

Sinology

Sektionsleitung / Section Supervision: Christian Meyer

Raum / Room: Beijing (-1.1020)

Organised Panels

„China, My Dream, My Love“: Images, Language and Perception of Photographer Eva Siao

Panel convener: Jens Damm

This panel brings together four China researchers from different fields including history, journalism, social studies, and linguistics to discuss the life and photography of Eva Siao (1911-2001), a prominent German-Jewish photojournalist who lived in China for over half a century.

Born in 1911 to a medical doctor's family in Breslau, then Germany, Eva graduated with a photography degree from the Film Institute of Munich in 1930. Eva's life was completely changed by a trip to Russia in 1934, when she met and fell in love with Emi Siao (1896-1983), a prominent Chinese revolutionary poet and childhood friend of Mao Zedong. Eva renounced her German citizenship and became a Soviet citizen. Following her marriage to Emi, she lived in Moscow, Yan'an, and Kazakhstan before settling down in Beijing in 1949. She worked for the Xinhua News Agency, TASS and the East German Television. Eva's passion was photography, leading to an archive of her work consisting of over 10,000 photographs. Eva Siao, driven by love and curiosity, crossed continents and ideological boundaries from the 1930s to the 1970s. Belonging to the international artistic «jet set» and spending seven years of Chinese prison during the Cultural Revolution are parts of her personal experiences. With her photographic works, she became the chronicler of an era in the triangle of Europe, the Soviet Union, and China. Her life path and perspective differ from the current perspective on the 20th century, which is fixed on the West. The story of her life helps us to reconsider the 20th century and to understand the new borders and neighbours of the world in which we live today.

The panellists will present their research on a wide range of issues, including historical importance of Eva's photography, historical reckoning and complexities in perception of Eva's work, political and pragmatic force of images, cultural sensibilities, cross-cultural and linguistic exchanges, adaptation in a completely foreign cultural and political environment.

(Re)writing the History of Religions in Chinese Discourses, 1912-1949

Panel convener: Richard Ellguth

Discussant: Christian Meyer

In the first half of the 20th century, China experienced tremendous political and social transformations that affected various aspects of religions. In this period, not only did "religion" (chin.: zongjiao 宗教) become a legal category and the five religions (Buddhism, Daoism, Islam, Protestantism and Catholicism) were reformed along new patterns of organization like national unions, but new infrastructures of exchange such as journals and educational institutions would bring about a new mode of studying religions. As "religion" became a discursively established term, different actors and groups in Republican China (1912-1949), from secular intellectuals and historians to practitioners of specific religions, all engaged in debates that were centered around very foundational questions: What is religion? How can different religions be classified? Is there necessarily a gap between belief and knowledge, and can that gap ever be closed? How do religions unfold historically? What concepts and terms are there to analyse religions properly?

The four contributions of this panel will examine how specific discourses on the idea of religions and their historical development were produced among particular milieus and which conceptual tools and methods they employed to study particular religions or make statements on religion in general. These discourses will also be read against the background of discursive events such as the "Debate on Science and Metaphysics" (1923) or the various anti-religious movements of that era. Each of the papers investigates a specific milieu and a particular corpus of texts that engaged with these concerns, while emphasizing the development of concepts, neologisms and discursive strategies.



Islam in China

Panel conveners: Barbara Stöcker-Parnian

Keynote

Bringing sound and silence into Chinese religious History

Barend ter Haar (Universität Hamburg)

Over the past years I have tried to pay more attention to the place of **sound and silence** in **Chinese cultural history**, mostly in unpublished lectures **and** talks. There is of course the obvious **and** rather well-known fact that for most of **Chinese history** reading was always aloud, often with the aim of learning by heart. By transforming text **into sound**, the text acquires an additional dimension of power. This is as much true of reciting the so-called Confucian Classics as it is of more obviously **religious** scriptures. Of old, transformative power was assigned to **sound and** in my presentation I would like to give a number of examples. The most obvious example would be that of Confucius (or someone in his name) who associated certain musical styles with moral decay in a way that still happens today, in China as well as elsewhere. We can also think of the moral power of thunder to punish the unfilial or black wind to punish those who are not prepared for the end of times. Once we realize that **sound** carry meaning, it is not difficult to understand that **silence** can have cultural meaning as well. Here we can think of the Silent Room from Han dynasty reading practices that was continued by early Daoist ritual traditions or Silent Sitting in Chan **and** Neoconfucian traditions. In my presentation I would like to think aloud about the way in which **sound and silence** spoke to traditional **Chinese** audiences.

Presentations

The Semiotics of Orientalism. The Case of Suzhou as “The Venice of China”.

