

2019

Confucius China Studies Program PhD Forum

Conference Manual

Nov. 2-3, 2019

Düsseldorf, Germany



孔子学院总部
Confucius Institute Headquarters

杜塞尔多夫孔子学院
Konfuzius-Institut Düsseldorf



中国人民大学
RENMIN UNIVERSITY OF CHINA

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2019 Confucius China Studies Program PhD Forum

Schedule

Nov. 2-3, 2019

Haus der Universität Düsseldorf
(Schadowplatz 14, 40212 Düsseldorf)

Nov. 1 st , 2019	
All day	Arrival and Registration (free after arrival) Intercity Hotel, Graf-Adolf-Straße 81-87, 40210 Düsseldorf Motel One Düsseldorf-Hauptbahnhof, Immermannstraße 54, 40210 Düsseldorf
Nov. 2 nd , 2019	
09:30-09:45	Assemble at Intercity Hotel Lobby
10:00-12:30	Field Work Guide: Julia ARISTOVA
12:30-14:00	Lunch (in Haus der Universität, cold buffet)
Panel 1	Room NO.2
14:00-14:30	Olga BONCH-OSMOLOVSKAIA (Institute of Oriental Manuscripts of the Russian Academy of Sciences): <i>Where Have All Traditions Gone – the Rise and Fall of the Northern Exegetical School (IV-VI cent.)</i> Mentors: Roger AMES; David JASPER
14:30-15:00	Feyza GOREZ (Erciyes University): <i>Eunuchhood in Chinese History and Influence of Eunuchs in Dynastic Administration</i> Mentors: HUANG Youyi; Nicolas STANDAERT
15:00-15:30	Meri KNYAZYAN (Beijing Foreign Studies University): <i>The Compilation of a Primary Chinese-Armenian Pedagogical Dictionary</i> Mentors: Robert CHARD; HUANG Youyi
15:30-16:00	Tea Break (4 th floor)
16:00-16:30	Arianna MAGNANI (University Ca'Foscari of Venice): <i>Genoa and the Jesuit Library: A Case Study in the Dynamics of Relations between Europe and China in the Baroque Age</i> Mentors: Nicolas STANDAERT; David JASPER
16:30-17:00	Kiraz PERINCEK KARAVIT (Boğaziçi University): <i>Legend Shedding Light on the Association of Horses with Fishes in Central Asian Expat Tomb Decorations in Late 6th Century of China</i> Mentors: SUN Xiangchen; Bülent OKAY
18:30	Welcome Dinner Chinese Restaurant "Rosengarten", Karlstraße 76, 40210 Düsseldorf
Panel 2	Room NO.4AB
14:00-14:30	Julia ARISTOVA (University of Duisburg-Essen): <i>Institutional Drivers for Deciding on Sustainable Technologies in China</i> Mentors: DU Peng; Cord EBERSPÄCHER
14:30-15:00	Federico FATTORI (Independent Researcher): <i>The Women's Quest of An Adequate Self in Contemporary China</i> Mentors: Colin MACKERRAS; Carsten B. THØGERSEN

15:00-15:30	Tung-Yi KHO (the Chinese University of Hong Kong): <i>The Good Life in Contemporary China</i> Mentors: Aleksei RODIONOV; YANG Huilin
15:30-16:00	Tea Break (4 th floor)
16:00-16:30	Elena KILINA (University of Campinas): <i>Place and Play in Contemporary China and Brazil</i> Mentors: Cord EBERSPÄCHER; Colin MACKERRAS
16:30-17:00	Matthias HACKLER (Independent Researcher) <i>The Formation of Identity Narratives in China</i> Mentors: YANG Huilin; Richard TRAPPL
18:30	Welcome Dinner Chinese Restaurant “Rosengarten”, Karlstraße 76, 40210 Düsseldorf
Nov. 3rd, 2019	
Panel 1	Room No.2
9:00-9:30	Igor RADEV (Independent Researcher): <i>On Maes Titianus’ expedition to China in Light of Ptolemy’s Geography and the Book of the Later Hàn</i> Mentors: Nicolas STANDAERT; David JASPER
9:30-10:00	Sema GOKENC GULEZ (Nevsehir Haci Bektas Veli University): <i>Ancient to Today: An Evaluation of the Effects of the Turks from the Tang Dynasty Western Region Strategy to One Road One Belt Strategy</i> Mentors: Ralph WEBER; Bülent OKAY
10:00-10:30	Juan Ignacio TORO ESCUDERO (Universidad Autónoma de Madrid): <i>From the Brothel to the Cinema Empire: the Fundamental, Principal, Forgotten and Pioneering Role of the Spanish Soldier Antonio Ramos Espejo in the Birth of Chinese Cinema</i> Mentors: HUANG Youyi; Robert CHARD
10:30-11:00	Maxim KOROLKOV (Heidelberg University): <i>Empire-Building and Market-Making at the Qin Frontier: Imperial Expansion and Economic Change, 221-207 BCE</i> Mentors: Roger AMES; SUN Xiangchen
11:00-11:30	Tea Break (4 th floor)
11:30-12:30	Plenary Session Group Presentation and Summary
12:30-14:00	Lunch
Panel 2	Room No.4AB
9:00-9:30	Volha KRYVETS (Fudan University): <i>What Can Network Analysis Tell Us about China’s Position in Asia?</i> Mentors: Cord EBERSPÄCHER; Colin MACKERRAS
9:30-10:00	Michael LONG (University of Cambridge): <i>Corporate Landscapes: Rethinking Chinese Indigenous Management Research</i> Mentors: YANG Huilin; Aleksei RODIONOV
10:00-10:30	Fabienne WALLENWEIN (Heidelberg University): <i>Historically and Culturally Famous Cities: The Role of Cultural Heritage Conservation for Urban Development in China</i> Mentors: DU Peng; Carsten B. THØGERSEN; Richard TRAPPL
10:30-11:00	Group Discussion
11:00-11:30	Tea Break (4 th floor)
11:30-12:30	Plenary Session Group Presentation and Summary
12:30-14:00	Lunch

Introduction to Mentors

(In Alphabetical Order)



AMES, Roger

Humanities Chair Professor at Peking University, a Berggruen Fellow, and Professor Emeritus of Philosophy at the University of Hawaii. Former Editor of *Philosophy East and West*, and Founder of *China Review International*. Main research fields include: Chinese philosophy and culture, comparative philosophy. Major publications include: *Thinking Through Confucius*; *Thinking from the Han: Self, Truth, and Transcendence in Chinese and Western Culture*; *Anticipating China: Thinking through the Narratives of Chinese and Western Culture*; *The Art of Rulership: A Study in Ancient Chinese Political Thought*; *The Democracy of the Dead: Confucius, Dewey, and the Hope for Democracy in China*, etc.



CHARD, Robert

Vice Principal of St Anne's College, Associate Professor of Classical Chinese, University of Oxford. Managing Editor of the *International Journal of Asian Studies*, Cambridge University Press. Main research fields include: cultural history of Confucianism and Confucian ritual; the field of knowledge related to ritual in ancient China, and the introduction of Confucianism to Edo-period Japan through visible ritual forms. Major publications include: "Visual Power and Moral Influence: The Taku Confucius Temple and its Chinese Counterparts," "School and Confucius Temple in Late Eighteenth-Century Japan," and book manuscript in preparation *Creating Confucian Authority: The Field of Ritual Knowledge in Early China to 200 CE*, etc.



EBERSPÄCHER, Cord

Sinologist and Historian. Director of the Confucius Institute at the Heinrich Heine University Düsseldorf. Distinguished Visiting Research Fellow at Institute of History of BFSU. Main research fields include: China's modern history with special emphasis on global history; Sino-German relations as well as military and naval history. Major publications include: *Knowledge Exchange and Modernization Processes between Europe, China and Japan*, *China's Imperial Wars*, etc.



HUANG, Youyi

Executive Vice President of China Translators Association, Director of China National Committee for Translation and Interpretation Education, Member of the 11th and 12th National Committee of the Chinese People's Political Consultative Conference. Main research fields include: literature translations. Major publications include: *A Chinese-English Dictionary of New Terms and Phrases*; *A New Learner's Chinese-English Dictionary*; *Selections from Strange Tales from the Liaozhai Studio*; *Translations from English into Chinese include Vanity of Bonfire*; *Memories of General Marshall*. Recent works as English translators and editors include *Xi Jinping: Governance of China (Vol. I and II)*, etc.



