 2019

Abstract:

The thesis *Coming of Age in Hong Kong: A study of a colonial literary filed in the 1950s* discusses five novels written in the 1950s by Chinese émigré writers, also known as 'southbound literati', who had moved from mainland China to the south seeking refuge in Hong Kong from continuous warfare and political upheaval on the Mainland during the first decades of the twentieth century. The study traces the disrupted lineage of modern Chinese literary history by revealing a revival of the youth plot among their coming-of-age stories. The thesis examines the literary-historical context in which the Bildungsroman was introduced in modern Chinese literature and discusses how marginalized subjects achieve Bildung and growth in Hong Kong's colonial society; Hong Kong's literary and publishing field of the 1950s; and how the Hong Kong Bildungsroman of the 1950s facilitated the formation and dissemination of nation-building narratives.

The study follows the development of the Bildungsroman from its emergence in eighteenth-century Germany to recent discourses and theories written in Western and Chinese languages, with a focus on generic characteristics including the protagonist's journey, the role of secondary characters, and the tension between an individual's potential and social reality. In the last century the Bildungsroman was introduced into China via Western translations as part of the Chinese discourse on modernism. It became a prominent genre that reflected and expressed the shifting meanings of youth and selfhood. Coming-of-age novels also appeared in Taiwanese and Hong Kong literature exploring the topic of the individual and her or his place in society. 1950s Hong Kong offered many émigré writers a particular cultural niche in which they were able to pursue their profession and further their development and adaption of modern literary forms and formats.

The thesis presents readings of the novels The Story of Shrimp Ball (Huang Guliu), The Hotel (Cao Juren), Yindi: A Barcarolle (Qi Huang), Love at Gulang Island

(Huang Sicheng), and A Hong's Boyhood (Bai Mu). It argues that the Hong Kong Bildungsromans of the 1950s share some striking characteristics that revolve around such motifs as a strong connecting link to the homeland, reevaluation of established moral values, and alienation from the city, all of which guide the hero to a certain kind of Bildung. In this regard the Hong Kong coming-of-age novels show that a hero's growth and formation follow a path that presupposes his or her departure from the place of origin and negotiation between established and newly-acquired values, resulting in an enlightened and affirmative perspective on the status quo.

Lucas, Aude

L'expression subjective dans les récits oniriques de la littérature de fiction des Qing

[Subjective Expression in Dream Accounts of Qing Fictional Literature]

Université Paris Diderot, 2018
https://hal.archives-ouvertes.fr/tel-02126767/

Abstract:

This doctoral thesis studies Chinese fictional dream accounts during the 17th-18th centuries. It discusses four works: *Liaozhai zhiyi* 聊齋誌異 by Pu Songling 蒲松齡 [1640–1715], *Zibuyu* 子不語 by Yuan Mei 袁枚 [1716–1797], *Yuewei caotang biji* 閱微草堂筆記 by Ji Yun 紀昀 [1724–1805], *Honglou meng* 紅樓夢 by Cao Xueqin 曹雪芹 [1715?/1724?–1763?/1764?] and Gao E 高鶚 [1738?–1815?]. The objective is to analyze various forms of subjective expression in the context of the evolution of that period. Subjectivity is expressed by language and desire, which are thus the two main pillars – linguistic and thematic – of this study. This study draws on both thematic, and textual and philological aspects. It also makes comparisons between common reinvented motifs and narratives that evolved over the centuries.

Firstly, this thesis explores the main characteristics of the Chinese dream culture, in particular the notions of "souls" (*hun* 魂 and *po* 魄), spirit travelling (*shenyou* 神遊), as well as the imagination of the invisible world – multiple levels of hell and the irruption of the other world into the daily space. Then, the thesis examines dream accounts of Taoist and Buddhist origins, the subject of which is the realization of the emptiness of human life. Comparisons are drawn with ancient texts so as to explain why specific motifs still appeared in Qing literature, and underline how these motifs were reinvented or rewritten in the 17th–18th centuries.

Textual forms are studied by analyzing semantic, narrative, and linguistic tools with which the accounts are constructed. This thesis analyzes the vocabulary and narrative techniques regularly used to reveal the oneiric nature of the tale only after the dream. It also consists of intralingual comparisons that highlight the differences between several versions of a same story, particularly that between classical Chinese and vernacular

versions. This demonstrates that the language chosen by the author may imply a subjective stance reflective of the dreamer's inner self.

Thirdly, this thesis focuses on the hidden intention behind dream accounts. Ancient Chinese dream accounts imply that the dream is necessarily linked to an interpretation that is given retrospectively. But Qing authors increasingly tended to subvert this traditional objective, and sometimes even produced dream accounts that had no purpose other than their own originality or aesthetic research – in other words, these were "dreams for dream's sake".

The last part of this dissertation puts the dream accounts to the test of Lacanian theories of desire, since over the course of the 17th–18th centuries, the expression of desire became an essential component of oneiric accounts. Through elements evocative of characteristic mechanisms of desire as psychoanalysis would describe in the 20th century, some of the Qing oneiric accounts appear to be particularly relevant with respect to how authors constructed subjective fictional characters. This theoretical approach highlights the underlying coherence in the production of dream accounts and its significance in the early modern Chinese era.

Marinaccio, Julia

The Chinese Cadre Management - A Tool to Rule?

University of Vienna, 2018

http://othes.univie.ac.at/53835/

Abstract:

Cadre training has long been recognized as a central political institution in China's political system. Though being a comparatively under-represented research topic in the field of Chinese politics, a series of informative works have been published since the early 1960s. They explore different premises where Chinese officials undergo training, the organizational processes of training management, the institutional and regulatory adjustments that accompanied China's socio-economic transformation, and the role of training in state cohesion (Price, 1976; Shambaugh, 2008; Pieke, 2009a; Chin, 2011; Lee, 2015). Given these insights, why the need for another book on this topic?

In my dissertation, I argue that extant literature fails to fully grasp the complexities of China's official training structure and its critical function in (environmental) governance. So far, studies have focused on training in party schools and academies of administration and its role in regime adaptation and resilience. I explore the training of officials working at the State Forestry Administration, tackling the question of the part of training in the central government's efforts to operationalize what I call the Chinese Communist Party's 'ideology of sustainability.'