Daniele Beltrame (Ca' Foscari University of Venice, Italy)

A semiotic example of the orientalist perception of China is the commonplace analogy between Venice and Suzhou, so much so that even today many refer to the latter as the “Venice of China”. This view is an encapsulation of an entire signifying system which in time has established its own tradition. Travelogues on China by missionaries and explorers offer a perfect instance of the development and diffusion of a subject of knowledge by a growing number of interpreters of the ‘Orient’ during the modern age. While the first descriptors of China, inspired by a late-Renaissance mentality, ‘created’ China in an inductive and analogical way, XVIII and XIX-century voyagers had a more empirical attitude, even though the filter of ‘picturesque’ often led them to see and describe a similarly fictitious China. Then the image of Suzhou as the ‘Venice of China’ was repeated through the centuries and made indisputable by the strength of its very reiteration. This Orientalist palimpsest on Suzhou was in time accepted even by Chinese travellers, who came to view Venice as a ‘European Suzhou’, until Chinese diplomats themselves proposed Suzhou as sister city for Venice in the late 1970s. After the twinning between Suzhou and Venice in 1980 the discursive affinity between the two cities has been accentuated, especially for commercial purposes. This paper concerns the phases of the cultural construction of this representation and how it was built and inherited over the centuries.

Alternative citizenship practices: liminal spaces and disruptive urban transformation in Chongqing
Michela Bonato (Ca' Foscari University, Italy)

Urban planning in remote or pristine areas does not often meet the initial expectations of development, especially if it implies a vision of urban grandeur without considering the possible disturbances coming from both global forces and local power trajectories.

This study examines the complex historical transformations in the not yet fully urbanized areas of southwestern China during the current phase of urban planning and renewal that aim to consolidate and enlarge the city boundaries. In particular, this paper analyses the Beibei area in Chongqing City in light of the current urban renewal that leads to disruptive changes in the socio-spatial understanding of the territory.

Based on critical discourse analysis and spatial analysis of local planning management, this paper emphasizes how seeds of flawed urban development can arise in times of transition. It also proves how regulatory practices can increase their disruptive effects on the local meaning and performance of citizenship whereas the local governance favors the loss of the commons and immaterial heritage as well as social fragmentation that appears through liminal spaces such as peripheral urban gardens and open landfills. Therefore, the study argues that the projection of future urban imaginaries can turn into inconsistent urbanization practices associated with different modernization ideas that exacerbate the sense of spatial-temporal distance between the globalized city as a model and the reality of living in the city suburbs.

Eva Sandberg Siao (1911-2001): a Socialist Intellectual Biography in the Global 1950s

Federico Brusadelli (University of Naples L'Orientale, Italy)

In her autobiography, first published in German in 1990 as "China. Mein Traum, Mein Leben", the German-born Chinese photographer and journalist Eva Sandberg Siao (1911-2001) describes her global journey from German Breslau to Moscow, her "Soviet romance" with her husband Emi Siao (McGuire, 2018) and her lifelong fascination with China, her elective country: after moving to Yan'an in 1949, she would become Chinese citizen in 1964 and survive the tumultuous years of the Cultural revolution, being eventually rehabilitated in 1979. As part of a collective broader research project on Eva Siao, this paper will attempt a "global intellectual history" reading of her transnational, transcultural and translingual life, with a special focus on the 1950s - a key decade in the ideological consolidation of the Soviet world, and in the preparation of the Sino-Soviet split of the following years. Through her autobiography, her photographic production and other archival resources, I will try to extract and contextualize her views on "nationalism" and "revolution", on the participation of women in the revolutionary struggle, on the "liberation" of minorities (e.g. Tibet), and, more generally, to assess her perception of the "Chinese characteristics" of Maoism and of its role within "global communism".

The Cinematic Revival of Socialist Heroic figures in the Centenary of the Communist Party of China:
Giorgio Ceccarelli (Université Jean Moulin Lyon 3, France)

Until the opening and reform period, model figures, being the incarnation of socialist values, were central in every cultural product of the PRC. From the '80s this figure was sidelined, and the stage was occupied by more complex figures and stories.

Film studios tried to exploit the new creative freedom to try rejuvenating their productions and attract more public. During the '90s, Chinese cinema began obtaining international success; nonetheless these films were often unauthorized and denounced the other side of the nation's progress and growth. For this reason, in the aftermath of the Tiananmen Square repression, a campaign against intellectual and spiritual pollution was launched, it translated on the screen with the new wave of propaganda films known as "main melody films".

In 2001 the PRC joined the WTO, and a new phase of reforms and input on private initiative touched the film industry and translated in a more prominent production of commercial films like "Tiny Times" that gained success and stirred controversy at the same time.

Main-melody films however didn't disappear, on the contrary we assisted to a resurgence of propagandistic cinema since Xi Jinping came to power, with titles like "The 800" and "My People, My Homeland" gaining high success at the box-office. The objective of this presentation is to show how the convergence of national narration policies, directed both internally and externally by the CCP, resulted in a genre-diverse "main melody" revival with new heroes to put at the forefront of the renewed battle against "unhealthy content".

