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De Marchi, Serena

Prisonscape. Literary Reconfigurations of the Real and Imagined Worlds of the Chinese Prison

Stockholm University, September 2020

http://su.diva-portal.org/smash/record.jsf?pid=diva2%3A1454906&dswid=9646

Abstract:

This study focuses on the prison writings from and about modern China (from the Mao era to the present day). It builds on previous research on Chinese prison camp literature as well as on sociological and historical studies of the evolution of punishments, both within the Chinese context and from a more global perspective. Theoretically and methodologically, the subject is approached through the conceptual model of the *prisonscape.* Informed by Arjun Appadurai's theories on global interactions and by Edward Soja's notion of "thirdspace," this model is employed to explore the ways in which prison, through literature, is re-mapped as an "imagined world."

The aim of this work is twofold: on the one hand, it seeks to characterize prison writings as a global literary genre and to position Chinese prison literature within a national literary system and in relation to a "world literary space" (Casanova). On the other hand, the literary analysis aims at illuminating key aspects of the imagined world of the Chinese prison. The textual analysis is organized around two main thematic explorations that focus, in turn, on a spatial and a corporeal dimension. Through the literary investigation of carceral spaces and carceral bodies, this study ultimately aims to contribute to a deeper and broader understanding of the Chinese *prisonscape.*

Engman, Puck

Shanghai's Dispossessed: the Capitalist Problem in Socialist Transition, 1956–1981

University of Freiburg, 2020

https://freidok.uni-freiburg.de/data/169667

Abstract:

It was only with the transition to socialism that capitalists appeared in China as a state category. While university students and labor activists had introduced the concept of the bourgeoisie in the early twentieth century to make sense of society's industrial reorganization, the Chinese Communist Party's expropriation of private industrial and commercial enterprise in the 1950s elevated capitalist identity to administrative-legal status. The capitalist status became a necessity when the government took the capitalist population as a target for socialist management and transformation. For if the dispossession of the bourgeoisie had put an end to its existence as a class in the Marxist sense, the same development required the bureaucracy to be able to identify capitalists on an individual level so as to find a suitable place for them in the socialist workplace and urban society. The history of how the government worked to define and solve the problem of capitalists shows that Chinese socialism was as concerned with the differentiation from an illegitimate past as with the reorganization of economic production. This dissertation finds evidence of this process of differentiation in the political and bureaucratic practices that targeted capitalists in the city of Shanghai. It argues that the classification of capitalists was not a high-modernist project forcing local realities into rigorous and artificial categories but rather the expression of a political effort to reconcile a socialist commitment to end the social injustices of the past with the demands of industrial growth and national defense. As the first socialist government to abolish private ownership while recognizing the bourgeoisie's historical entitlement as an ally in the struggle against imperialism, the Chinese state came to organize capitalists as a population with a liminal but legitimate place within the socialist community of production. Triangulating previously unexamined sources from state archives and

research collections, the dissertation demonstrates how political and bureaucratic responses to complex issues of entitlement and belonging came together in a shaky arrangement that allowed the capitalists' inclusion in the community even as it reified their difference. Full of inherent tensions, this institutional arrangement finally broke down in the Cultural Revolution after widespread calls for more radical solutions to the capitalist problem. Without reliable support from the party leadership, however, these solutions proved no more successful than earlier policies. Only after the death of Mao did the leadership abolish the category of capitalists, closing the book on revolution and declaring the bourgeoisie a thing of the past---even as it enlisted former capitalists in its program of economic reform and opening-up.

Flatø, Hedda

Polluted Perspectives: Environmental Troubles and Popular Political Attitudes in China

University of Oslo, December 2020

Abstract:

Air pollution is purportedly a challenge to the popular standing of the Communist Party of China´s rule, especially after severe haze events in the 2010s. However, many tenets of this "environmental performance legitimacy" thesis remain assumed rather than demonstrated. There is a lack of nationally representative studies on systematic linkages between air pollution, environmental awareness and attitudes towards government across Mainland China's population. Does air pollution really matter to politically relevant attitudes among Chinese citizens?