My theoretical framework draws on a multidimensional concept of ideology that distinguishes between symbolic and operational features of ideology. While symbolic ideology refers to abstract ideas formulated and promulgated by the Chinese Communist Party, operational ideology pertains to functional bureaucracies' concrete policies. I argue that cadre training operates on two dimensions: Horizontally, cadre training facilitates the translation of symbolic ideology into operational ideology. Vertically, cadre training operates in central-local relations, pursuing a higher degree of responsiveness of local government agencies toward central mandates. In the context of a transformation from a growth-driven development model toward a model that also pursues

environmentally soundness and social equity, training is a central tool for achieving this value change. Training not only conveys abstract ideas to people working for China's state administration (and beyond) and imparts a set of pre-defined knowledge and skills that should enable transformation on a practical level.

The contributions of my dissertation can be summarized as follows: First, by unpicking China's training structure, I expound how 'sector-specific training' (行业培训) in functional bureaucracies relates to what is commonly understood as 'cadre training' (干部培训) in literature. Second, focusing on discursive processes, I explain how training transmits development directives from the central to the local level and shapes what officials involved in policy implementation think about and how they act upon sustainable development. Third, based on document analysis and data collection from three rounds of fieldwork in Beijing, Fujian, Chongqing, and Yunnan, I demonstrate why training fails to enhance natural resource management capacities where they are most needed.

The dissertation is organized into seven chapters, four of which present my research's empirical findings that I conducted between 2014 and 2017 at the Department of East Asian Studies/Sinology, University of Vienna.

Markgraf, Katharina

Frauenbilder im Werk der taiwanischen Autorin Xiao Sa 蕭颯: Eine postkoloniale Perspektive

[Female Identities in the Work of the Taiwanese Woman Writer Xiao Sa 蕭颯: A Postcolonial Perspective]

Eberhard Karls Universität Tübingen, 2018
https://publikationen.uni-tuebingen.de/xmlui/handle/10900/83626

Abstract:

This dissertation deals with literary representations of female identity in Taiwan, thereby combining postcolonial theories with Taiwanese literature. The works of the female author Xiao Sa (born 1953) provide a textual basis for the analysis, which concentrates on the 1980s. This was a time of profound change in Taiwanese culture, society and politics, and cultural and national identity was discussed. In her texts, Xiao Sa shows female protagonists, their histories and conceptions of womanhood from different perspectives and interweaves them with contemporary debates eminent at that time. Against the background of Confucian role models for Chinese women, it is shown how Taiwanese women in the 1980s combined these traditional concepts with their own, more emancipated ideas of femininity.

For this purpose, Homi Bhabha's concept of hybridity is taken as a theoretical framework. Applying this theory to Taiwanese literature specifies post-colonialism in South-East-Asia and makes it possible to look at questions of identity building from a new perspective. By approaching the texts from the social-historic base of New Historicism, it will be shown how Xiao Sa constitutes womanhood in her texts and how this reflects the cultural hybridity of Taiwanese culture.

Ng, Damien

The representation of trade wars in Western newsmagazines: A critical discourse analysis of Time, The Economist, L'Express and Der Spiegel on China (2010) and Japan (1987)

Durham University, 2019
http://etheses.dur.ac.uk/12998/

Abstract:

This doctoral thesis explores the representation of China's and Japan's trade wars with their trading partners in four Western newsmagazines: *Time, The Economist, L'Express*, and *Der Spiegel*. Based on both quantitative and qualitative approaches, this interdisciplinary thesis draws on two analytical frameworks from the realm of critical discourse analysis (CDA), van Leeuwen's (2008) socio-semantic inventory of social-actor representation and van Dijk's (1980) notion of macro-rules as the overarching approaches, supported by multilingualism and translation, to understand the changing dynamics of international relations and the global economy through Western media.

The sample in this thesis consists of 160 headlines and 160 lead texts, half of which are focused on China and the other half on Japan. The time frame stretches across a period of 12 months in 2010 (China) and in 1987 (Japan). The analysis is carried out via four case studies: Case Study 1 on China in the headlines; Case Study 2 on China in the lead texts; Case Study 3 on Japan in the headlines; and Case Study 4 on Japan in the lead texts. The findings obtained from the empirical research have revealed that China was not only reported more unfavourably than Japan in terms of depth, but also across a broader range of areas spanning economics, politics, and military affairs. It has also emerged that all the four Western newsmagazines tended to centre their coverage on the United States and China in 2010, and the United States and Japan in 1987, although they did not speak in one collective voice with regard to their coverage of China and Japan.

This thesis makes the following three key contributions to scholarship: (1) the inclusion of information drawn from primary sources in Chinese, French, German, and Japanese to complement English-language sources, along with their translation into

English where necessary; (2) the inclusion of one French and one German newsmagazine to complement the coverage by one American and one British newsmagazine, thus giving a fuller Western perspective on China and Japan, and (3) the author's proposed 'discourse of harm', which encapsulates the discovery of a separate strand of discourse on the Economic Other that (i) harms others to benefit itself, and (ii) harms others and harms itself.

Panina, Mariia E.

Образ России и русских в современной китайской публицистике (на материале писательских путевых очерков)

[The image of Russia and the Russians in contemporary Chinese journalism (travel essays)]

Saint Petersburg State University, 2019
https://www.dissercat.com/content/obraz-rossii-i-russkikh-v-sovremennoi-kitaiskoi-publitsistike-na-materiale-pisatelskikh-pute

Abstract:

This paper tries to explain the place, role and content of the Chinese journalism categories in the general literature classification and create a Russian categorical apparatus for the Chinese journalism studies.

The paper studies how the nation image is formed in Chinese journalism based on the examples of Russia and the representation of Russians in contemporary Chinese writers' travel essays (2000s–2010s): essays "Russia, black and white: 10 years' experience of a Chinese in Russia" by Ma Fulin; "Witnessing Russia" by Ye Yongle; "Nord-Ost siege: my experience" by Guo Chen and travel essays "Notes of Two Cities in Russia" by Feng Jicai.

The practical significance of the research is describing the Chinese representations of Russia and the Russians in new texts not translated into Russian previously. Conclusions about the image of Russia can be considered in the processes of intercultural communication, nation branding, and the development Sino-Russian relations.

The first chapter views the image of a nation in journalism as the object of interdisciplinary study by imagology, literature and content analysis. The second chapter shows the characteristics of Chinese reportage literature as a complex space (combining different types of mode) in which a nation's image forms. The third chapter uses interdisciplinary methods to analyze the image of Russia and the Russians in the works of Chinese writers' journalism.