JASPER, David

Professor Emeritus of Literature and Theology at the University of Glasgow; Distinguished Overseas Professor at Renmin University of China. Main research fields include: contemporary continental philosophy; cultural theory to English translations of the Chinese Classics and contemporary religion in China. Major publications include: *The Language of Liturgy*; *The Sacred Community*; *The Sacred Desert*; *The Sacred Body*, etc.



JOBERT, Barthélémy

President of Sorbonne University Foundation; Professor of History of Modern and Contemporary Arts (heritage) at Sorbonne University and former President of Université Paris-Sorbonne (2012-2018) and the Scientific Council of Paris-Sorbonne (2008-2012). Main research fields include: European arts of the 14th century, particularly of French Romanticism and more specifically of Eugène Delacroix. Major publications include: *Eugène Delacroix : Souvenirs d'un voyage dans le Maroc*, etc.



MACKERRAS, Colin

Professor Emeritus and Honorary Director of the Tourism Confucius Institute, Griffith University, Australia, won a Special China Book Award 中华图书特殊贡献奖. Main research fields include: Chinese theatre, China's ethnic minorities, Chinese history, especially of the Tang Dynasty, and Western images of China. Major publications include: *China in Transformation, 1900-1949(2nd Edition)*; *China in My Eyes, Western Images of China Since 1949*; *Western Perspectives on the People's Republic of China, Politics, Economy and Society*, etc.



OKAY, Bülent

Professor of Linguistics, Dean of Chinese Department at Ankara University. Main research fields include: Chinese history, Chinese philosophy and Chinese culture. Major publications include: *Confucius, practical Chinese*, etc.



RODIONOV, Aleksei

Associate Professor in Chinese Philology Department, Senior Deputy Dean at the Faculty of Asian and African Studies, St. Petersburg University, Russia. Main research fields include: modern Chinese literature, Russian-Chinese literary communication, literary translation. Major publications include: *Handbook for Chinese Literary History*; *Lao She and Issue of National Character in the 20th Century Chinese Literature*; *Chinese Literature's Stepping Out: The Dissemination of Contemporary Chinese Fictions and Essays in Russia after the Collapse of the USSR*. He compiled and edited 23 collections of contemporary Chinese literature translations.



STANDAERT, Nicolas

The Head of Sinology as well as Full Professor at the University of Leuven, Member of the Belgium Royal Academy of Sciences. Main research fields include: the history of Sino-European cultural relations during the late Ming and early Qing. Major Publications include: *Yang Tingyun: Confucian and Christian in Late Ming China*; *The Fascinating God: A Challenge to Modern Chinese Theology Presented by a Text on the Name of God Written by A 17th Century Chinese Student of Theology*; *The Interweaving of Rituals: Funerals in the Cultural Exchange between China and Europe*, *Chinese Voices in the Rites Controversy: Travelling Books, Community Networks, and Intercultural Arguments*, etc.



SUN, Xiangchen

Professor of Philosophy and Dean of the School of Philosophy, Fudan University. Main research fields include: western modern philosophy, political philosophy, Jewish and Christian philosophy, French philosophy, and comparative philosophy. Major Publications include: *Metaphysics in the 17th Century* (co-author); *Political Philosophy and Theology in Chinese* (co-author); *Facing the Other: A Study on Levinas' Philosophy*; *On Family: Individual and Qinqin*, etc.



THØGERSEN, Carsten B.

Director, Copenhagen Business Confucius Classroom, Niels Brock International. Working with Chinese affairs for 40 years from positions with Ministry of Foreign Affairs of Denmark, European Commission, private enterprises and educational institutions. Main research field include: Sustainable development of Confucius Institute. Major publications include: *The Core Elements in the Foreign Policy of the People's Republic of China*; *When The Theory of the Three Worlds Became a Theory: Chinese Foreign Policy in the 1970s*; *The fall of the Qing Dynasty – at the time the world's largest and most prosperous country*, etc.



TRAPPL, Richard

Professor and Deputy Head of the Institute for East Asia, Director of Confucius Institute, University of Vienna; Honorary Professor of China University of Political Science and Law. Main research fields include: modern Chinese and Chinese literature. Major publications include: *The Literary Theory and the Theory of Early Novels of the Northern and Southern Dynasties*.



WEBER, Ralph

Assistant Professor at the Institute for European Global Studies of the University of Basel, Switzerland; Book Review Editor (Europe) of the academic journal *Philosophy East and West*. Main research fields include: comparative and political philosophy; Confucianism; Chinese politics; methodological and conceptual aspects of translinguistic and transcultural research. Major publications include: "The Politics of Studying Europe in China" (with Silvana Tarlea); *Comparative Philosophy without Borders* (co-editor).



YANG, Huilin

Professor of School of Liberal Arts, Deputy Chair of the University Academic Council, Renmin University of China; Vice President of International Comparative Literature Association; Vice President of China Religious Society (2012-2014) and Member of the Academic Committee of China National Fund for Social Sciences (2007-). Main research fields include: religious studies and comparative literature. Major publications include: *At the Boundary of Literature and Theology*, *Searching for the Meaning*, etc. The collection of his papers in English include *Christianity in China: the Work of Yang Huilin*, *China*; *Christianity and Questions of Culture* which was awarded Christianity Today's 2015 Book Awards in the United States.

Abstracts

(In the order of presentation)

Panel 1

1. Olga BONCH-OSMOLOVSKAIA

Researcher and Ph.D. Candidate at Department of Far Eastern Studies, Institute of Oriental Manuscripts of the Russian Academy of Sciences. Research Field: Confucian exegetical thought (jingxue 经学): history, exegetical methods, intellectual tendencies and personalities; Cultural, intellectual, social, and literary history of ancient and medieval China (pre-Han through Song); Shijing; Five Classics; Confucian commentaries on the Classics; socio-cultural functions of canonical texts; History of Confucian philosophical thought. Ph.D. Thesis Title: "Confucian Exegesis in Ancient and Early Medieval China: Historical Typology of Confucian Commentaries."

Where Have All Traditions Gone – the Rise and Fall of the Northern Exegetical School (IV-VI cent.)

The paper analyzes context and reasons of the Northern exegetical tradition disappearance from the arena of history and Confucian exegesis. In contrast to the southerners fascinated by philosophical problems of xuanxue, northern exegetes, to a certain extent, tried to return to the ideals of the late Han textological research. The most significant commentaries compiled by the northern scholars formally also related to the type yi shu 義疏 (in the spirit of the times), however, in terms of content they radically differed from their southern counterparts. Paper analyzes activities and works of the most significant representatives of the Northern exegesis and reveals their connections with early Tang scholars, which helps to uncover reasons of unsuccessful destiny of the Northern exegetical ideals and heritage.

By the end of the 6th century when China, finally, was reunified after centuries of political disunity, a struggle began between different political and scientific factions. In this struggle, northern exegetes were unable to unequivocally defeat the southerners. Rather, on the contrary, their brightest representatives contributed significantly to the deterioration of relations with southern scholars, who supported different cultural and intellectual trends, and therefore gradually came to possess more secure and influential positions at the court. Lack of understanding and necessary scientific ties led to the fact that in the first half of the 7th century the northern line of teacher succession lost official support and a historical choice was made in favor of southern commentaries and style of exegesis. Detailed and rigorous northern commentaries however continued to be preserved as so-called scientific textological guidelines. Subsequently, Confucian scholars often turned to their help, but they never regained a status of standard exegetical research, which marked the ending of the Confucian early medieval exegetics and largely determined its future development.

2. Feyza GOREZ

Assistant Professor at Faculty of Letters, Chinese Language and Literature Department, Erciyes University; Ph.D. in sinology at Ankara University. Ph.D. Thesis Title: "Eunuchhood in Chinese History and Influence of Eunuchs in Dynastic Administration."