The Different Perceptions of Eva Siao's (Eva Sandberg/ Ye Hua) Work: An Analysis from Three Regions (PR China, GDR, Unified Germany)

Jens Damm (ERCCT Eberhard Karls Universität Tübingen, Germany)

My paper will analyse how the perception of Eva Siao (including the view of her photographs from 1950s China) has changed over time, and in different parts of the world, from the 1950s to the present. I will focus on hitherto less well-known press reports/exhibition catalogues in the PRC. These reports will be compared with media reports and also exhibition catalogues from the GDR (in the 1950s and 1980s) and with reports after German reunification.

The method used is a critical media discourse analysis based on Norman Fairclough. In doing so, I examine the various press reports on Eva Siao's work that I found in different historical periods. The aim is to show who the key individuals and organisations were that dominated discursive representation; the meaning of Eva Siao's photographs in relation to the early years of the PRC's history; the role Eva Siao's played as a Jewish woman fascinated by communist ideology.

Early reports from Chinese newspapers (e.g. the Renmin ribao in the 1950s), various exhibition catalogues and finally obituaries in Chinese, German and English exist as analytical material. In the case of the GDR, newspaper reports written by Eva Siao herself as a journalist are added. A direct comparison of the differences and similarities in various reports, social media entries and book reviews about Eva Siao in the late 1990s and early 2000s, found in both China and Germany, then provides an insight into the larger political and social context in which Eva Siao photographs were taken.

The Essence and Genius of Chinese Syntax: Building on S. Julien's Seminal *Syntaxe nouvelle* (1869–70)

Leo Depuydt (Brown University, USA)

Missionary work mainly inspired the early study of Chinese grammar in the west, from the 1600s onward. Only in the early 1800s did Sinology become more academic with milestones such as Abel-Rémusat's appointment in Paris in 1814. The present research effort has two aims, one general, the other specific. The main focus is on Classical Chinese (*gu wen*). The general aim is to define the deepest essence of the structure of Chinese. One finds two general statements repeated over and over. The first is that Chinese has no grammar (technically more accurate: no morphology). The second is that word order is fundamental. No one promoted the importance of word order more than the eminent Stanislas Julien. But to Julien, word order is everything. The present investigation began as an effort to take Julien's attachment to word order to the next step. But as the investigation evolved, it became clear that word order, while important, is not everything. In fact, there is a principle that is more fundamental and word order is used in its service. This principle of structure constitutes the deepest essence or genius of how Chinese sentence structure conveys thought. The specific aim of the research on which this paper reports concerns an application of the general. It involves first explaining a "very important observation" highlighted by Julien and then proving that explanation by means of two other phenomena that are themselves unexplained, hence hitting three birds with one stone (without killing them), as it were.

Taixu, Henri de Saint-Simon, and Socialism

Bart Dessein (Ghent University, Belgium)

In 以佛法批評社會主義 (Criticizing Socialism with Buddhism), a text published in 1925, the famous Buddhist reformist monk Taixu 太虛 (1889–1947) discusses the religious origins of socialism in Europe, and the importance and impact of the Russian revolution. One of the historical figures he touches upon is Claude Henri de Rouvroy, count of Saint-Simon (1760–1825), a French reform thinker who, according to Karl Marx, was a prominent champion of ‘utopian socialism’ (See Koenen, Gerd ([2017] 2018). *Die Farbe Rot. Ursprünge und Geschichte des Kommunismus*. München: C.H. Beck, p.203). Indeed, according to Taixu in 以佛法批評社會主義, “the Christian Saint-Simon [should be considered as] the first one to speak about socialism”, before Karl Marx introduced the scientific method to analyse society (Taixu 太虛 ([1956] 2005). “以佛法批評社會主義” (Criticizing Socialism with Buddhism) in *太虛大師全書* (The Complete Works of the Venerable Master Taixu). Vol.13 眞現實論宗用論 (Discussion on Actuality and the Use of Religion), Part 9 社會 (Society), nr.11). Throughout the writings of Taixu, we can see how his support for the socialist cause during the 1910s and 1920s gradually was exchanged for a support for Sun Yat-sen's 孫逸仙 national programme and an enhanced focus on the role of religion in society. In this paper, it will be discussed how there may be more Saint-Simon in Taixu than has hitherto been acknowledged.