My dissertation contributes analytical tools and empirical evidence that can enhance our understanding of what happens to citizen attitudes towards government if they "see" it through a veil of smog. First, I develop an analytical framework for assessing possible linkages between performance outcomes and politically relevant popular opinion. Second, I apply the framework in empirical studies utilizing nationally representative face-to-face survey data from 2009 and 2014 (N=2866, 2507) combined with satellite-based, fine-grained PM2.5 measures and community-level statistics.

In three articles, I show that air pollution awareness increased and spread out with the 'Airpocalypse' in China, mainly among citizens living with high PM2.5 levels and in localities that were not strongly dependent on secondary industry. Probability for expressing environmental policy preference was higher among citizens who were aware of the presence of pollution. However, I found class differences in environmental policy preference which did not have to do with differences in awareness. Air pollution was also associated with lower probability for reporting trust in sub-national governments. My research implies that people can change their minds about air pollution under certain conditions, and that air pollution mediated by subjective environmental perceptions may affect citizen attitudes towards environmental policies and political institutions.

Gîţă, Iulia Elena

Diseminarea şi receptarea contemporană a literaturii chineze în spaţiul cultural românesc din a doua jumătate a secolului al XX-lea şi până în prezent

[Dissemination and contemporary reception of Chinese literature in Romania from the second half of the 20th century until present]

University of Bucharest, February 2020

http://doctorat.unibuc.ro/events/gita-iulia-elena/

Abstract:

The thesis is situated in the field of cultural translation, being focused on the sociological aspects of the cultural transfer of Chinese literature in the Romanian space, therefore researching the translation of literature from the perspective of cultural reception. The main problem it pursues refers to the way in which the encoded socio-cultural elements of the text are rendered to offer the reader of the translation a more correct reception of the original text.

The paper is organized in four chapters, followed by bibliography and a series of appendices consisting of graphics and questionnaires for the interviews done for the better understanding of the perception of the agents involved in the transfer of culture and literature from China to Romania – translators, editors, cultural diplomats etc.

The first chapter - The theoretical framework, after a review of important theories in translation studies, makes a synthesis of the issue of cultural translation, with emphasis on the cultural reception of literary translations, as social practices strongly anchored in the cultural matrix of the original work. Reviewing the definition of cultural translation as a translation of cultural information at the level of the "other", the thesis emphasizes the various consequences of this process of transfer and representation of one culture in another culture. It emphasizes that cultural translation is not limited to textual constraints but even more to extratextual implications involved in the transfer. The thesis shows that the translated work, in its role as a cultural good that marks its recipient, the political and economic constraints that influence its reception must also

be considered. Literary translations are considered representative of the way in which they connect the paradigms of the two cultures and at the same time become ways in which different cultures build their image.

The second chapter - Soft-power and literary translation is dedicated to studies on the concept of soft power, the hypostasis of literature as a source of soft-power, with a double reference, both to Western theory and to the specific elements proposed by Chinese theorists. It is again a synthesis of specialized studies, but oriented towards the relationship with literature, with the case of the translation of Chinese literature in Romania.

The third chapter - The sociology of literary reception. The image of Chinese literature in the Romanian cultural space (1950-2018) consists in a picture of the evolution of cultural relations and within them, of the literary ones, between China and Romania, between 1950 -2018. It is an informative chapter, the result of a quantitative research, which aims to build a database. The important factors in the import, translation and dissemination of Chinese literature in Romania are pursued, as part of the power relations projected in the complex, cultural, economic and political context. The agents involved and their efficiency in the inter-relationship were targeted. An inventory of works on China translated between 1950 and 2018 was undertaken, which allowed a clearer perspective of the relations between the two cultural spaces. In order to illustrate the involvement of Chinese literature in the Romanian cultural environment, the author conducted an important case study, based on interviews, the results of which revealed the circulation of books, the role of translators and their influence on cultural relations. The cultural aspects of translation, the complex rewriting processes that involve dialogue, the mixing of cultures have always been in the centre of attention. This confirmed the complexity of the processes of cultural negotiation, of the ways of opening one cultural field in another.