The term "image of the nation" is understood as the sum of stereotypical representations and knowledge of one nation about another, based on the binary opposition "the Self – the Other". The image consists of stereotypes (collective representations about the Other) and imagemes (names representing the Other in the text) which can be grouped according to topics (economic, politics, culture, territory, national character of the Other). Basic imagothemes imply the comparison of the Other and the Self: as a rule, it is a negative evaluation of the Other and a positive evaluation of the Self, also, they can point to the advantages of the Other, which the Self lacks.

Chinese reportage literature includes an essay, a reportage, an analytical article, and documentary prose. The main feature of Chinese journalism is the syncretic nature – combination of journalistic, literary and documentary modes. In writings of four Chinese writers were found such imagothemes as "Black Russia – White Russia", "Impractical Russia – Cultural Russia", "Weak Russia – Strong Russia", and "The Collapsing Soviet Union – the Reviving Russia".

Imagothemes with negative connotations include statements mainly related to the economy and politics of Russia. Material culture (heavy, rough, uneconomical and uncomfortable things) of the Other is represented as a symbol of national character and negative features (laziness, non-punctuality, mismanagement). At the same time, a uniquely positive spiritual culture is associated with the best part of Russian character (the creativity, spiritual, and physical strength). Representations of Chinese authors about Russian culture do not simply state its positive assessment; they serve as a potential basis for rapprochement and forging contacts between Russia and China.

Pittwood, Linda Jean

Inscribing women onto bodies: an encounter with performance, photography and video art from Beijing and Shanghai, 1999–2016

University of Nottingham, 2019
http://eprints.nottingham.ac.uk/56714/

Abstract:

Since the turn of the millennium, many contemporary Chinese artists have used their own bodies or actors' bodies in their performance, photography and video art. These artworks become nodes in the communication of meaning about bodies and gendered categories. This project focuses on how selected objects of contemporary Chinese art represent 'women.' The category 'women' is understood in this project as not a socially constructed gender or essential sex, but as a role (or roles), practices and attributes linked to gender and sex identity, which can be inscribed onto bodies, including represented bodies. Scholarship at the intersection of contemporary Chinese art and gender has tended to focus on patterns emerging in the outputs and practices of exclusively female-identifying artists. By comparing the outputs of female-identifying and male-identifying artists, this thesis moves forward the debate relating to gendered authorship in international contemporary art and localized contemporary art discourse.

Artworks by seven leading contemporary Chinese artists are re-assessed, or given scholarly attention for the first time. The framework of this thesis combines two analytical categories: Michel Foucault's 'biopower' and turn of the 20th-century anarcho-feminist He-Yin Zhen's 'nannü.' Data for this project was collected and has been analysed using an approach of 'the encounter.' This comprised multi-sensory, emotional, entangled and embodied singular engagements with artworks, artists, archival materials, studios and cities.

This thesis finds in the discourse a complex, leaky, and fragmentary representation of 'woman' that exists in constant negotiation with an 'ideal,' 'consumed and consuming,' highly restricted, sometimes subjugated feminized body. The two 'women' are not necessarily exclusively represented by either female or male-identifying artists. However, the female-identifying artists are 'speaking a truth' of gendered experience

through their representations of 'women.' The female-identifying artists do not necessarily disrupt the binary genders, but they communicate the complexity of the attributes inscribed onto 'women.' The artists both acquiesce to and critique the circulating powers that contribute to inscribing 'women' onto bodies.

Qin, Guoshuai

La vie des patriarches Quanzhen: histoire d'une construction hagiographique, 13e–19e siècles

[The life of the Quanzhen patriarchs: A history of a hagiographic construction, 13th–19th centuries]

École pratique des hautes études (EPHE, PSL), 2019
http://www.theses.fr/s205921

Abstract:

In this work, we venture to understand on how, in the face of the particular religious environment of the Ming and Qing dynasties, the Quanzhen Taoists were, on the one hand, actively taking part in the historical and literary developments by narrating hagiographies to advocate the Quanzhen doctrine; and on the other hand, because there have been profound reorganizations in the narratives of the transformations of the Seven Veritables which were contrary to the Quanzhen doctrine and some of whose passages have given rise to conflict, how the Quanzhen Taoists retaliated, critiqued, and rewritten hagiographies to rectify and rehabilitate those stereotypes and comments. Such actions demonstrate that the Quanzhen Taoists had, from the Ming to the Republic China, a keen awareness of their specific religious identity.

At the present time, many scholars of popular religion studies consider that distinguishing Quanzhen too clearly from unofficial religions by opposing orthodox (Quanzhen) thought and sectarian (unofficial) thought is only an academic invention and a scientific interpretation that is irrelevant to historical reality. However, our analysis of a total of six versions and at least forty-four editions of the hagiographies of Quanzhen immortals indicates that the Quanzhen Taoists are not indifferent to the frequent interweaving of their doctrine with unofficial religions, but deeply concerned about their Quanzhen authenticity and religious identity.

Rochot, Justine

Bandes de vieux : une sociologie des espaces de sociabilité de jeunes retraités en Chine urbaine contemporaine

[Elder Gangs. A Sociology of Young Retirees' Spaces of Sociability in Contemporary Urban China]

Abstract:

This dissertation stems from the observation of a booming number of elderly who have been gathering in Chinese urban public spaces to engage in collective activities since the beginning of the 2010s – a phenomenon exemplified by the 2013 controversies surrounding the "square dances" (广场舞) practiced by millions of elderly women, criticized as such for being too loud. Drawing from a sociology of ageing perspective and paying close attention to the meanings invested by actors in their daily experiences, I have wished to examine this intensification of elderly gatherings by confronting it with the recent experience of retirement of the first cohort of one-child parents, who were born and grew up during the Maoist period, and who constitute the main population of these gatherings.

The ethnographic practice, concerned with "following actors" and "letting them deploy their own world" (Latour, 2009) allowed me, through the initial investigation of a Beijing public park, to measure the diversity of spaces of intra-generational sociability these young retirees actually circulated through. Such spaces included public parks and squares, of course, but also stock exchange centers, matrimonial markets, neighborhood-based activity centers or for retired cadres, travel tours, digital groups, as well as health-products companies, all consequently appearing as a coherent network of spaces in which numerous urban young retirees were engaged.