The Question of “Religion” (宗教問題) in Modern China - Taking A Series of Lectures during 1921 and 1922 as an Example

Shan Diao (Georg August Universität Göttingen, Deutschland)

During the turn of the year between 1921 and 1922, the Young China Association (Shaonian Zhongguo 少年中國) organized a series of lectures on the question of religion in an attempt to clarify how to define religion and whether the young generation could believe in a religion. Numerous intellectuals from different fields were invited. Their lectures illustrated how the intellectuals at that time carefully weighed the advantages and disadvantages of religion, as well as the connection between reason, emotion and will, and in this way created a new image of humankind. There were voices in favor of abolishing religion because of the superstitious elements. Some intellectuals were interested in the teachings of a certain religion, without belonging to any religious group, and tried to point out a balanced way instead of a scientific way for the Chinese. This series of lectures as a whole showed a very heterogeneous picture concerning the understanding of religion and was mainly reflected in the following questions: 1) whether reason is superior to emotion and faith; 2) how to succeed in having a firm belief without damaging free will ; 3) whether and how to replace or reform religion with science. Using the methodology of discourse analysis as well as conceptual history, this paper will deal with certain important concepts including science (kexue 科學), belief (xinyang 信仰), religion (zongjiao 宗教), reason (lixing 理性), freedom (ziyou 自由) and will try to provide a comprehensive spectrum of answers to the above questions at that time.

The Musical Signifiers of Buddhist Monastic Rituals in Medieval China

Kehan Ding (University of Edinburgh, United Kingdom)

Bells, drums, wooden boards, wooden fish, mallets, and cymbals, all of which are essential dharma instruments of Chinese Buddhist rituals. The application of these instruments varies according to the status of the host and the guest as well as the scale of the occasion. It explicitly signifies the ritual types and ritual participants, while strictly distinguishes the hierarchy of monastic positions and the magnitude of certain rituals.

This paper will analyse related historical records on the usage of monastic instruments, such as the extant Chinese Buddhist monastic regulations (qinggui 清規), Buddhist records of sayings (yulu 語錄) and other narratives in non-Buddhist discourse like notebooks (biji 筆記) and encyclopaedia (leishu 類書). It aims to investigate the codes in formatting the applications of dharma instruments and analyse the meanings and functions behind the coding principles. This research will shed light on Chinese Buddhist musical culture on a more general and universal level, comparing to the majority of scholarships in the field focusing on individual temples and regional practices. Furthermore, it will unveil the inheritance, adaptation and innovation of Chinese Buddhist rituals in the application of instruments and bridge with its counterparts of Buddhist liturgical music in India, Nepal, Vietnam and other parts of Asia.

"Atheism" (wushenlun 無神論) as a new Concept in Chinese Buddhist Apologetic Discourses, 1912-1949

Richard Ellguth (Freie Universität Berlin, Germany)

One of the most frequent assumptions that one comes across concerning Buddhism is its supposedly "atheist" nature. Prefigurations like these are not only prevalent in the Western discourses, but can also be met when looking at historical sources of the early modern era from countries where Buddhism has traditionally made a decisive impact such as Thailand, Sri Lanka or Japan. However, given especially Mahāyāna Buddhism's abundance of bodhisattvas and other deities, it seems to be implausible why Buddhists have chosen to grasp a distinctly Western and Christian concept expressing a "monotheist assumption" (Anna Sun) when referring to the history of their own religion.

In China, the discourse on Buddhism as atheism first gained momentum following an article titled Wushenlun 無神論 ("Atheism") published by Zhang Taiyan 章太炎 (1869-1936) in 1906. Zhang claimed that Buddhism's veneration of the Buddha had to be understood in purely rational and secularized terms, since the Buddha was not perceived as a god but merely as a human teacher. Using Buddhist journals of the Republican era (1912-1949) as its source material, this paper will show that the Buddhist interest in atheism as a concept needs to be seen in the context of the anti-religious and anti-Christian movements arising since the late 1910s. Through defining themselves as atheistic, Buddhist employed this category as a discursive strategy for both arguing against Christianity as a monotheist belief and making itself immune against anti-religious arguments prominent during that time.

Interaction of aspect and negation in Chinese

Elena Emelchenkova (Saint-Petersburg University, Russian Federation)

The paper deals with the interaction between negation and aspectual meanings in Chinese that reveals a range of interesting effects. Negation is realized on the sentence level even in partial negation contexts, it is not just added to the basic predicate mechanically as a form/ meaning but involves a range of reinterpretations and systemic bans. The negation paradigm in Chinese distinctively differs from the affirmative one by a reduced set of the verb forms available because of the lower relevance of certain features for unrealized situations.

In the indicative, the negation system is asymmetrical. Predicate negation uses the quasi-grammemes *bù* and *méi*, or *méiyǒu* with a right-hand scope in the sentence, while left-hand adverbs normally fall out of its reach. The meaning and distribution of *bù* and *méi* depend on whether the situation is seen as realized or not realized. Marker *bù* negates recurrent situations regardless of their temporal reference.

Some aspectual markers show reduced combinability with negation. I describe how negative markers *bù* and *méi* restrict uses of aspectual markers with the verb, *méi* blocks the use of present tense markers, except for *zài*, as well as of the perfective *-le* in past uses. Negation is also blocked with delimitatives. Duratives with *-zhe* are negated by *méi* or *méiyǒu* while retaining the suffixed form of the verb. Perfective markers show varying interaction with negation, while experientives show no restrictions on negation.