Practical application of the theoretical assumptions in the first chapter, with the aim of emphasizing the role of culture in translation, the fourth chapter-Study of the translation of *culturemes* focuses on the relationship between texts in their complex linguistic and cultural-civilizational expression and studies the *culturemes*, their typology,

strategies of translation in a group of Chinese contemporary literature works translated through direct translation in Romanian. The *culturemes* can be interpreted as a specific mark of literary translations from Chinese into Romanian. In the proposed analysis, the basic idea is that in studying the cultural aspects of translation, the main tool is the specific cultural item that, distinct from the linguistic and pragmatic level, captures the cultural reference. The way the experience of the other culture is internalized and rewritten in the receiving culture is most eloquently reflected in the *culturemes*. The corpus of works selected for analysis included translations of contemporary literature, based on which a repertoire of *culturemes* was circumscribed, whose mode of transfer proved whether there is a consensus among the Romanian Sinologist translators. It was found that the translator, through his skills, is an important agent of the transfer of the literary work, who knows and respects the rules of the audience. Beyond the given examples and the interpretation of the translators' method for the rendering in Romanian of the various types of *culturemes*, this chapter pointed out several elements mentioned in the previous chapters, which thus complete the demonstration of the importance of literary translations in cultural dialogue, of their crucial role in the symbolic exchange that maintains cultural identities.

Jortay, Coraline

Pronominal Politics: (Un)Gendering Narrative and Framing Ambiguity in Chinese Literature, 1917-1937

Université libre de Bruxelles, June 2020

https://difusion.ulb.ac.be/vufind/Record/ULB-DIPOT:oai:dipot.ulb.ac.be:2013/308433/Holdings

Abstract:

The introduction of gendered third person pronouns in written Chinese in the late 1910s has been hailed as one of the seismic linguistic shifts of May Fourth (1919), a period which was rife with debates on the position of women and men in Chinese society. While research on the topic has mainly framed this event as being about linguistic progress and about "her," little attention has been paid to the specific ways in which the new pronouns were vocally opposed, quietly subverted, or leveraged by writers of the period and how this affected gender representation in literary texts, especially at a time when literature was deemed the foremost tool for the unification of the language and the education of the people.

Rather than focusing on "the invention" of a third person feminine as customary of existing scholarship, my dissertation aims to retrieve the diversity of literary uses of linguistic gender that often went hand in hand with political goals. As the introduction of a new feminine pronoun ushered in the formerly gender-inclusive third-person pronoun being rewritten as masculine, I scrutinize the works of four writers representative of both early adopters and outspoken opponents of the new pronouns: Liu Dabai 劉大白 (1880-1932), Ling Shuhua 凌叔華 (1900-1990), Zhao Yuanren 趙元任 (1892-1982), and Xiao Hong 蕭紅 (1911-1942). Together, they exemplify different generations of writers working with a variety of genres (prose, poetry, drama, translation) and a variety of linguistic and social movements. This corpus allows to uncover not only how each of them plays with linguistic and gendered norms prevalent at the time (through homophony, creation of characters, deictic shifts, etc.), but also how genre

itself impacted pronominal manipulations. These debates are contextualised against an historicization of "pronouns" as a linguistic category which came to be understood as open-ended and "lacking" gender over the course of the nineteenth century. This dissertation probes how these views paved the way for a wide variety of gendered pronouns being quickly incorporated after 1917 when the stakes moved from a specialty issue of interest to literary translators and linguists to one that involved institutionalizing the language and gender equality in general.

Beyond its contribution to the field of Republican Chinese literature, this dissertation shows how relevant Chinese literary "pronominal politics" from 1917-1937 are to contemporary debates on inclusive writing and helps (re)place sinophone literature on the map of contemporary theoretical developments in pronoun studies, historical and comparative linguistics, translation studies, and feminist literary studies, where Anglo-European canonical works tend to remain overwhelmingly the focus of inquiry.

Pan, Lifei 潘麗妃

Shiyi Miaofa lianhua jing yingyi yanjiu 什譯《妙法蓮華經》英譯研究

[A Study of the English Translations of the Chinese Buddhist Scripture Miaofa lianhua jing]

Ghent University (Joint PhD with Sichuan University), November 2020

https://biblio.ugent.be/publication/8680813/file/8680814.pdf

Abstract:

The Lotus Sutra is one of the most representative texts of Mahayana Buddhism and one of the Chinese Buddhist sutras with the largest number of translations into English. This dissertation studies these English translations from the perspective of translation history, internal (choice of words, transliteration vs. translation, syntax) and external (identity of translators, background of translators) text study, and the impact the different translations have had.