Thanks to enquiries conducted in Beijing and Kunming between 2014 and 2016, this network is analyzed in the dissertation from a double perspective. On the one hand, my work endeavors to analyze the different "group styles" (Eliasoph, 2003) in which these young retirees are involved, the variety of forms taken by relationships and

interactions within these groups as well as the meanings individuals invest in them in view of their life course, their experience of retirement and the transformations of intergenerational relationships. Four case-studies, each presented in separate chapters, thus allow us to better grasp the various ways young retirees associate with each other in different spaces : the Sunshine Chorus, located in a Beijing park and composed of loosely acquainted participants ; the Joy Squadron, a group of people who were "sent down" to the countryside together at the end of the 1960s and who nowadays gather daily to practice taiji ; the Longevity Group, a pyramidal-sale company of health-products based in Beijing ; and the Yunnan University for the Elderly, a learning institution supervised by the Party-State.

On the other hand, beyond these singularities, this dissertation also takes seriously the strong resemblances which echo between these spaces, and therefore analyses from a more structural perspective the meanings of these resemblances : not only the emergence of a Chinese "third age", as well as a rising generational and age consciousness between people sharing common worries and interests, but also the mobilization of generationally shared modes of action and resources in order to give meaning to old age in a context of strong uncertainty. Taken as a whole, the dissertation illustrates how, among such resources, the production of collective joy occupies a predominant place.

Sernelj, Téa

Moderno konfucijanstvo na Tajvanu: Xu Fuguanova aksiologija estetike

[Modern Confucianism on Taiwan: Xu Fuguan's axiology of aesthetics]

University of Ljubljana, 2018
https://plus.cobiss.si/opac7/bib/68039010

Abstract:

The dissertation deals with the critical analysis of Xu Fuguan's aesthetic theory. Xu (1904–1982) is one of the central representatives of the second generation of the Taiwanese theoretical current of Modern Confucianism. The research was mainly focused on his fundamental contributions to the philosophy of this current, especially regarding his reinterpretations and re-evaluations of the basic axiological concepts of original Confucian and Daoist aesthetics. It also deals with questions linked to his attempts to preserve, systematize and modernize traditional Chinese aesthetics. Through the lens of the central assumption that Xu Fuguan's theory is defined by the paradigm of the traditional connection between ethics and aesthetics, the study also explored the importance of the mutually complementary interaction between Confucianism and Daoism in Xu's theory of aesthetics. Through a critical analysis of certain crucial fragments derived from the classical works of these two intellectual currents, the study also verified the presumption according to which both currents are instrumental for the consolidation of specifically Chinese aesthetics, albeit each of them in its unique way: while Confucianism contributed axiological elements to the inner coherence of traditional aesthetic discourses, Daoism endowed it with the important aspect of holistic vitality.

On the basis of studying, analysing and interpreting Xu Fuguan's most important works, the author also illuminated the significance of his innovative interpretation of the Chinese aesthetic concept *qiyun shengdong*, which still belongs to the most complex and difficult notions of the Chinese aesthetic tradition.

Since the representatives of the second generation of Modern Confucianism mainly placed their interpretations and re-evaluations of basic concepts defining the Chinese intellectual tradition into the framework of comparative analyses of Chinese and Euro-

American intellectual history, Xu Fuguan also based his interpretation of traditional Chinese aesthetics upon a comparative perspective, contrasting it with European aesthetics. However, the dissertation clearly shows that his analysis of European aesthetics is too generalized, and therefore problematic. These difficulties also manifest themselves in Xu's superficial and defective comprehension of modern Western art and culture.

Xu Fuguan's central theoretical contributions, i.e. the notion of concerned consciousness, the concept *qiyun shengdong,* and the systematic elucidation of the axiological foundations of Chinese aesthetics, which have been introduced and critically analysed in the present dissertation, are among the most important philosophical innovations elaborated by the Modern Confucian theory. These novel approaches are also interesting from the perspective of the global theoretical discourses, for they reveal important, culturally conditioned differences between traditional Western and traditional Chinese philosophy regarding their particular ways of perceiving and interpreting reality.

Song, Ge

Indes néerlandaises et culture chinoise. Deux traductions malaises du Roman des Trois Royaumes (1910–1913)

[Dutch Indies and Chinese Culture. Two Malay Translations of Romance of the Three Kingdoms (1910–1913)]

Abstract:

In the early 1880s, the descendants of Chinese immigrants (called Peranakan in Malay) achieved and printed a large number of Malay translations of Chinese novel in the Dutch Indies. We chose to study two translations published simultaneously during the years 1910–1913 when the Chinese community of Insular Southeast Asia was trying to rethink its cultural and political identity from literary, philological, historical and sociological angles.

The research is about two complete translations of the *Sanguo yanyi* 三國演義 (Romance of the Three Kingdoms), the most remarkable Chinese historical novels that depict the period of Three Kingdoms. The thesis is divided into three parts. The first part aims to offer the literary and historical information required for the study of two translations *Sam Kok* (abbreviated title commonly used in Indonesia to refer to the *Sanguo yanyi*). We provided, at first, an overview of Malay translations of Chinese novel published in the Dutch Indies before 1910. In two subsequent chapters, we stated briefly the literary and cultural values of the *Sanguo yanyi* and review chronologically its Malay translations in the Dutch Indies.

In the second part, our studies focus on textual analysis of two *Sam Kok* from linguistic, literary and cultural angles. We found that although their translators, Lie In Eng et Tjie Tjin Koeij, had some rudimentary Chinese education and knowledge of the language Malay used in the urban areas of Java, they exhibited a great willingness to translate the poems and the comments in the novel, to explain Chinese proverbs and allusions by adding the notes, and to express the culture values of the *Sanguo yanyi*.

Their motivations behind the translations refer to the aims of commerce, education and entertainment.

The last part continues the reflection on the impact of *Sam Kok* on the Chinese community. In first chapter of this part, we put the Malay translations of Chinese novel in their historical context that a kind of Chinese national consciousness gradually emerged in the *peranakan* communities since the movements of re-chinesization have risen in Surabaya in the 1860s. In the next chapter, despite the lack of historical documents, certain influences of *Romance of the Three Kingdoms* are traced in *peranakan*'s writing, architectural ornament and their religious life. We also studied weekly newspaper *Sin Po* in which Lie In Eng published his *Sam Kok* during 1910–1912, in order to reflect on the signification and the function of the *Sam Kok* in the newspaper. Inspired by Benedict Anderson's "Imagined Communities", we regard *Sam Kok* and other Chinese novels as an important medium that connects the *peranakan* to their common culture and tradition. In the last chapter, by comparing two *Sam Kok* with other Malay translations published during 1880–1910 in which the historical theme was the most in favor with *peranakan* readers, we are able to assert that, through those translations, especially those of *Romance of the Three Kingdoms*, the *peranakan* have acquired some understanding of the history and culture of their ancestral country, which also constituted their past.