Some systematic bans can be bypassed by introducing adverbial restrictors in the sentence.

The role of Islam in everyday life among Uyghur minkaohan women in Xinjiang

Lisa Ernst (Berlin Graduate School Muslim Cultures and Societies, Germany)

Within an Inner-Uyghur discourse, minkaohan Uyghurs, who were educated at Han Chinese schools, are presented as ignorant of Uyghur culture and language, as well as Islamic belief and practices. This widely accepted notion within the Uyghur community in Xinjiang often results in social pressure for minkaohan Uyghurs. Even in Xinjiang Studies literature, a prevalent argument connects the increase in education in the Chinese language with the loss of a Uyghur Muslim identity awareness.

Middle class minkaohan women, who live in the urban environment in Xinjiang's capital Urumchi, find themselves debating their complex position vis-à-vis social expectations from Uyghur communities. Islamic religious belief and practices play a significant role in these everyday life negotiations.

By introducing minkaohan women's perceptions of religion, I aim to diversify the idea of Uyghur Islam. What role does religion and Islamic practice play in these women's everyday lives? How do they conceptualize their own beliefs in relation to the idea of "Uyghur Islam" in the Urumchi community? How can the minkaohan's standpoints toward religion be framed in a broader debate of Islam among Uyghurs?

In aiming to answer these questions, it is crucial to consider the impact of an Inner-Uyghur discourse on minkaohan. Minkaohan's notion of religion should not be framed as an exception to Uyghur Islam but as an integral part of the different ways Islamic belief manifests itself in the Uyghur community in Xinjiang.

From texts to textbooks? Shifts and continuities in instructional materials used in mosque education in inner northwestern China

Markus Michael Fiebig (Berlin Graduate School Muslim Cultures and Societies)

Throughout the long history of Islamic education in China, Muslim educators have relied on a range of Arabic and Persian texts to teach core Islamic subjects like theology, Islamic law, and ritual practice. At various points in time, these were complemented by texts by Chinese authors written first in Classical and later in Modern Chinese, with some—especially in the 20th century—also being written in Arabic. Recent decades have seen the addition of textbooks published by or with the involvement of the Chinese state, in particular those published by state-run Islamic Scriptural Academies (Jingxueyuan).

Based on interviews with Chinese Muslim educators and ethnographic fieldwork in and around mosque schools in Linxia (an important center of Islamic education in inner northwestern China) between 2014 and 2017, this paper seeks to understand developments in instructional materials used in Chinese mosques and related schools since the early 1980s from an educator's perspective. What kinds of knowledge are valued, and how is Islamic knowledge made accessible and learnable for a heterogenous student body? Focusing primarily on larger educational institutions for male students that have structured curricula, this paper explores the way in which educational ideals play out against the contemporary socio-economic backdrop, and how this leads to a mixed approach that combines modern textbooks with texts considered "classics" (jing).

The revival of dramatic tragedy in 1930s China and Spain: comparing Cao Yu and Federico García Lorca's coeval tragic trilogies

Letizia Fusini (SOAS, United Kingdom)

In 1933, the Spanish playwright Federico García Lorca (1898-1936) declared in an interview that “without a tragic feeling there is no theatre”. A year later, he expressed his willingness to revitalize the then declining Spanish theatre through a “return to tragedy”, a dramatic genre which he associated with the archaic culture of the rural population of his native Andalusia.

In the same year, Cao Yu (1910-1996) completed the first play of his tragic trilogy: *Thunderstorm* (雷雨), a work set in a modern urban context yet suffused with references to an outdated and repressive society, quite akin to the one depicted by Lorca. By choosing a tragic form for his first play, Cao Yu was responding to the general call for a renewal of the traditional theatre of China through the adoption of Western tragedy, hailed as an epitome of the “modern”.

This paper aims to investigate the relationship between modernity and tragedy through a comparison of Cao Yu and Lorca's coeval tragic trilogies, with particular attention to Lorca's *Yerma* (1934) and Cao Yu's *Thunderstorm* (1933). More precisely, it seeks to establish how Lorca and Cao Yu bring together those two apparently incompatible categories and how they construct a transcultural tragic discourse grounded on the representation of the regional realities of 1930s Andalusia and northern China, and on a ritualistic view of the dramatic medium.

Die „Illustrationen antiker Kuriosa“ (guwantu) des Yongzheng-Kaisers (1723–1735) als Beispiel höfischer Sammlungspraxis und –dokumentation in der Qing-Zeit. Ein Werkstattbericht.