Ren, Baihua

The Water Mill: Authentication and Analysis of an Ancient Chinese Jiehua Painting

University of Glasgow, December 2020

http://theses.gla.ac.uk/81625/

Abstract:

The Water Mill, currently held in the Shanghai Museum, is a famous *jiehua* painting which for a long time was believed to have been created by the Five Dynasties artist Wei Xian. At present, most scholars hold the view that it was created around the Northern Song Dynasty (960–1127). This dissertation tries to use a sociological approach, material culture study and iconographical analysis to illustrate the painting's content, as well as research on the cultural biography of the whole handscroll, with the purpose of finding the potential artist and the time of creation. Alongside, with authentication, politics, economics and aesthetics are also discussed in the thesis to explore their effect on the development of *jiehua* and the specific theme of the water mill in the Chinese history of art.

Through the analysis of the cultural biography of *The Water Mill*, which presents a full collection history of the handscroll since the Northern Song Dynasty, its authenticity could be proved. From historical records and a residual signature, the son-in-law of the Yingzong Emperor Zhang Dunli can be established as the artist of *The Water Mill* and the painting may have been created around 1068–1100. The interpretation of the painting image supports this conclusion and the hypothesis from the cultural biography – the construction, costumes, climate, culture, military system, etc. – all reflect the characteristics of the Northern Song Dynasty. Therefore, *The Water Mill* can be seen as a representative architectural painting of the golden age of *jiehua* and an image representing Song culture. On this basis, this dissertation also researched the particular background to find the reasons why *jiehua* was popular during the 10th to 13th centuries, as well as why the water mill was a popular theme during the Song Dynasty. Further research is needed to identify faded seals in the handscroll and confirm the possibility that Zhang Dunli was the artist of *The Water Mill*.

Romero-Moreno, Aran

El concepto wenming: discurso, espacio y práctica 'civilizatoria' en Nanjing, China

[The wenming concept: 'civilization' discourse, space and practice in Nanjing, China]

Abstract:

In the last decades the Communist Party of China has been employing the rhetoric of *wenming* (civilization, civilized, culture) to set the moral grounds of a "new style of society" (*shu xin feng*), that is, a middle-class society. As a result, Chinese cities are filled with messages describing and prescribing the legit practice of citizenry. This research sheds a new light on the study of political terms in China, reconstructing the concept of *wenming* through the dialectic analysis of three objects: (1) urban texts (banners, advertisement and political campaigns); (2) urban spaces (gated communities, malls and other public infrastructure); (3) social interaction (face-to-face encounters and real time, practical, situations). Thus, employing the ethnographic method in the city of Nanjing, the author arrives to three main conclusions. First, that *wenming* ideology is built around the fundamental binomial: public/private. Second, that the morphology of urban spaces (specially the newly built) reproduces this same ideological schism. Third, that far from being passive objects, through social interaction, bodies impose their own practical reason of what "being civilized" means. Altogether, the *wenming* process reflects the structural changes that Chinese society is experiencing, not only since the major reforms of 1978, but since the foundation of the Republic itself.

Shi, Jing 時婧

Zhang Taiyan zaoqi Chunqiu Zuo zhuan xue yanjiu 章太炎早期春秋左傳學研究

[A Study of the Early Period of Zhang Taiyan's Studies on the "Chunqiu Zuo Zhuan"]

Ghent University (Joint PhD with the School of Classics, Renmin University of China), May 2020

https://biblio.ugent.be/publication/8662693/file/8662694.pdf

Abstract:

Zhang Taiyan, one of the most prominent and influential scholars of the late Qing and Republican period developed a new interpretation of the *Zuo Zhuan* departing from "Old Text" Confucianism and the modernization of academic research. This interpretation profoundly influenced the study of Confucianism and historiography in modern China. Focusing on three distinct stages in his reading of the *Zuo Zhuan,* this dissertation discusses Zhang Taiyan's views on "Old Text" vs. "New Text" Confucianism, the question as to whether the *Chunqiu* 春秋 (*Spring and Autumn Annals*) counts as a "classic" (*jing* 經) or a "history" (*shi* 史), the problem of whether the *Zuo Zhuan* should be seen as a historical record or a commentary on the *Chunqiu,* the relationship between the *Zuo Zhuan* and other important commentaries such as the *Gongyang zhuan* 公羊傳 and *Guliang zhuan* 穀梁傳, and Zhang's approach to different commentators on the *Zuo Zhuan* throughout the ages such as Xunzi 荀子 (3rd century BCE), Liu Xin 劉歆 (ca 50 BCE – 30 CE), Jia Kui 賈逵 (30-101), and Du Yu 杜預 (222-285).