Eunuchhood in Chinese History and Influence of Eunuchs in Dynastic Administration

The subject is handled in three main chapters. In the first chapter, the Word "eunuch" is examined etymologically and considered as a third gender in gender studies. The institution of eunuchhood was observed in many different cultures. In order to distinguish the institution of eunuchhood in Chinese civilization, eunuchs in different civilizations and their activities were also covered. Thus, the famous sopranos of Europe, the secret cult of Russian Skolptzys, Indian Hijras who devoted themselves to god and the mysterious harem masters of the Ottoman palace were all studied.

In the second chapter, seven sub-chapters were formed under the title "China: The World of Eunuchs". Firstly, the names given to Chinese eunuchs were compiled from classical records; the periods which these names were used, their transformation and the reasons for his transformation were explained. In the following sub-chapter, the first eunuchs in Chinese history were traced. It was discovered in early written records that the act of castration was performed as early as 2000 B.C. in China. The subject of subchapter three is the typology of eunuchs. Chinese eunuchs were categorized in two types. The first type is the ones who were forcibly castrated as a penalty for their crimes according to Chinese law and the ones who were again forcibly castrated to supervise the women in the palace. The second type is the eunuchs who were voluntarily castrated in order to escape poverty and join the imperial court. The following sub-chapter is about the number of eunuchs and their duties in the palace. Sub-chapters five and six are about the methods of castration, the appearance of eunuchs and their characteristics. The diaries kept by European missionaries who lived in China during the Ming and Qing periods were used. Chinese records contain very little information about castration methods. The memoirs of Sun Yaoting, a eunuch who died somewhat recently in 1996, was found to be an extremely valuable source of information while writing his chapter. While I was a Ph.D. researcher at Fudan University, I obtained photographic records from the Eunuch Museum and the Forbidden City Museum in Beijing and those photos were also presented in this chapter to enhance the narrative.

Third chapter of the thesis is titled "Hidden Power" and it deals with the political influence of the eunuchs. The historical narrative is started from the pre-Qin Dynasty eunuchs. In Shang and Zhou dynasties, eunuchs appear as slaves and employed in very simple duties. Confucius' ideas on eunuchs were also analyzed in this chapter. It was emphasized that, in accordance with Xiao principle, the body, which is considered as an inheritance from one's parents, shouldn't be deformed. This is why the men who got themselves voluntarily castrated in order to pursue a prosperous life were despised in Han Dynasty when the Confucian ideas established their influence. The second sub-chapter is about the eunuch policy of Qin Dynasty and its fall which was caused by the schemes of the eunuch Zhao Gao who pursued his schemes through the second ruler Hu Hai. Their successor, the Han Dynasty, learned their lesson from the Qin example and limited the number and authority of the eunuchs. But this policy lasted only until the death of their founder Han Gaozu. From thereon, it is the story of a dynasty which was ruled entirely by the eunuchs. Eunuch Zhang Rang and his eleven-men union of eunuchs brought end of the Han Dynasty. The story of the historian Sima Qian, who himself was also a eunuch, was told in this chapter. Starting from Han Shu, eunuch biographies were also included in classical texts from this period on. Sui Dynasty, which was established after the long disintegration period following the fall of Han Dynasty, learned their lesson from previous examples and pursued a policy of preventing the eunuchs to gain high positions in the palace. This policy lasted until the eunuch Gao Lishi, who rose through the ranks by his wealth, physical strength

and intelligence; becoming a favorite of Empress Wu Zetian who had him appointed to a high office in the government. The loyalty of Gao Lishi who became the right-hand man to the Emperor Xuanzong and helped him bring prosperity to the country, is regarded differently from earlier eunuchs. But the end of the Tang Dynasty was eventually caused by ambitious eunuchs who followed him. This chapter lastly deals with the political influence of Wang Zhen, Liu Jing, Wei Zhongxian and Zhang Zhong, who were the most famous eunuchs of Ming Dynasty which can be rightfully named as “the empire of eunuchs”.

The thesis reaches the conclusion that the Chinese eunuchs were employed as mere slaves of no value in some periods and in others, they were appointed at high ranks of the government by the order of the ruler and through their relationship with the ruler, turned those appointments into opportunities for themselves. When we examine the roles the eunuchs played in politics, we see that they deceived emperors through cunning plans and that they eliminated successful bureaucrats or anyone who stood in their way. These political shenanigans were not driven by the ambition to rule but to accumulate more wealth and property. No matter how much power they gained, they were chosen as the scapegoats by historians who held them responsible for the failures of unsuccessful monarchs and depicted a very negative image of them. This study, which is a first among the Sinology studies in Turkey, brings a new light in the subject matter.

3. Meri KNYAZYAN

Lecturer at Beijing Foreign Studies University; Ph.D. of Applied Linguistics, Beijing Foreign Studies University. Ph.D. Thesis Title: “The Compilation of a Primary Chinese-Armenian Pedagogical Dictionary.”

The Compilation of a Primary Chinese-Armenian Pedagogical Dictionary

In recent years more and more Armenians are learning Chinese. For them the huge number of Chinese characters is a major challenge. As no Chinese-Armenian dictionary has ever been published, they can only consult Chinese-Russian dictionaries, which are not very convenient to use for Armenian learners of Chinese. The compilation of A Primary Chinese-Armenian Pedagogical Dictionary serves to fill a gap in Armenian lexicography and provide a useful teaching and learning resource book for both teachers and learners of Chinese in Armenia, so that the teaching and learning of the Chinese characters and the Chinese language may become more interesting and less challenging.

This dictionary contains as entry heads the most basic 1,141 Chinese characters in the General Service List of Regularized Chinese Characters (2013) and over 3,000 Chinese words composed of two or more of these characters as identified by Liu Min (2015). To facilitate the systematic teaching of Chinese characters, in terms of its macrostructure, the dictionary divides the entry heads into lexical and functional lexemes. Lexical lexemes are grouped into names of human body parts, animals, plants, artifacts, natural phenomena, social phenomena, traits, states and action, and are labeled as nouns, adjective, lexical verbs, lexical adverbs, which can independently serve a syntactic function, and bound stems, which cannot do so. Functional lexemes are grouped into pointing words, question words, determiners, subjective verbs, subjective adverbs, conjunctions, adpositions, and affixes. Within each group, the lexemes are arranged, as proposed by Zhao Guanrui (2014), in the order of the sequence of the most basic strokes of Chinese script, i.e. 一, |, 丿, 丶 and their variants + the number of strokes. In terms of its microstructure, each entry provides information about the pronunciation of the entry head, its character formation, the evolution of the script, grammatical labelling (of its morpho-syntactic feature and the sub-category it belongs to), definitions and a maximum of collocations. The macro- and micro-structures of the dictionary are not only applicable to a primary Chinese-Armenian pedagogical dictionary, but also a model for other primary Chinese-foreign-language pedagogical dictionaries and even primary Chinese pedagogical dictionaries.

4. Arianna MAGNANI

Adjunct Professor of Advance Chinese Language 1/2 at Department of Political and Social Sciences, University of Pavia; Ph.D. at Department of Asian and North African Studies, University Ca'Foscari of Venice. Research Field: the international network of cultural exchanges and objects' collections that connected Europe and China between the seventeenth and eighteenth centuries, analyzing all the dynamics and agencies that interact in this cultural dialogue, Jesuits, Chinese Encyclopaedia, 日用类书. Ph.D. Thesis Title: "Gewu bu qiu ren, A Popular Chinese Encyclopaedia in the Jesuit Library in Genoa: A Case Study in the Dynamics of Relations between Europe and China in the Baroque Age."

Genoa and the Jesuit Library: A Case Study in the Dynamics of Relations between Europe and China in the Baroque Age

In the University Library of Genoa, which has its roots in the books heritage of the former Jesuit College of the city, around twenty Chinese books connected with the missionary work in China are still preserved, whose presence is already registered at the dawn of the suppression of the Society of Jesus in 1773.

The collection is connected to a precise historical, geographical and political context, the city of Genoa which, as an important mercantile Republic, has crossed the decades of the "Siglo de los Genoveses" and still held, between the second half of the seventeenth century and the first decades of the eighteenth century, a significant role in Europe. From the books presence and other documents, is possible to prove the role of the Genoese Jesuit College within the network of the Society of Jesus, as an important passage between Rome, the circuit of the great European centers, and China.