Phillip Grimberg (FAU Erlangen-Nürnberg, Deutschland)

Der Vortrag stellt ein gegenwärtig von der Thyssen-Stiftung gefördertes Forschungsprojekt mit dem Titel *Guwantu* – Die „Illustrationen antiker Kuriosa“ des Yongzheng-Kaisers (1723–1735). Ein Beispiel höfischer Sammlungspraxis und –dokumentation in der Qing-Zeit vor. Das Projekt untersucht die im Londoner Victoria and Albert Museum verwahrte Bildrolle B/C-8 aus dem Jahr 1729. Dabei handelt es sich um ein illustriertes Verzeichnis eines Teils der Kunstsammlungen des Yongzheng 雍正-Kaisers, eines von nur zwei verbliebenen Exemplaren weltweit. Ziel des Projekts ist es, mit einem materialorientierten Ansatz das Inventar der Rolle zu identifizieren und dabei gleichzeitig Aussagen über die Sammlungs- und Herrschaftspraxis des Kaisers zu treffen. Der Vortrag will einen ersten Zwischenstand der bisherigen Forschungsergebnisse liefern und diese zur Diskussion stellen.

Peaceful Life and Happy Labour: Daily Endeavours of Chinese People in the Political Cartoons of "Manhua" Magazine

Mariia Guleva (Charles University, Czech Republic)

Change from old to new, national construction, and common people's daily life and labour were essential subjects for political discourse of PRC's early years. Communist Party and its newly established government needed to enforce various decisions which were supposed to radically change the life of nation. Since these novelties touched upon daily existence and labour of citizens of all ages, genders, and walks of life, party/state had to justify these changes and mobilise the populace, while demonstrating country's claimed achievements in the most positive light to broad audiences. While foreign and domestic photographers captured particular moments and faces, the media of painting, drawing, and cartooning allowed for more generalised depictions: ones which showed not an individual, but a social class or the nation. In this paper I propose to trace the images of daily life and labour through the medium of political cartoons published in Manhua 漫画 magazine (1950-1960) in order to reconstruct magazine's portrayal of desired behaviours, activities, and appearances of workers, peasants, soldiers, students, and other classes considered "new masters of China". The magazine produced both eulogising cartoons and criticisms of deviations from prescribed norms, and this makes it an informative source for the study of visual propaganda of the 1950s. Looking at Eva Siao Sandberg's photographs against the backdrop of Manhua's visions of people's life and labour allows one to see similarities and discrepancies in the idealised and romanticised images of socialist China provided in the simulated realities of cartoons and the "eye witnessed" evidence of photographs.

Laws, Norms, and Standards – The Rule of Law and the Rule of Man in Early Chinese Political Philosophy

Lisa Indraccolo (Tallinn University, Estland)

The multifaceted concept of “law” plays a fundamental role in Classical Chinese philosophy, whether it refers to the orders imposed by sovereigns on their subjects; the legal punishment inflicted upon criminals under a system of law; the superior divine command of Heaven; or the inscrutable ways of Nature (Barbieri-Low & Yates 2015; Eno 1989; Rosen 2006). The term “law” is often somewhat uncritically translated as *fǎ* 法, which however is characterized by a higher degree of polysemy and a far broader range of contextual meanings than is usually acknowledged (Needham 1956; Bodde 1981). In the early Chinese context, it should rather be understood as “norms” or “standards” of behavior and ensuing guidelines for action that are meant to be objective and impartial (Pines & Goldin, forthc.). While “law,” and in particular the application of the “rule of law” (*fǎzhì* 法治) and its alleged superiority over the “law of man” (*rénzhì* 人治), is notoriously a cardinal standpoint of legalistic writings that has been explored in depth (Hulsewé 1981; Goldin 2012; Pines 2017), comparatively less attention has been paid so far to its role and relevance in other “Masters texts” (*zǐshū* 子書). The present paper aims to disentangle different approaches to the “rule of law” versus the “rule of man” in the political agenda of other Warring States “Masters” of thought, with special focus on textual traditions that might not be immediately associated with or acknowledged as being representative of this discourse strand, such as the *Mèngzǐ* 孟子 and the *Xúnzǐ* 荀子.

Sinophone Articulations of Taiwan's Campus Folk Song

Haoran JIANG (The Chinese University of Hong Kong, Hong Kong S.A.R. (China))

Campus folk song was a genre of Taiwan's popular music during the 1970s. Previous research has paid attention to the Chineseness expressed by campus folk songs, focusing on the ideological critique Kuomintang's official nationalism. It cannot be denied that throughout the martial law era (1949-1987), the Kuomintang government devoted itself to arousing Chinese nationalist sentiment, that led Chineseness to become a master discourse. However, the pre-existing sociocultural structures do not have to be the decisive factors of music practices; Taiwanese musicians and listeners still had their agencies to negotiate their national identity; and aside from the hegemonic version constructed by government, there might be many different versions of Chineseness expressed in popular music. From the perspective of Sinophone studies, the Chineseness produced in Taiwan and other Sinophone communities has always involved the processes of local negotiation and such place-based Chineseness could be potentially resistance against the hegemonic versions of Chineseness by introducing differences. This paper is a re-exploration on Chineseness within campus folk song and concerns campus folk song as "Sinophone articulation" which challenged Kuomintang's monolithic portrayals of Chineseness. Adopting the methods of archival work, musical textual analysis and interviewing, drawing on the analytic framework from Sinophone studies, it examines the local negotiations and fragmented moments of Chineseness in campus folk song and sheds light on the dialogic link between the official and the popular, between Chineseness and Taiwanese-ness, between structure and agency, between collective and individuals, between the producers and consumers.