Sun, Jiawen

Corps et Politique dans la Chine Contemporaine : sociologie de la souffrance parmi les anciens jeunes instruits envoyés dans les fermes militaires pendant la Révolution culturelle

[Body and Politics in Contemporary China: sociology of Suffering among Former Educated Youth Sent to Military Farms during the Cultural Revolution]

École des hautes études en sciences sociales (EHESS), December 2020

http://www.theses.fr/2020EHES0164

Abstract:

In this thesis, we select the educated youth (*zhiqing*) who have been sent to the military farms (*Bingtuan*) during the Cultural Revolution as our object of research. Through the analysis of their oral history, we examine the difficulties and the traumas those *zhiqing* have encountered in their life-course from the perspective of sociology of the body and medical anthropology, with the aim of finding out the social and political origins of the suffering endured by this "lost generation". Firstly, by applying the oral history research and the life-course approach, we comprehensively present the various sufferings encountered by different groups of *zhiqing*. Concerning the genre of suffering, we explore their physical pain and mental trauma. In terms of the diachronic nature of suffering, we interrogate the injuries that have occurred in the past and the psychological or physical traumas that have had lasting effects over the years. Secondly, within the theoretical framework of the sociology of value, we analyze the value crisis, the deprivation and the reconstruction of values experienced by the generation of *zhiqing*. We point out that the multiple deprivations of value suffered by the *zhiqing* during the process of social change have been exactly the social origins of their sense of "being lost". In addition, the collective narratives of the *zhiqing* about their physical pain actually reflect their hope that society and the authorities would recognize their sacrifices. Thirdly, from a historical perspective, we explain the particular concepts of body politics that the generation of *zhiqing*, generally regarded as the "Maoist New Men", has been inculcated. We examine the nationalization, the revolutionization and

the collectivization of the Chinese body in the social context of national salvation since the end of the Qing dynasty. We propose that the radicalization of the "Maoist New Men" is not the result of contingency, but of deep historical, social and political reasons. Finally, we explore the possibility of saving the historical truth from the structural amnesia. Our ambition is to write the history of the Maoist era in a broader historical and social context, and to integrate the suffering of the Chinese during this era with the universal human suffering, so that similar tragedies would never happen again. In the field of research on the social history of contemporary China, this study is of great importance. It uses the suffering of the generation of *zhiqing* as a prism to reflect the history of the transformation of Chinese society over more than half a century, presenting the physical and spiritual scars left by historical and social trauma on individuals. It is a development and complement of existing researches, generally conducted from a macro perspective, on the history of China's Down to the Countryside Movement, and links the Maoist political movements and their contemporary consequences. In this thesis, the precious voice of the "nameless nobodies" is recorded, and the possible ways of writing history are proposed to counteract the formation of the "non-event" (events that have been forcibly erased from people's memories by the authorities).

Zhang, Nan 張南

Wei shijie lixin – Liao Ping de jingxue yu zhengzhi zhixue 為世界立心——廖平的經學與政治哲學

[Reuniting Confucianism with History: the Political Philosophy of Liao Ping (1852–1932)]

Ghent University (Joint PhD with the School of Philosophy, Renmin University of China), June 2020

https://biblio.ugent.be/publication/8669567/file/8669571.pdf

Abstract:

This dissertation discusses how, going through different developmental stages, the thinking of Liao Ping can be seen as an attempt to provide an answer to the challenge posed by the introduction of Western sciences, and especially of geography, in China. The dissertation shows how Western sciences fundamentally challenged the traditional Chinese world view and incited *jingxue* to reformulate Confucianism as a doctrine that has universal value.