The presence of the collection shows, from one side, the Jesuits effort to study Chinese culture in order to spread their faith but also, from the other side, their response to the growing curiosity of the European audience, providing the materials and information gathered about China's language and culture. Furthermore, open the question of an early sinology study and preparation for the missionaries who were destined for China.

Many of the preserved texts can be found in other coeval collections of Chinese books, and are a mirror of what the Jesuits wanted to spread about Chinese culture; by the way, is interesting in Genoa the presence of an encyclopedic book entitled 格物不求人, a riyong leishu 日用类书, and the fact that other encyclopaedic texts can be found in early Chinese libraries through all Europe.

Starting from the reconstruction of the Genoese Chinese books collection as a case study, after introducing the collection of the books there preserved, the paper will try to show the Jesuits' agency in spreading information about China, connecting the collection with other Italian Chinese heritage realities of the same period of time.

My speech would also like to demonstrate the importance of starting a systematic process of mapping the early collections of Chinese books in Italy - making them also available digitally - since their presence and the reconstruction of their arrival make it possible to obtain important data on the transmission of material and information on Chinese culture between the seventeenth and eighteenth centuries.

5. Kiraz PERINCEK KARAVIT

Researcher at Asian Studies Center, Bogazici University; Ph.D. Candidate in History Department, Bogazici University. Research Field: Silk Road Studies, intercultural relations along the Silk Roads during the Middle Ages, transfer of symbols and images, folk tales and storytelling paintings. Ph.D. Thesis Title: "Mehmet Siyah Kalem Paintings as Mobile Art Along the Silk Road from China to Ottoman Istanbul and the Modern Western Art World."

Legend Shedding Light on the Association of Horses with Fishes in Central Asian Expat Tomb Decorations in Late 6th Century of China

Why do these horses have fish tails? Why they are associated with fishes? What could be their relation to water? Why they are swimmer? The reason behind this motif could be a Central Asian legend about the origin of horses. This interpretation is supported by some historical documents, mural paintings, folk tales and legends of the region. First one is Xuanzang's account about his visit to Quici (Kucha) in The Great Tang Dynasty Record of the Western Regions. "Horses living in sea/lake" motif can be found also in Kizil murals. Fabulous sea horses are one of the important figures in the famous Anatolian legend Koroglu. This is also a recurrent theme in 1001 Arabian Nights.

In this presentation I will introduce an interpretation for the association of horses with fishes in painted relief carvings in Xi'an Shijun Tomb, Taiyuan Yuhong Tomb and Miho Shumei Tomb panels; all Central Asian expats whose tombs date to Northern dynasties and Sui period in China.

Chinese archeologists have unearthed several different tombs of deceased Central Asian expatriates dating to early middle ages. Miho Museum in Shigaraki, Japan also hosts among its collections panels from a funerary couch, said to have come from a tomb in northern China. These tombs, dating all to late 6th century, show how Central Asian immigrants to China adjusted to and modified Chinese cultural practices. These couches and the sarcophagus made for foreigners or foreign descendants living in China provide an interesting model of intercultural relations with West during this period of disunity.

Shijun Tomb (d. 579) discovered in 2003 in Xi'an, Yuhong Tomb (d. 592) excavated in Taiyuan in 1999 provide us with stone funerary couches and house-shaped sarcophagi. As for the Shumei Tomb, where the rectangular shape coffin platform is missing now, it is also from northern China and similar period. In all three cases, we have panels decorated with painted reliefs. Mostly epic themes and stories, the subjects are very rich, including scenes of battle, banquet, music and dance performances, hunting, daily life, travel and religious representations like passage to other world or paradise. Along these scenes are represented some supernatural creatures such as half-bird half-humans, dragons, monster-like creatures, flying deities, winged horses with fish tails and half-horse half-fishes. Some of these creatures had been explained by scholars basing on Sogdian/Zoroastrian and Chinese/Buddhist sources and references. In this presentation, I will attempt to make an interpretive suggestion for the association of horses with fishes depicted in various ways along these painted panels.

The fish tail horses depicted in Yuhong and Shijun tombs as well as the association of extraordinary horses with fishes in Shumei Tomb panels are most possibly reflection of the variations of one legend. I will try to touch upon the relations existing among them by exposing the shared motifs in relief carvings, historical documents, mural paintings, archaeological artefacts as well as tales and legends, still continuing to be told in Anatolia today.

6. Igor RADEV

Independent Researcher; Ph.D. in Chinese Philology, Beijing Normal University. Research Field: theory of writing systems, history and structure of Chinese characters, cultural exchange on the Silk Road in Antiquity and Early Middle Ages, comparative poetics. Ph.D. Thesis Title: "Theoretical Classification of Writing Systems Based upon Language Typology."

On Maes Titianus' expedition to China in Light of Ptolemy's Geography and the Book of the Later Hàn

Ptolemy in the 11th chapter of the 1st volume of his Geography gives an account of a trade expedition from circa 100 AD organized by a Roman subject Maes Titianus (Μάης Τιτιανός), identified as "Macedonian man" (ἄνδρα Μακεδόνα), which had as its goal China (Σῆραι). He apparently reached a market hub in Central Asia known to the classical authors as "Stone Tower" (Λίθινος Πύργος), identified usually with the locality of Tashkurgan in western Xinjiang, from where he sent some of his trade agents to the central areas of China. Ptolemy goes on to describe how Maes Titianus left a written account of the measured distances (συγγράψασθαι τὴν ἀναμέτρησιν) to China, which was available to Marinus of Tyre (Μαρῖνος ὁ Τύριος; circa 70-130), who ultimately served as the source for the whole story.

From the Chinese side, the Book of the Later Hàn (後漢書: Hòu Hàn Shū) during the era of Emperor Hé of Hàn (漢和帝; r. 88—105 AD), for the 12th year of the Yǒngyuán era (100 AD) takes note of a tribute delegation that arrived from lands called méng-qí-dōu-lè (蒙奇兜勒). Also, in the Western Regions Record of the Book of the Later Hàn, méng-qí-dōu-lè (qualified as "distant lands").

It has been already proposed that these two written sources describe the same event, and if so, then this would be the first instance of a concordance between a Chinese and Classical (Graeco-Roman) literary source.

In this vein we shall attempt to give an analysis from a philological perspective of the available sources on the Maes Titianus' expedition. Basically, we shall try to provide explanation on three issues raised by the data contained in the cited sources:

1) The onomastic identity of Maes Titianus. First, what is the linguistic affinity of the name "Μάης", whether it is of Semitic, Iranian or Greek origin; and second, what is the significance of the appellation "Τιτιανός" for the social status of the person in question.

2) The geographical identity of Maes Titianus. Is it possible to pinpoint the most probable "homeland" of Maes Titianus? Does his identification as "Macedonian" by Ptolemy means for sure that he came from the Roman province of Macedonia, or is it more probable that "Macedonian" rather than an ethnic or geographic origin, describes a social status within a wider geographic area in the Eastern Mediterranean, like Asia Minor or Syria.

3) What would be the most satisfactory identification of the place name (s) méng-qí-dōu-lè (蒙奇兜勒) mentioned in Book of the Later Hàn? Is it possible to consider "蒙奇兜勒" as a phonetic transcription of the toponym "Macedonia", and what is the significance of the implied plurality of this geographical name within the Chinese sources?

7. Sema GOKENC GULEZ

Research Assistant at Faculty of Arts and Science, Asian Languages–Chinese Department, Nevsehir Haci Bektas University; Ph.D. in Sinology, Ankara University. Research Field: ancient Chinese history, Tang Dynasty foreign policy, ancient Silk Road research, ancient China's western region policy, central Asia and China cultural exchange on Silk Road. Ph.D. Thesis Title: "According to the Chinese Historical Sources: Tang Dynasty Anxi Protectorate and Effects on Ancient Silk Road."

Ancient to Today: An Evaluation of the Effects of the Turks from the Tang Dynasty Western Region Strategy to One Road One Belt Strategy

In this research, I will investigate the Tang Dynasty Western Region (西域) policy and the Tang Dynasty's strategies that followed in this area. My PhD thesis is "According to the Chinese Historical Sources: Tang Dynasty Anxi Protectorate and Effects on Ancient Silk Road", so this presentation is closely related with my thesis. In addition, I will investigate from ancient times to now the Turks' effects to the Tang Dynasty's Western Region Policy and today's One Road One Belt strategy.