Jizang's Dialectical Treatment of the *Catuṣkoṭi*
Hans-Rudolf Kantor (Huafan University, Taiwan)

Represented by works attributed to Tiantai天台 master Zhiyi智顛 (538–597) and Sanlun三論 master Jizang吉藏 (549–623), Madhyamaka discourse in sixth-century China paid specific attention to the Indian concept of the *catuṣkoṭi* (four edges; Chinese: 四句 *siju*, four alternative phrases, or tetralemma)—a heuristic device for conceptual analysis of topics related to Buddhist doctrine. In this discourse, the *catuṣkoṭi* was treated in an ambivalent manner: it was considered to be (1) the source of misleading conceptualization, but also (2) the heuristic and analytic device for those who seek liberation from such deception. In order to explicate such ambivalence, Tiantai and Sanlun texts developed the view of “ten types of *catuṣkoṭi*” (*shizhongsiju* 十種四句). In his two treatises on the *Vimalakīrti-nirdeśa-sūtra*, the *Jingmingxuanlun* 淨名玄論 and the *Weimojingyishu* 維摩經義疏, Jizang explicates his interpretation, summarizing it by the phrase “suspension (sublation) of the four alternatives” (*juesiju* 絕四句), which highlights the thought that it is the same principle that constitutes and deconstructs all four alternatives. The “ten types of *catuṣkoṭi*” derive from each other, but, in a reverse fashion, invalidate each other simultaneously. The paper highlights Jizang’s dialectical treatment of the *catuṣkoṭi* and examines its conceptual and textual relationships with the Tiantai discussion of the “ten types of *catuṣkoṭi*.”

Resilient Identity: Modes of Identity Negotiation in Hydrolatric Sites

YASMIN Siegrid Sibille Maria Koppen (Universität Leipzig, Germany)

Sacred architecture is an important vector for ideology transfer because its symbolic traits facilitate communication far beyond temporal, cultural, and language barriers. Hydrolatric sites had a foundational role in the formation of the ideological landscapes in water cultures like Sichuan and Vietnam. Due to the importance of water for all aspects of life, they were of high social relevance. Transregional authorities used consolidating deities in order to occupy the sacred sites of the areas they intended to integrate. Their aim was to balance the pluralistic ethnoscape under a supposedly "superior" culture. But the consolidating deities used to occupy hydrolatric sites were often localized as water deities and began to express the continued persistence of the local identity. This emphasizes hydrolatry as a meaningful factor for resilience against transregional pressures and foreign rule.

Local and imperial ideologies affected the presentation of the hydrolatric sites at the center of many local communities in the "borderlands". The very aggressive tactics of spatial reconfiguration the Chinese applied to relevant hydrolatric sites allowed them to localize their legitimation more efficiently. In contrast, Đại Việt used integrative reconfiguration tactics to balance its lack of transregional cohesion until it reached sufficient cultural dominance to suppress any narratives that legitimated local authorities. This talk presents two modes of identity negotiation that local communities in (former) Chinese borderlands developed to cope with the pressure of Sinitic cultural imperialism. They provided strategies to counter foreign interventions into hydrolatric sites and to preserve them as local resources for legitimation.

Lexicographic Sources of Chinese Political Language in Russia: History and Contemporary

Vladislav Kruglov (MGIMO University, Russian Federation; Lomonosov Moscow State University, Russian Federation)

One of the important issues studied by Russian sinologists is the political discourse of the Chinese language, because bilateral political relations between Russia and China have been an important component of Russia's foreign policy. Since 1888, Chinese-Russian dictionaries have been appearing, where a special attention was given to socio-political vocabulary, so in 1909 a Complete Chinese-Russian dictionary was published, it was compiled according to the dictionaries of Herbert Giles, Palladius and other sinologists and edited by Bishop Innokenty in two volumes in Beijing. In the first third of the XX century, the first lexicographic works specially devoted to the political vocabulary of the Chinese language was introduced by A.P. Khionin in 1927. One of such sources is the Russian-Chinese Dictionary of Legal, International, Economic, Political and Other Terms. In modern Russian Sinology, great emphasis is placed on teaching socio-political and diplomatic vocabulary, special textbook on the Chinese political language was published in 2022, namely "Diplomacy. Chinese Language" by Jiagu Richter and Vladislav Kruglov.