Steuer, Benjamin

The Development of the Circular Economy in the People's Republic of China - Institutional Evolution with Effective Outcomes?

Abstract:

This thesis deals with the evolution of the Circular Economy (CE) in the People's Republic of China and in primary instance investigates the institutional, i.e. rule-based, solution outcomes of this process. For this purpose, an analytical model of institutional evolution was devised, which covers the procedural sequence between institutional inheritance, the operation of selection and thereof derived variation in institutional outputs. These three operative elements are linked through constantly reoccurring information feedbacks, which emerge from the practice of institutional outputs (i.e. solutions) and as result nurture the institutional inheritance stock. The knowledge that is channelled into the institutional inheritance stock accrues to actors in the form of learning and in turn enhances their decision making capacities in the institutional selection process.

Given that actors and their institutional solutions are at the centre of the analysis, the thesis engages with the Chinese CE along four content-specific chapters: Firstly, the CE concept per se is highlighted and its formal institutional development is discussed in three country case studies including China. The second chapter offers a closer insight into the domain of state actor specific interest dynamics, formal institutional selection and outcomes of the CE implementation in China. The last two chapters constitute case studies on CE applications in the PRC. Herein, the first one centres on CE relevant industry parks, which depicts the evolutionary institutional process propelled by the institutional responsiveness dynamics between state (administrative) and corporate actors. The outcomes in this field are strongly influenced by the state's top-down guidance, while evolutionary variation emerges due to divergences in corporate actor constellations and respective efforts of interest realisation. The second case study revolves around the institutional dynamics in urban waste management, particularly the collection, transport and pre-processing of waste recyclables and discarded

electronic devices. In this context, the institutional dynamic is significantly propelled by the informal domain, consisting of highly-organised, unregistered informal waste collectors and traders, who pose a substantial challenge for state actors.

In summary, the results of the main query show that the initiation of the CE has induced a substantial and ongoing creation as well as a subsequent revision of CE relevant, institutional outputs. This result not only indicates the difficulties of finding durable and effective solutions for tackling CE specific problems. It moreover indicates that the competing, actor-specific interests are yet difficult to reconcile within the Chinese CE.

Sumaadii, Mina

China's Foreign Aid in the Balkans and the South Caucasus: A Different Approach to Development?

Freie Universität Berlin, 2019

Abstract:

The dissertation examines the development of Chinese foreign aid program in the Balkans and the South Caucasus between 2000 and 2014. In recent years the government of Xi Jinping placed the Belt and Road Initiative (BRI) at the core of China's development policy. While the initiative is yet to take its concrete form, Europe is undoubtedly its final destination. Currently, the Balkans and the South Caucasus are affected by the split in the EU-Russia relations, given which China became a less political actor.

Consequently, the countries of the Balkans and the South Caucasus became important in establishing alternative non-Russian transit routes to Europe. The visibility and scale of BRI related projects attracted media and public attention and triggered discussions about potential economic and political risks. However, many of the projects precede BRI activities. Thus, the timeline of this study captures the early developments.

In recent years an increase of large infrastructure projects involving significant finances and lacking transparency raised policy concerns. The governments negotiate most projects, which are funded mainly by grants or concessional loans from China's official sector. They also are declared to be 'promoting economic development.' Overall, fitting into the general definition of official development assistance. Given this, the dissertation approaches the topic as an academic study of China's foreign aid program, and the research puzzle of the dissertation concerns China's foreign aid allocation patterns in the Balkans and the South Caucasus. It also explores these patterns in the context of the broader trends around the globe.

The study starts by developing an overall framework for the aid program in all of the available cases. Based on the updated version of the donor interests' model and existing literature, four variables – natural resource rents, UN voting similarity, trade dependency on the donor, and approval ratings of the donor country's leadership – were

identified as being relevant in explaining the variation in the level of aid allocation. In order to test this framework, the study developed a research strategy that started from a general level with a panel model analysis of the broad trends. Then it applied qualitative comparative analysis for the regional analysis.

Overall, the results add evidence to a foreign aid policy that is still evolving and adapts to the conditions rather than has solid direction and agenda. Moreover, based on the analyses, distinct policy timelines were identified, which gave mixed results based on timeframes. At the general level, findings show that in some countries, factors such as natural resource rents and UN voting similarity were important in determining foreign aid flows. However, these findings were most relevant in the period between 2000 and 2006. The regional analysis in the Balkans and the South Caucasus also found time-dependent patterns for the hypotheses. Over the whole period between 2000 and 2014, among the factors associated with aid allocations, only increasing trade dependency withstood the test of time. The rest of the factors either lost significance or were irrelevant. As a result, the main suggestion for all future research on the topic would be to include these policy shifts regardless of the methodological choices for the analyses.

Teo, Emily

A Comparative History of Travel: Late-Ming and Early Modern Travel Writers in China (1550–1644)

Abstract:

Early modern Europe and late-Ming China were societies which witnessed considerable advancements in transportation and communications infrastructure. Such developments enabled the proliferation of travel, alongside the creation, publication and dissemination of travel accounts, written by well-travelled and scholarly individuals.

This thesis focuses on the accounts of travel to and in China by four early modern European writers—Galeote Pereira, Gaspar da Cruz, Martin de Rada and Matteo Ricci— and three late-Ming Chinese writers—Wang Shixing, Yuan Zhongdao and Xu Xiake. One of its aims is to address the relative lack of a comparative perspective in current research on travel writing by offering an intercultural account of European and Chinese travel texts. This approach allows the juxtaposition, across different travel cultures and literary traditions, of accounts relating to the same time period (1550–1644) and geographical space (Ming China).

The assumption that Chinese and European travel accounts from this period are incommensurable due to differences in context, culture, purpose and form is challenged throughout. Instead, the thesis establishes a sustained conversation between Chinese and European travel accounts of late-Ming China by arguing that there were broad thematic similarities across the travel texts, ranging from writing the self into travel accounts, descriptions of travel infrastructure, the utopian impulse in travel texts, and ethnographic writing. This thematic approach allows for a focused reading of the travel texts, locating the similarities and differences between Chinese and European accounts on a given topic—and analysing what these texts reveal about the writers' approaches and their historical and cultural contexts.