Tang Dynasty was the most glistening historic period in China's history. Founded in 618 and ended in 907, the state under the ruling of the Tang Emperors became the most powerful and prosperous country in the world. Particularly, in this period, the economy, politics, culture and military strength reached an advanced level. So this era is referred to as "The Golden Age". During this period, in order to establish national unity in the central inner region of China that called Zhongyuan (中原), Tang Dynasty followed important strategies in the border regions. Tang Dynasty's the most important strategy in the border region was undoubtedly establishment of Anxi (Kucha) Protectorate (安西都护府) and under this administration established the Anxi Four Garrisons (安西四镇) in the Western Region. Due to its strategic position, the Western Region has been an area where many nations have focused and struggled to control the region since ancient times. With the establishment of Anxi Protectorate in Tang Dynasty, China has expanded its borders and at the same time struggled with different nations to control the Western Region and Ancient Silk Road transit routes. In this context, China and other nations struggled to get under control Western Region and Ancient Silk Road transition roads. Located at the intersection of the ancient Silk Road, Kucha was a bridge between east and west. With the establishment of the Anxi Protectorate, Tang Dynasty took many precautions and these related measures enabled the security of Silk Road trade and the interaction between east and west.

Tang Dynasty and Western Turkic Khaganate conflicted to control Western Region and the Silk Road Trade routes. During Tang Dynasty's Western Region Strategy, in order to get in control Silk Road trade routes, Tang Dynasty have conflict with other nations too, like Tibetans and Arabs. Due to the conflict with Western Turks and Tibetans, the headquarters of the Anxi (Kucha) Protectorate had to be moved several times from Xizhou to Qiuci. So in historical sources often state that: Western Turks often attacked the Tang Dynasty's Anxi Protectorate administration office, invaded the Tang Dynasty borders and negatively affected the Silk Road trade negatively. The fact that on the other hand The Western Turks contributed to the trade and cultural interaction between ancient China and the West. Researches generally mention about the conflict between Western Turks and Tang Dynasty overlook the Turks' contribution to the trade interaction between ancient China and the West. So in this presentation I aim to clarify Western Turks' contribution to the Tang Dynasty's Western Region strategy. However, nowadays the rise of economic volumes of the states on the route with the new comment of the Silk Road, which begins from China and reaches out to Rome over the Kazakhstan, Uzbekistan, Russia, Turkey and Greece, will be possible with the innovation of economies. Each way has been absolutely passing through Turkey conveniently to the historical experience in the Project that has been designed to be built on five routes as three out of five on the sea and two out of five on the road. In this point, the initiative of "Silk Road Economic Belt" and "21st Century Silk Road over Sea", which have been initiated by China, has been offering historical opportunities according to overcome values depression that has been experienced in the world with dual and multilateral relations.

8. Juan Ignacio TORO ESCUDERO

Researcher at Universidad Autónoma de Madrid; Ph.D. at Universidad Complutense de Madrid. Research Field: Contemporary History. Ph.D. Thesis Title: "From the Brothel to the Cinema Empire: the Fundamental, Principal, Forgotten and Pioneering Role of the Spanish Soldier Antonio Ramos Espejo in the Birth of Chinese Cinema."

From the Brothel to the Cinema Empire: the Fundamental, Principal, Forgotten and Pioneering Role of the Spanish Soldier Antonio Ramos Espejo in the Birth of Chinese Cinema

Antonio Ramos Espejo (Alhama de Granada, Granada, 1878 – Madrid, 1944) was one of the most important Spanish film pioneers and one of the chief pioneers of Chinese cinema, not just in the realm of film exhibition, also as the promoter of some of the earlier Chinese movies and as a distributor throughout the country for decades. Moreover, together with Ramón Ramos, a Spaniard as well, he controlled vaudeville in the Orient during the first decade of 20th century with his company Ramos Bros., also known as Ramos & Ramos. After being in charge of the first exhibition and shooting of the cinematograph in Manila, still as a soldier in the Spanish army arrived in the Philippines to suffocate the pro-independence revolt in the archipelago, he moved to Shanghai, from where he would control the awakening of cinema in China in association with Ramón Ramos, who ruled over the business in the foreign colonies in the South, Hong Kong and Macau.

Our work traces a biography of Antonio Ramos Espejo focusing above all on his extended participation as a film entrepreneur in China in an attempt to simultaneously draw an original outlook of early Chinese cinema throughout the activities (described in their specific chapters) of several foreign film-makers and film promoters, interred in oblivion by the historiographic policies outlined by an obstinate nationalism and ideological considerations which are far away from the "cinematographic" or the "scientific". Transcending Ramos Espejo and his partner in Ramos & Ramos, we will learn in detail the deeds in the first decades of Chinese cinema of Bernardo Goldenberg, Saville Hertzberg, Amerigo Enrico Lauro and Benjamin Brodsky. An unwonted glimpse of the genesis of film industry in the country will, therefore, emerge, an effective illustration of facts which will originate an implicit analysis, explicitly stated when necessary, of the contingencies, the necessities, causes and consequences of the arrival of film to China and to the 'Chinese' as a concept.

With From the brothel... he have aimed to, and largely achieved:

- a new depiction of the first three decades of Chinese Film History realized through the biography of its most prominent personality.
- the first steps in the research on other pioneers, essential for an accurate understanding of those initial steps of film in China.
- an understanding of Ramos Espejo as a global personality and an agent of modernity who takes part from 'the European' and through 'the American' in the transformation (which is absorption or modelling) by the Western world of the principal Oriental civilization.
- the addition of a fundamental character to the emerging academia dedicated to the Spanish presence in China in the Modern Era.
- a highlight of the capital link of Manila in Sino-Spanish relations beyond the Colonial Era.
- to establish new and numerous channels and sources of study leading to a still pendant description of a foundation period of Chinese cinema with fundamental implications in the History of Shanghai and, therefore, in the History of pseudocolonial China.

9. Maxim KOROLKOV

Researcher at the Institute of Chinese Studies, Heidelberg University; Ph.D. Candidate at Columbia University. Research Field: social and economic history of ancient and early middle period China, historical geography, excavated manuscripts, archaeology and paleography, as well as interaction between Sinitic civilization and greater Eurasia. Ph.D. Thesis Title: "Empire-Building and Market-Making at the Qin Frontier: Imperial Expansion and Economic Change, 221-207 BCE."

Empire-Building and Market-Making at the Qin Frontier: Imperial Expansion and Economic Change, 221-207 BCE

This dissertation explores the relationship between the empire-building and economic change during the formative process of the Qin Empire. It employs transmitted and excavated textual materials as well as archaeological evidence to reconstruct institutions and practices of surplus extraction and economic management and their evolution during the period of Qin's expansion culminating in the emergence of the first centralized bureaucratic empire in continental East Asia. I argue that the commercial expansion and the formation of markets for land, labor, and commodities during China's early imperial period (221 BCE – 220 CE) can only be understood by considering their origins in the distributive command economy of the late Warring States and imperial Qin. The study focuses on the southern frontier zone of the empire, which is exceptionally well documented in the official and private documents excavated from the Qin and Han sites along the Middle Yangzi and its tributaries.

Chapter 1 "Introduction" outlines historiographical approaches to the study of the relationship between empire-building and economic change, particularly the impact of imperial conquest and extraction on the commercial growth. It addresses the importance of frontiers as the sites of economic innovation and change in the ancient empires. I discuss the importance of the recent archaeological discovery of legal and administrative manuscripts from the Warring States (453–221 BCE), Qin (221–206 BCE), and Han (202 BCE – 220 CE) eras for the study of the administrative and economic organization in the early empires. Introduction also outlines the new perspectives on the Qin empire-building and economic change made possible by the excavated documentary evidence.

Chapter Two "Strategies of conquest and resource extraction in the state and empire of Qin, mid-fourth to late third century BCE" explores the geographical and logistical rationales for the campaigns that brought the Qin armies to the Middle Yangzi and paved way for further advance to the south of the river. I argue that the Qin developed its fiscal institutions as solutions to the problems of military supplying and control over the conquered territories. This system of surplus extraction proved efficient in financing warfare and ensuring central government's control over its local agents. However, it faced severe challenges as its operational costs soared in process of territorial expansion, while the redistributive effects of the fiscal system pitted the principal against the agents. The successes and failings of the Qin model of surplus extraction, and its revision during the subsequent Western Han period profoundly influenced the approaches to economic and territorial management throughout China's imperial history.

Chapter Three "Formation of the imperial frontier: from interaction zone to centralized administration" focuses on the background and the immediate aftermath of the Qin conquest of lands to the south of Middle Yangzi, roughly coinciding with the modern province of Hunan and the southern part of Hubei Province. The chapter examines the *longue durée* of economic and political integration along the Middle Yangzi from the Late Neolithic period (third millennium BCE) to the dawn of the imperial era. This analysis sheds new light on the background of Qin imperial expansion in this region and the strategies of the "reconstruction of the South" adopted by the Qin emperors and the succeeding Han Empire. I conclude the chapter with detailed analysis of administrative organization and economic management in the Qin

county of Qianling in the present-day Western Hunan, whose archive was partly recovered during the archaeological excavation of the remains of the Qin town at Liye.

Chapter Four “Between command and market: the economy of convict labor” studies the enormous system of unfree labor that incorporated considerable portion of the Qin Empire’s population and was the key instrument of the Qin command economy. The chapter offers a comparative perspective on the historical regimes of forced labor, which allows identification of economic rationales for such systems and organizational challenges they faced. It proceeds with an analysis of the legal foundations of penal labor in Qin and characteristics of the main groups of forced laborers before exploring the organization of unfree labor economy at the Qianling County where detailed data is available concerning the size of convict population, their economic roles, and the management of their labor. The chapter then discusses changes in the Qin system of unfree labor, its decline after the fall of the Qin Empire, and its impact on the formation of markets for labor in early imperial China.

Chapter Five “Conquering distance: transferring goods and people in the Qin Empire” discusses the long-distance transfers of resources, goods, and people. As many other imperial states, the Qin sought to control physical mobility of its subjects and resources by directing them into desirable channels and restricting unwanted moves. Excavated texts shed light on the previously unknown aspects of the integration of economic and humanitarian space within the empire. Although the imperial connectivity remained fragile and suffered setbacks when the physical and intellectual infrastructures of communication shrank or collapsed with the decline and fall of centralized power, the shared sphere of geographic mobility was essential for the formation of the imperial economy, society, and culture. It tended to regenerate itself after the periods of contraction or disruption and should therefore be considered an important factor in the resilience of centripetal trends in China’s political history.

Chapter Six “The state and the private economy” utilizes the Qianling archive materials to study the relationship between the state and private economies. Although the ideologists of state-strengthening reforms in mid-fourth century BCE Qin cherished the idea that the latter should be completely subsumed under the governmental dirigisme, by the times of the Qin Empire, officials recognized the autonomy of private markets and their own inability to substitute for the later with distributive schemes. In its engagement with private economic actors, the government was guided by considerations of taxation and resource procurement; cost-reduction in the state economy; and maintenance of public order through delineation of rights and obligations. Transformation of the state economy, its increasing exposure to private markets, and the expansion of the latter, often caused by the state demand for materials and manpower, were powerfully facilitated by the monetization of the frontier region attested in the textual and archaeological evidence.

Chapter Seven “Conclusion” summarizes the mutually constitutive relationships between the empire-building and the economic change in the Qin Empire; traces the development of economic and institutional changes, which become observable during the Qin imperial period, in the subsequent Han era; and formulates some general patterns of state-economy relationship that may be of use in the comparative study of imperial economic systems.

Panel 2

1. Julia ARISTOVA

Researcher and Ph.D. Candidate at the Institute of East Asian Studies, University of Duisburg-Essen.
Research Field: agency and institutional theory, Chinese bureaucratic decision-making. Ph.D. Thesis Title:
"Institutional Drivers for Deciding on Sustainable Technologies in China."

Institutional Drivers for Deciding on Sustainable Technologies in China

Sustainable development, normally associated with sustainable technologies, seems to be defined by technological advancement and economic feasibility. In fact, it is widely understood among political scientists and development studies experts that effective implementation of sustainable technology in social practice greatly depends on policies, political decision-making, and political will. In the ideal-type situation local bureaucrats, when facing an issue, must find adequate solutions and make appropriate decisions. In reality, decisions made by local cadres are often regarded as dysfunctional.

This is examined with reference to two cities in China facing similar environmental issues Beijing and Shenyang. Initially confronted with similar issues of extreme air pollution and exponential dioxide emissions growth, both local governments expressed intention to use geothermal heat pump technology. However, after all, officials in Beijing decided for less sustainable air to air heat pumps, while in Shenyang number of GHP projects exceeded environmental, technical and expert capacity leading to dysfunction in the long-term perspective.

This research project asks why, despite the presence of institutional frameworks and set targets, decisions made by the local bureaucrats in regards to sustainable technologies are dysfunctional?

The research explores the institutions for decision making in the two cities, examining the agency of those involved and the countervailing rules and constraints under which they operate. It regards sustainable policy decision making as a social process.

Pertinent insights on policy making, cadres, and administrative practices make it clear that the Chinese bureaucrats operate in a complex environment. On the one hand, they have a clear function within a command system which makes the cost of effort to negotiate optimal solutions unrewarded, while individual rewards are tied up within personal networks. Their decisions are, in short, guided not only by their function as a government official, but also by other factors that organize their social experience.

The research provides a more comprehensive understanding of decision making processes on sustainability and suggests to move beyond the existing over-emphasis on political target setting and the cadre evaluation system.

2. Federico FATTORI

Independent Researcher; Ph.D. in Social Anthropology, University of Manchester; Entrepreneur. Research Field: socio-cultural change in Contemporary China, gender, middle-class formation, the individual and individualization, morality, contemporary political thought and the Chinese Dream, material culture, affect theory, psychology and spirituality. Ph.D. Thesis Title: "'Bipolar Optimism': Projects of Life Building, Ambivalent Dispositions, and Emotions in Beijing at the Time of the 'Chinese Dream'."

The Women's Quest of An Adequate Self in Contemporary China

Decades of socio-economic reform have drastically changed the life condition of young woman in urban China. Traditionally relegated to the role of virtuous wife and good mother (xianqi liangmu, 贤妻良母) within a strict patrilineal family system, or subordinated to the building of Socialism and class struggle during the Maoist Era, female population in contemporary China enjoy increasing spaces of agency and self-determination. Individual desires and aspirations, more often than rigid patriarchal rules or political imperatives, drive decision in the private sphere about career, marriage partner and post-marital residence. The implementation of the one-child policy since 1979 also increased the possibility of parental investments in only-child daughters. A growing number of female offspring go into higher education, sometimes even abroad, and more affluent parents provide daughters with other crucial assets such as home property, and allow them to marry-up with foreign partners. The relaxation of the patriarchal system, however, does not mean that forms of parental control or gender discriminations are completely absent, especially in later stages of life. Unmarried woman above threshold age of 27-30 years, sometimes labelled "leftover", are often urged to submit to practices of match-making (xiangqin) or even traditional arranged marriages (mendanhudui 门当户对). Within dual-career nuclear families, patriarchal ideas about attributes and responsibilities associated with motherhood have been reestablished through the language of emotions and the discourse on women's wifely role, thus doubling the requirements of working women, heavily burden with job responsibilities and home care duties, sometimes even taking financial responsibility of their ageing parents with no safety net but them. Faced with increasing market competition, rapid social changes, and pressure to achieve both financial independence and conform to traditional forms of femininity, young girls are thus very often torn between contradictory expectations.

The article explores precisely the contradictions, doubts, and moral dilemmas emerged among a group of young woman building a life in contemporary Beijing in a time when gender norms, forms of personhood, and expected life paths are shifting dramatically. I describe how in the process of becoming adult persons, they navigate different regimes of value and struggle to orchestrate coherent lives across conflicting desires, family responsibilities and social expectations. Crucial to understand transition into adulthood, I argue following much of contemporary scholarship, is the local notion of "self-development" (ziwo fazhan 自我发展), a cultural concept which emphasizes the desirability of individual training, the acquisition of professional skills and life-long learning. The concept clearly resonates with neo-liberal understanding of the "self" as location of investment, accumulation of skills and creation of economic value, like it has been described in many parts of the developed world. My intention however is not to understand contemporary female condition in China as a symptom of global neoliberalism. Instead of turning "the heuristic 'neoliberalism' into a world-homogenizing system" consistently shaping subjects according to its logics, I suggest to consider how those global concepts interact with cultural norms, forms of femininity, and political discourses in Contemporary China, thus giving rise to complex subjective reconfigurations.