This thesis contributes to the ongoing discussion about 'global' travel writing. Travel writing scholars in Western academia have challenged Eurocentrism in travel writing

studies and have sought to broaden the field by introducing texts from various cultural and linguistic traditions, providing historical overviews and translations of selected texts. This thesis seeks to go one step further in 'global' travel writing, by drawing Chinese and European travel texts into a conversation, allowing new insights to emerge from old texts.

Wang, Shuaishuai

Living with censorship: The political economy and cultural politics of Chinese gay dating apps

Abstract:

This dissertation studies the political economy and cultural politics of Chinese gay dating apps, namely, Blued, Aloha, and ZANK. Unlike their Western counterparts such as Grindr and Jack'd whose functionalities are concentrated on location-based browsing, Chinese gay dating apps frequently integrate new features into their basic dating structures. Examples of which include live streaming, gaming, shopping, and overseas surrogacy consultation. Drawing on internet ethnographic data and interview data with their founders and users, this dissertation addresses two major questions. First, how do businesses based on gay dating apps develop amid close state surveillance? Second, how do users' sexual and intimate desires shape and transform China's digital pink economies and homosexual cultural politics? As China continues to problematize homosexuality in terms of obscenity and pornography in its regulatory documents, the booming economy of gay dating apps provides an entry point for rethinking the role of censorship in shaping Chinese gay lives. Using censorship as an analytical tool, I first show that Chinese gay dating apps can maneuver censorship in their favor to carry out economic activities. In this process, gay dating apps and the government become interdependent in the aspects of economic development, HIV/AIDS prevention, and internet security. I then examine how censorship has been woven into the everyday use of gay dating apps. As censorship increasingly disciplines users' dating and live streaming activities, it has also inspired creative ways to satisfy their same-sex sexual/emotional needs in a regulatory environment. Together, this study shifts the focus in thinking about China's homosexual cultural politics from identity formation, community organization, and media (mis)representation to the everyday sexual and emotional desires and related personal and bodily performances afforded by gay digital platforms.

Xie, Kailing

Embodying the Exemplary Gender Ideal: The Lives of China's Privileged Daughters

University of York, 2018
http://etheses.whiterose.ac.uk/21554/

Abstract:

Designed as an integral part of China's national modernisation programme, the One Child Policy was launched simultaneously with the economic reform in 1979. As a result of these policy changes, Chinese people live with tensions between multiple contending or even oppositional ideologies, including the official advocacy of socialist values, the revival of Confucianism and a neoliberal emphasis on individual success. The ideological departure from Mao's China, has had a mixed impact on women. Those born in the 1980s, the first only child generation, have grown into adulthood during China's socio-economic transformation and have reached a pivotal time of life, establishing career, marriage and parenthood, now with the possibility of having two children. This thesis explores the lives of well-educated urban Chinese women born in the 1980s, who are largely the beneficiaries of the policy changes of the post-Mao era. Raised to embody the ideals of a modern Chinese nation, their experiences and life trajectories are distinct from those of previous generations. Nevertheless, gender equality has been compromised under the economic reform and by the party-state's promotion of traditional family values to maintain social stability. By exploring the lives of privileged women, gender inequality is thrown into sharp relief. Based on semi-structured interviews with thirty-one women, and eleven of their male peers, I explore gendered attitudes to and experiences of marriage, reproductive choices, career and aspirations for a good life. In particular, I examine the contradictory effects of neoliberal techniques deployed by an authoritarian regime on these women's striving for success in urban China. I argue that, paradoxically, these women's individualistic determination to succeed has led them onto the path of conformity by pursuing exemplary norms which fit into the party-state's agenda. Those Chinese women who resist normative patterns of life are a minority facing an uphill struggle.

Xu, Aymeric D.

Du nationalisme au conservatisme: les groupes intellectuels associés à l'« essence nationale » en Chine (vers 1890–1940)

[From Nationalism to Conservatism: The Intellectual Groups Associated with 'National Essence' in China (from 1890s to 1940s)]

École des hautes études en sciences sociales (EHESS), 2018
https://www.theses.fr/2018PSLEH154

Abstract:

This dissertation examines three "conservative" associations of the "national essence" circle: the National Essence School founded in 1905, the Southern Society created in 1909 and the Critical Review Group established in 1921. National essence designates the quintessence of Chinese traditional culture. In the Late-Qing revolutionary context, the National Essence School and the Southern Society theorized this concept to shape nationalism from two directions. At the societal level, nationalist expectations were expressed in various social forms, such as intermediate associations, and a social enlightenment movement was undertaken to liberate people from traditional familial and political constraints. This liberty was expected to be reconciled with responsibilities towards the nation. At the institutional level, the two associations incorporated traditional culture into reforms inspired by Western liberal politics, like democracy, separation of power and rule of law. National essence was this regenerated traditional culture, used to solidarize the nation and to model China's future political system. The Critical Review Group, situated in a different historical context, inherited this nationalist rhetoric. However, this ideal of nationalism came to be seen as conservative during the May Fourth era, because certain activists advocated a clean break with tradition. Conservatism in this period is formulated as a reaction against the young generation's perceived disregard for responsibilities in the pursuit of liberty, the denial of the political utility of traditional culture by the May Fourth intellectuals, but also as a response to the national crisis and the First World War, leading some to question the merits of Western civilization. The meaning of national essence for the members of the three associations thus diversified. Although the concept was still used to federate and discipline the people and to inform the political reforms, national essence no longer

necessarily incorporated Western liberal politics. According to the way in which national essence was translated into concrete political projects, conservatism of the Republican era can be divided into four types: liberal conservatism that continued to advocate liberal elements of Chinese tradition and Western liberal politics; anti-modern conservatism that appealed to a socio-political system in line with China's agrarian and communitarian culture; philosophical conservatism that emphasized the utility of Confucian values of elitism, social hierarchy and doctrine of the mean in rectifying excessive liberty and political corruption and authoritarian conservatism that mobilized the most repressive elements of Confucianism, like supremacy of the leader, absolute obedience to superiors and political tutelage, to oppose liberalism during the Nanjing decade.