3. Tung-Yi KHO

Adjunct Assistant Professor in Department of Anthropology, the Chinese University of Hong Kong; Ph.D. in Social Anthropology, SOAS University of London, as well as one in Cultural Studies, Lingnan University, Hongkong. Research Field: human condition, especially with human livelihood and well-being concerns under the conditions of capitalist modernity. Ph.D. Thesis Title: "In Search of the Good Life in Contemporary China: Stories from Shenzhen."

The Good Life in Contemporary China

Drawing upon some 30-months of ethnographic field research in China's feted Special Economic Zone of Shenzhen, I examine here two competing visions and practices of the "good life" in contemporary China. I have labeled these the Modernist and the Relationist practices of the good life respectively.

Although Chinese conceptions of the good life at the level of the state and of the general populace are today explicitly dominated by the project of modernization in all its grasping materiality and technological glory, my paper reveals that the capacity of a modernist lifestyle to engender well-being, much less the good life, is far from assured.

Meanwhile, my research in Shenzhen disclosed an alternative, Relationist, conception of well-being that was seldom expressed or associated with the good life despite also being ever present. This was a mode of well-being that was constantly being re-created in the course of everyday, mundane social interactions. Because of the general nature of their occurrence, they are not typically associated by the Chinese with well-being or the good life, appearing instead to be unselfconscious practices that are deeply rooted in the Chinese consciousness. The Relationist mode of well-being stands in contrast to the Modernist variant in both its nature and objectives, prompting us to ask: what makes the good life in China and beyond?

4. Elena KILINA

Ph.D. Candidate at Social Science Faculty, University of Campinas/Fudan University. Research Field: visual anthropology, urbanism and Asian studies. Ph.D. Thesis Title: "Re-creation Spaces for Urban Play in Contemporary China and Brazil."

Place and Play in Contemporary China and Brazil

This research builds on the deep conversation about the relationship between space and people. The focus is on the anthropology of space and the introduction of state of play, or engagement. The work sits within the framework of the BRICS concept, as described through Brazilian and Chinese case studies. Referring to the definition of Lefebvre (1991), the production of space based on social and leisure activities used in everyday life.

The modern colonial geographies' viewpoint, which includes a variety of urban practices and complex spatial relationships across Latin American cities, may urge us to rethink these notions with the emergence of alternative functions and the re- imagination of urban space as shaped by global modernity. Within local, regional, national and global contexts, space is not an empty element, but is complicated mixture of social and public relations and meanings. As cases studies demonstrate, public spaces in Shanghai and Sao Paulo are the reflection of qualitative indicators of cities and social health in terms of interaction between place and individuals (groups).

The intended juxtaposition between the Sao Paulo site — Parque Minhocão — and that in Shanghai — Redtown — was to identify some key factors regarding why one space “works” for play and one does not. Redtown can be defined as the still birth of an incubator, and as such provides a means for investigating the reasons as to why it does not work as a planned arts hub, including the reasons it never worked as a site of play. Redtown’s demise proves that planned public spaces do not operate often for spontaneous leisure. In contrast, the Parque Minhocão is an urban phenomenon which demonstrates an urban structure without the involvement of residents in the surrounding areas. Unplanned transformation of the Minhocão highway into the Parque Minhocão — during the weekends only — recognizes that variety of play and various social dynamics influence a space.

5. Matthias HACKLER

Independent Researcher; Ph.D. at Renmin University of China. Research Field: China’s public diplomacy in Europe and Sino-European relations. Ph.D. Thesis Title: “Narratives and Interaction in EU-China Relations.”

The Formation of Identity Narratives in China

China’s increasing power has caused doubts and uncertainties in Asia and beyond. In this context several questions appear: How will China define its role in the world and how will it shape the international order? China is seeking more influence in an increasingly multipolar world and therefore attempts to make its voice heard and shape international affairs. On this premise, it is defining its global role. China needs to tell the world about its future development direction in order to increase understanding of other actors for its intentions. The current global political uncertainty may provide China with an opportunity to take the advantage and shape the international system. Narratives “are a means for political actors to construct a shared meaning of the past, present, and future of international politics to shape the behaviour of domestic and international actors” and therefore can play a very positive role in explaining China to the world. This article tries to address the questions of how narratives are discussed by political and academic actors within the epistemological community in China, what narrative content they include and what purpose they aim to fulfil. Chinese academics have developed a series of narrative identities for China, among those the identity narratives of China as a rising power and as a responsible country are standing out. The first narrative appeared in the mid-1990 and depicts a country which is rapidly developing and whose rise will have a positive impact to the its region and to the world. The goal of its rise is to gain equal status and respect in the world. The responsible country narrative emerged in the mid-2000s and describes the need for an increasingly powerful country to take international responsibility. However, China has not yet a fixed international identity and the discourse about China’s international role is constantly changing. Narratives can be a way to organize these diverse and changing identities. China pays close attention to its national image and its soft power; therefore, communicating a positive narrative is very important in order to construct an amicable national image. China’s leadership advocates that achievements since the beginning of reform and opening-up up should be narrated in the form of a story so as to reduce doubts about China’s development and increase international understanding. There are two forms how foreign affairs experts can influence the process of narrative formation. The first is an epistemic community model, where foreign affairs experts are part of the institutional set-up, are directly in contact with policy makers and provide insights ‘on the spot’. In the free market model, experts and academics produce policy analysis, suggestions or policy narratives, but they do not directly report to policy makers. There are several academic narratives, which entered into the official discourse and became an important part of China’s national identity narrative, thus exemplifying the close interaction between the academic community and political leaders in the process of creating official identity narratives in China.

6. Volha KRYVETS

Ph.D. Candidate at School of International Relations and Public Affairs, Fudan University. Research Field: regional cooperation in Asia, China's foreign policy, international organizations, network analysis. Ph.D. Thesis Title: "A Network Approach to Understanding Multilateral Regionalism and China's Role in Asia."

What Can Network Analysis Tell Us about China's Position in Asia?

It looks like such a great debate between international relations academics on how China is rising and how much of its power will be projected on other countries presumes China knows itself the answers to all these ultimate questions. To us, it looks like China is still figuring out its relatively new position on both regional and global stage. But the structure is something that cannot be denied, in this presentation we hope to address the question of China's structural position in Asia based on the results network analysis as a method can provide us with.

Social network analysis (SNA) is the process of investigating social structures through the use of networks and graph theory. It characterizes networked structures in terms of nodes (individual actors, people, or things within the network) and the ties, edges, or links (relationships or interactions) that connect them. We believe that applying SNA will be useful to reveal the complexity of connections between actors and identify segmentation, as the state-centric bias of the IR field has long undermined such efforts. Visual representation of social networks is important to understand the network data and convey the result of the analysis.

Our framework of measuring the region and accessing China's regional posture includes one common dimension: participation in regional organizations.

We argue regional structure can be conceptualized in the same way as Beckfield has conceptualized world polity – as a bimodal network, a network that includes two theoretically distinct groups of modes: states and IOs. A network of IOs can shed light on the composition of the field and players with privileged positions. We are mostly interested in the interstate network that shows how China has successfully promoted the density of interactions among other states in Asia.

In this presentation we investigate what is Asia by looking at the international organizations that claim to be Asian and where China's position in Asian region is. We compare how different sets of international organizations (identified by the "Correlates of War" project and handpicked) influence the results of the analysis.

The positions we are interested in are centrality that is commonly associated with power, the extent to which actor in a social network can reach valuable information and resources. The second position of our interest a brokerage position, the extent to which a country can act as an intermediary between other countries. We also look at the network's levels of centralizations, transitivity, density to access how these qualities affect China and other states in Asia.

The results of the analysis allow us to not only elaborate on China's place in Asia, but also to suggest some interesting patterns in China's institutional preferences in regional politics.

7. Michael LONG

Ph.D. Candidate at University of Cambridge. Research Field: China's 'western frontier' region—Xinjiang. Beginning with my MPhil thesis regarding the relationship between the construction of 'extremism' and sartorial presentation in the city of Urumqi, my research attempts to engage with and expand upon contemporary social-political questions in seemingly unlikely places. Ph.D. Thesis Title: "Discovering Epic, Constructing Culture: Culture-Politics on China's Western Frontier."

Corporate Landscapes: Rethinking Indigenous Management Research

In recent decades, indigenous organizational management practices as an object of study have proven a fruitful research avenue in organizational studies. Researchers have increasingly begun taking regional organizational models seriously, such as African 'African' ubuntu, Russian blat, Indian jugaad, or East Asian 'Confucian' organizational models. Yet the term 'indigenous management' tends to simplify and homogenize domestic management practices at the expense of regional and localized ones. This article argues that in failing to differentiate between the 'taxonomical' and 'ontological', while confusing fluid ethnographic terminology for definite analytical ones, researchers risk inadvertently representing indigenous management concepts as both inflexible and ahistorical. Through the case of a small Mongol media corporation located in Beijing, this paper works to illuminate variation in Chinese indigenous business practices. Through a theoretical examination of Manalsuren (2017) and Rakowski's (2016) notion of Mongolian nutag (homeland/landscape), this paper attempts to elaborate on a unique system of trust building and expression of value and values in corporate activity, and argues that while this small corporation has been thrust into a majority Han Chinese business atmosphere, historical Mongol organizational practices have been adopted in ways that both accommodate, and ideally improve upon Han Chinese so-called 'Confucian' organizational practices—with varying degrees of success.

8. Fabienne WALLENWEIN

Assistant Professor at the Chinese Studies Institute, Center for Asian and Transcultural Studies, Heidelberg University; Ph.D. at Heidelberg University. Research Field: Cultural heritage and Chinese as well as international conservation; urbanization and development of urban areas in China; economic development and regional disparities including related aspects such as large-scale migration processes; housing, residential compounds (xiaoqu 小区), housing development and social housing policy in Chinese cities. Ph.D. Thesis Title: “Urban Heritage Conservation in China – Residential Areas in the Historically and Culturally Famous Cities Conservation System Based on Three Case Studies.”

Historically and Culturally Famous Cities: The Role of Cultural Heritage Conservation for Urban Development in China

Rapid urbanization processes and resulting changes of the urban fabric in Chinese cities have often resulted in a disappearance of built heritage. One reason for this phenomenon is the transference of responsibility for city development from the central to local governments. As a result of decentralization processes, local governments now depend on their own economic performance to generate resources for urban development projects. Because land is an important and profitable asset, local governments often initiate large-scale city renewal projects with the involvement of private investors. As a consequence, entire building blocks are torn down to make way for new development of more profitable high-rise buildings, infrastructure facilities or shopping and entertainment centers. In particular, residential areas in historic city centers built in traditional architecture are subject to development pressure, due to their old age and poor living conditions. The large-scale replacement of traditional architecture generates a monotonous urban landscape as well as resulting in the dissolvment of social communities and the disappearance of local traditions and heritage.

In reaction to this development, the Chinese government promulgated a first batch of 24 cities with great historical significance and a high amount of preserved cultural relics as “Historically and Culturally Famous Cities” (lishi wenhua mingcheng 历史文化名城). Municipal governments of these cities are responsible for their preservation and were required to draft a conservation plan. Developments in the following years demonstrated that the sole nomination of cities for conservation often proved inefficient, because in many cases, original cityscapes had already undergone great changes so that the preservation of cities in their entirety was no longer possible. Consequently, additional conservation concepts were introduced such as the “Historical and Cultural Block” (lishi wenhua jiequ 历史文化街区) which eventually established a three-tier conservation system.

These three tiers comprise the Historically and Culturally Famous City, Historical and Cultural Blocks as well as officially protected cultural heritage entities (wenwu baohu danwei 文物保护单位). The Chinese concept of the Historically and Culturally Famous City aims at the establishment of conservation as part of an integrated urban development approach. The conservation of Tongli Ancient Water Town in Jiangsu Province and the protection of the former lilong 里弄-housing block Tianzifang 田子坊 in Shanghai are standing exemplarily for this approach. Tongli’s characteristic historic town is traversed by water canals, a typical feature of settlements in the Jiangnan region, and has a great amount of preserved Ming and Qing dynasty residential architecture. The Tongli Model of Conservation and Development pursues the maintenance of the historic town’s function as residential area in line with cultural tourism development. “Tianzifang” is the designation for a mixed-use block of residential and former factory buildings. While originally planned to be demolished and opened up for city renewal, the block has successfully been conserved and transformed into a well-known arts and leisure center.

Confucius China Studies Program (CCSP)



一、中外合作培养博士项目

资助外国大学注册博士生在读期间来华学习、联合研究、撰写博士论文等（6个月至2年）。
包括学费、生活和研究津贴、国际旅费及外方导师来华旅费等。

二、来华攻读博士学位项目

资助外国优秀硕士生申请攻读中国博士学位（3至4年）。
包括学费、生活和研究津贴、国际旅费及外方导师来华旅费等。

三、青年领袖项目

资助各界杰出青年来华访问研修（2周至6个月）。
包括在华期间食宿及研修费用、国际旅费等。
- 本科以上、已经工作并带领一定规模的团队
- 高年级本科生和硕士生，并担任学生团体领导职务

四、“理解中国”项目

来华访问学者：
资助外国博士后或助理教授以上学者来华，与中国学者合作研究（2周至6个月）。
包括在华期间食宿及研修费用、国际旅费等。

来华研修项目：
资助各界中高层决策者与管理者来华访问研修（2周至6个月）。
包括在华期间食宿、研修费用及国际旅费等。

中国学者赴外讲学：
资助中国学者赴孔子学院及所在大学开设中国研究相关分课程，同时开展中外合作研究，及赴周边孔子学院巡讲。
包括国外工资、国际旅费及合作研究经费等。

五、国际会议项目

资助各国孔子学院、大学及其他研究机构举办中国研究相关国际会议。
包括发言人食宿、交通费用、会议举办经费等。

六、出版资助项目

支持外国学者翻译出版中国典籍及当代著作。
包括翻译、编辑、出版、发行相关费用等。

I. Joint Ph.D. Fellowship

Sponsor doctoral students registered at foreign universities to study, research or write doctoral dissertation in China (6 months to 2 years), covering tuition, lodging and living stipend, research fund and international airfare, as well as academic travelling expense for the student's supervisor to China, etc.

II. Ph.D. in China Fellowship

Sponsor international students to pursue full-time Ph.D. degrees in top Chinese universities (3 to 4 years), covering tuition, lodging and living stipend, research fund and international airfare, etc.

III. Young Leaders Fellowship

Sponsor outstanding youths of different fields to have study tours in China (2 weeks to 6 months), covering accommodation and travel expenses in China and international airfare, etc.

- Bachelor's Degree or above
- holding a professional position, being a team leader
- A senior college student or post-graduate student, holding a leading position in student association

IV. "Understanding China" Fellowship

Visiting Scholars to China

Sponsor international assistant professor and above to undertake joint research in top Chinese universities (2 weeks to 6 months), covering stipend, international airfare, etc.

Short-term Study or Research Tour in China

Sponsor senior officials of different fields to take study tour or short-term research in China (2 weeks to 6 months), covering accommodation and travel expenses in China, international airfare, etc.

Credit Course by Chinese Scholar

Sponsor Chinese scholars in humanities or social sciences to teach credit courses and undertake joint research at foreign universities, and give lectures in neighboring Confucius Institutes and Classrooms, covering salary, international airfare, Research grant, etc.

V. International Conference Grant

Sponsor Confucius Institutes, universities and academic institutions in other countries to organize China Studies-related international Conference, covering accommodation and travel expenses of key speakers, conference expenses, etc.

VI. Publication Grant

Sponsor international institutions, scholars and writers to translate or publish Chinese classics and modern works, covering expenses for translating, editing, publishing, circulating and advertising, etc.

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