Yang, Chin-Chi

Canon Formation: the painting of Xu Wei and daxieyi painting lineage

SOAS University of London, 2019

Abstract:

This thesis studies the canon formation of a Ming painter, Xu Wei (1521–1593), in which three topics are mainly involves: a Chinese painter Xu Wei and his visual works, the Chinese painting lineage *daxieyi*, and the canon formation of Xu Wei's painting and the *daxieyi* lineage. The essential argument proposed in this thesis is that the canon formation of Xu Wei and his painting is an active selection process of later painters and connoisseurs instead of a traditionally passive adoption development as believed by early researchers. In other word, the iconic position of Xu Wei has been gradually formed in a long-lasting period rather than at a particular historical moment, where he was the main actor but his supporters involved in the canon formatting process were all actual contributors. The relaying men in different periods just served as the agents who drew Xu Wei and his painting from the sixteenth century step by step through the Republican period into modern China. These historical agents and critical events involved in the process of canon formation of Xu Wei's painting and *daxieyi* lineage are roughly categorised into three forces fields, i.e., politics, society and culture, such as literati notion, aesthetic taste and painting imitation process. Each individual participant and every single group helped to form the iconic position of Xu Wei in the world of collection and connoisseurship.

In Chapter one, two portraits of Xu Wei in the late Ming and early Qing periods, i.e., his self-image inside his 'grape' painting and his legendary image built by a late Ming scholar Yuan Hongdao are examined. In Chapter two, the germination of his core painting perspectives about 'shadow' and 'splash-ink', commentaries of the Ming left-over people on his painting in the early Qing period as well as his paintings collection at the Qing court are discussed. Chapter three discusses the adoption of his drawing manners, such as 'shadow' notion, lines performance and the inscriptions on paintings. Chapter four focuses on the development of *xieyi/daxieyi* painting lineage from late

Ming to modern China and the involvement of political force in the canon formation of Xu Wei and *daxieyi* painting lineage.

Zanini, Livio

Form and Significance of Tea Connoisseurship in the Late Ming Dynasty

University of Ljubljana, 2018

Abstract:

The Ming dynasty (1368–1644) was a crucial period in the history of tea culture in China. The reign witnessed important changes in the manufacture and consumption of tea as well as an unprecedented interest of the literary elite in the appreciation of the beverage and in the publication of essays dedicated to it. More than half of the corpus of the literature on tea connoisseurship produced in China during the imperial age was published in the last century of the Ming.

The present study investigates the form and the significance of tea connoisseurship in both its literary expression and material practice during the late Ming. The research poses several questions: what was the symbolic value of tea, who were the authors involved in the composition of essays on tea, what was the form and content of these texts, what was their dominant function, what was the relation between tea and Buddhism, what were the principles and the lexicon of tea connoisseurship, and what is the value of these sources for our understanding of tea production and consumption in the Ming dynasty.

The first chapter introduces the object, the background, and the methodology of the research, with an extensive overview of the modern scholarship on Chinese tea culture. Chapter 2 is an overview of the evolution of tea culture with an eye towards pinpointing the elements of continuity and discontinuity between previous epochs and the late Ming. Chapter 3 examines the social and cultural contexts of late Ming tea literature, analysing its position in book production, the revival of Buddhism in the sixteenth century and its influence on tea appreciation. Chapter 4 scrutinises the corpus of late Ming essays on tea, analysing the biography of the authors and editors, the structure and content of the texts. Chapter 5 investigates the discursive construction of late Ming tea connoisseurship, focusing on the textual modes and themes of tea literature and the lexicon of tea appreciation. Chapter 6 takes into consideration the material aspects of the production of tea and the preparation of the beverage

described in Ming tea essays, comparing them with other contemporary sources and modern practices. Chapter 7 is a case study on the scholar Feng Mengzhen (1548–1605), which offers further insights on the role of tea and tea connoisseurship in the life of the literary elite.

The present research contributes to filling important gaps in the study of Chinese literary heritage and material culture. It provides the first comprehensive bibliography of Ming tea literature available in English, with detailed information on the works by Ming authors included in the collectanea *Chashu quanji* and other main writings produced in this period. It revises and discusses previous studies and reference materials, bringing to light relevant sources not considered in earlier scholarship. It questions approaches of some modern studies in the analysis of these sources and provides the first survey in English on the lexicon of tea tasting in premodern China.

Zhang, Chi

How does the Chinese Communist Party legitimise its approach to terrorism?

University of Leeds, 2019

Abstract:

This thesis explores how China's narratives of legitimacy and history condition the ways in which the state frames and approaches "real" and perceived terrorism challenges. Contrary to general belief, the Chinese Communist Party (CCP) is concerned about legitimising its counter-terrorism strategy. However illegitimate it may seem to external observers, the CCP is making efforts to present a logical and coherent counter-terrorism strategy to its domestic audiences. Rooted in the Chinese political context and historical continuities, China's counter-terrorism agenda prioritises the concept of national unity, sovereignty, and territorial integrity. This agenda is justified through the narratives of the Century of Humiliation, and is underpinned by the friend/enemy division that was inherited from the Mao era. The designation of the 'enemy abroad' – international hostile forces – and the 'enemy within' plays an important role in the formation of the Chinese identity and China's foreign policy. Anxious about the impact of democratisation on regime stability, Chinese political elites and scholars are highly sensitive to the sympathy on the part of the international community towards dissident groups that have a separatist agenda. In order to convince its domestic audiences of the legitimacy of its counter-terrorism strategy, the CCP has established a 'regime of truth' through its dominance in the framing of terrorism-related events. It has also sought to complement the highly centralised counter-terrorism system with a revival of the Mass Line strategy which was central to Mao's governance but faded from view for much of the post-Mao era. The application of the Mass Line strategy in counter-terrorism has helped the CCP to develop a community engagement model that emphasises co-optation of influential community members from within. The desire to maintain control has resulted in various problems in counter-terrorism policy and practice, which raise questions about – or even threaten to undermine – the government's ability to demonstrate the legitimacy and efficacy of its counter-terrorism strategy.

In exploring the peculiar characteristics of China's counter-terrorism approach, this thesis makes original contributions in five respects: 1) it draws on a wide range of Chinese-language sources that have been under-explored in the study of China's perception of its security threats. Introducing these sources, this thesis brings forwards domestic 'insider' debates to a wider non-Chinese-speaking audience interested in the concept of security, unity, separatism, and terrorism in China. 2) It provides an in-depth analysis of China's usage and manoeuvring of the frames, narratives, and labels in the construction of its counter-terrorism discourse, which offers an interesting insight into how the Chinese state and security apparatus works. 3) It analyses the evolution of the friend/enemy distinction in the Chinese political discourse and how it is embedded in the counter-terrorism discourse. 4) It contributes to terrorism research by examining the under-studied case of China, which is often neglected in mainstream 'Western' terrorism research. 5) Finally, the thesis contributes to China studies by investigating how China responds to 'real' and perceived terrorist threats.

Zhang, Linzhi

Contemporary Art and the Exhibitionary System: China as a Case Study

University of Cambridge, 2019

https://www.repository.cam.ac.uk/handle/1810/289428

Abstract:

The challenge of contemporary art, unlike in art history, has only recently been identified in sociology. Furthermore, an overly philosophical orientation, has undermined sociological explanations of artistic production. To remedy this, I propose a sociology of exhibitions. This entails a shift of focus from the elusive subject matter of art towards the tangible exhibition, and the construction of a new framework: the exhibitionary system, which also stands for the physical, institutional, and network environment of exhibitions. The central question in the sociology of exhibitions is to explain how the exhibitionary system shapes artistic production. The answer was sought by observing exhibition making in the Chinese exhibitionary system, from which quantitative data about 1,525 exhibitions, held in 43 exhibition spaces between 2010 and 2016, were also collected. I argue that the exhibition context shapes the physical basis of individual artworks and the construction of an artist's oeuvre. Through the contextualised creation of artworks for public viewing, artists aim to raise their visibility, which is crucial for artists' career prospects and symbolic consecration. An artist's visibility is, however, constrained by where she exhibits and with whom she co-exhibits. My method for measuring visibility reveals its binary nature, divided along a singular dimension and a collective dimension. Yet no binary division between the non-profit and for-profit is found within the exhibitionary system with regards to the selection of artists. Rather, both sectors contribute to a dual selection of marketable artists. A model of professional autonomy, which reconciles "art and the market" on the level of practices and awareness, prevails in the exhibitionary system. The sociology of exhibitions has solved persistent theoretical problems in the sociology of art. My empirical findings give rise to new research questions. Finally, I have offered a dialogue between studies of non-western and western cases within the same framework.

Zhou, Xiaohan

Elements of Continuity between Mathematical Writings from the Song-Yuan (13th–14th Century) Dynasties and the Ming Dynasty (15th Century): Comparing Yang Hui's Mathematical Methods (1261 C.E.) and Wu Jing's Great Compendium (1450 C.E.)

Abstract:

The discourse of "break" between the mathematics in the Song-Yuan period and that in the Ming period exists in the historical writing of mathematics in China. This thesis analyzes the process and the reasons of the appearance of this kind of discourse and suggests that the "break" only appears when observers look at mathematics from certain perspectives. This thesis is devoted to find elements of continuity between the Ming mathematics and the Song-Yuan mathematics. *The Nine Chapters on Mathematical Procedures* (thereafter, *The Nine Chapters*) represented a very important work during the two periods. The completion date of *The Nine Chapters* in the form handed down is placed somewhere between the first century B.C.E. and the first century C.E. Yang Hui's *Mathematical Methods* (1261 C.E.) and Wu Jing's *Great Compendium* (1450 C.E.) are extant precious mathematical writings in the two periods which were based on *The Nine Chapters* and its former commentaries. With respect to the continuity of mathematical text, case studies on the basis of two books show that Wu Jing systematically took parts of the text of *Mathematical Methods* to compile *Great Compendium*. The approximate rule by which text was extracted in each chapter could be used to partly recover Yang Hui's text. With respect to the continuity of mathematical ideas, firstly, the arrangement and the order of problems are essential results of the Song

scholar's treatment of *The Nine Chapters*. They were accepted by Wu Jing when he arranged problems in *Great Compendium*. Secondly, Yang Hui laid a great emphasis on "mathematical methods". He added some new mathematical methods and also changed some methods in *The Nine Chapters*. Wu Jing captured the changes and adopted them in his *Great Compendium*. Meanwhile, some mathematical concepts

and terms, and the use of diagrams, relating to these mathematical methods that the Song scholar introduced were also

absorbed into *Great Compendium*. All these findings prove that *The Nine Chapters* that circulated in the Ming dynasty had been largely permeated by the thoughts of the Song scholar.

Zhu, Yan

Children's understandings and experiences of peer friendships in a rural Chinese boarding school

The University of Edinburgh, 2019
https://era.ed.ac.uk/handle/1842/36667

Abstract:

Friendship is an important form of people's everyday relationships with others. However, research is limited on friendship in the context of childhood, particularly that of Chinese rural children. This research will help to fill this gap.

The aim of the research is to explore the complexity and diversity of Chinese children's understandings and practices of peer friendships in the context of a rural primary boarding school. Data for this research were collected through an intensive 5-month ethnographic study in a rural primary boarding school (given the pseudonym "Central Primary School") in Hubei Province, China in 2016. Given the importance of ethics in childhood studies and the sensitivity of talking about emotionally charged friendship experiences, ethical considerations have been carefully considered throughout the research process.

Through analysing children's talk about and interactions with different peers who were named as "friends", this research argues that those who are friends, and what friendships mean and look like are contextualized. Its findings can be summarized in three points. Firstly, friendship is not a homogeneous concept but can be categorized into different types with different purposes and expectations. In these Chinese children's friendship groups, friendships can be formed on a basis of intimacy between individuals ("intimate friendship"), of friends' "usefulness" in helping one to improve school experiences ("instrumental friendship"), or of individuals' shared identity as "in-group members" (*zijiren*) of the same "collective" (*jiti*). Since friendships are complex, the affective and instrumental aspects can coexist in these friendships with different "weights". Secondly, friendships are dynamic, the levels of intimacy between friends might be upgraded or degraded in friendship practices; therefore, conversion can happen among these forms of friendships. Thirdly, gender, power structures amongst

children, hierarchical relationships between children and significant adults (teachers and parents), and China's Confucian virtues and collectivist values significantly shaped these Chinese children's constructions and practices of peer friendships. In discussing these influential elements, this research points out that they are not isolated but related when shaping children's friendships.

This research has conceptual implications for the conceptualizations of friendships. It contributes to sociological conceptualizations of friendships' complexity and diversity through providing rich findings about Chinese children's contextualized definitions, patterns and practices of peer friendships in their everyday boarding school lives. It also enhances our understandings of children's capacities as social actors and agents in the construction of their own social lives, and of complexities of childhood in a globalizing world through discussing these rural Chinese children's friendships in their childhood at school. Moreover, through offering detailed discussions about children's contextualized experiences of relationships with significant others (e.g., friends, peers, teachers and parents), this research has implications for China's current practices of relationship education, daily student organizing and evaluation at school. In addition, this research's reflexive account of multiple roles and relationships management during its ethnographic fieldwork in a Chinese school while maintaining ethical standards can offer methodological and ethical implications for further studies with Chinese children.