The report analyzes the main lexicographic sources of the political discourse of the Chinese language in diachronic aspect, and also considers strategies for compiling special political dictionaries not only of Russian, but also of Western sinologists. The author draws on extensive archival material and modern sources. The main result of the research is the explication of the main methods of compiling lexicographic sources of the Chinese political language, which makes it possible to optimize the process of developing new specialized textbooks on socio-political translation.

The characteristic dialectics underlying China's Marxism

Moritz Kuhlmann (Ludwig Maximilians Universität München, Renmin University, The Beijing Center)

China's Marxism has a major impact on China-West-relation since it is both China's official political self-conception and object of Western mistrust. Can deeper understanding of China's Marxism improve China-West-relationship?

Theory:

Mao applies Marxism to Chinese context: a) Theory of Inner Causation: Any change to a thing is caused internally by contradiction, precisely: by interaction of the opposing sides within the main contradiction inherent to the thing. b) Principle of Politics: Political practice identifies and resolves the main contradiction in society.

Practice:

The PRC's political history can be renarrated looking at the three main contradictions it has defined, leading to three strategical periods. a) Mao, 1949: Inequality of social classes --> Change of production relations among social classes. b) Deng, 1981: Production behind needs --> Development of productive force. c) Xi, 2017: Inequality of livelihood --> Change of production relations among economic/geographic sectors.

They all identify and resolve a main contradiction not external, but inherent to society.

Chinese dialectics:

Marxism includes a) dialectic philosophy, b) political sociology, c) critic of economy. Links of China's Marxism with its traditional thought usually focus on b)/c). Here the focus is a). Mao's "main contradiction" suggests a characteristic dialectic: Contradiction is not between, but within things, hence effects are caused internally by inherent contradiction. An analysis of Yi-Jing shows how this dialectic roots in classic Chinese philosophy.

Comparison:

Examples of present day politics can show how reflecting in inner (as opposed to external) contradictions is a basic difference between Chinese and Western perspective.

Chinesischer Sozialismus mit deutschen Kennzeichen?

Moritz Kuhlmann (Ludwig Maximilians Universität München, Renmin University Beijing, The Beijing Center)

Der Einfluss deutscher Philosophie und Geschichte in Marxismus-Studien an chinesischen Universitäten - ein Erfahrungsbericht.

Die politische Führung Chinas stärkt Sozialismus als Staatsideologie, was sich auch auf das Bildungssystem auswirkt: Die Bedeutung von Marxismus-Studien in China ist wachsend, jede höhere Bildungseinrichtung muss eine Marxismus-Schule (马克思主义学院) führen, zusätzlich gibt es innerhalb der philosophischen Fakultät den Studienbereich Marxismus (马克思主义哲学), und jeder Studierende muss unabhängig vom Studienfach einen "Rechte-Gedanken-Unterricht" (思政课) zu Inhalten marxistischer Lehre belegen.

In Marxismusstudien an chinesischen Universitäten fallen zwei gegenläufige inhaltliche Tendenzen auf: Zum einen wird mit beeindruckender Sorgfalt der Ursprung marxistischer Theorie in deutscher Philosophie und Geschichte studiert (v.a. in 马克思主义哲学). Zum anderen werden mit großem Aufwand die spezifisch chinesischen Kennzeichen des aktuellen Sozialismus in China untersucht und viel Wert darauf gelegt, ihn nicht als Import, sondern genuin chinesische Schöpfung zu präsentieren (v.a. in 马克思主义学院).

Drei Fragen:

1. Der Einfluss deutscher Kultur auf die chinesische Staatsideologie erweist sich als enorm stark. Welche Elemente deutscher Philosophie werden besonders untersucht? Welche Bewegungen in der deutschen Geschichte werden analysiert? Was an der chinesischen Perspektive auf deutsche Kultur fällt einem deutschen Beobachter auf?
2. Wie sehen einige der Bemühungen konkret aus, den Sozialismus mit chinesischen Kennzeichen seiner Fremdelemente zu entledigen und als genuin chinesische Eigenkreation aufzuzeigen?
3. Im Kern scheint es um die Spannung aus Fremdem und Eigenem zu gehen. Lässt sich in den gegenläufigen Tendenzen von Betonung und Vereinnahmung des Fremden ein Muster erkennen, das im China-West-Kulturaustausch einen für die chinesische Seite typischen Umgang mit der Spannung zwischen eigen und fremd charakterisiert?

Chinese Nationalist Movements in Cyberspace under Xi's "New Era": Identity, Ideology, and ICT
Xiuyu Lian (University of Vienna)

This paper exploits the fact that Chinese government was strategically intervening discussions about the ultra-nationalistic and highly contested issue on Chinese internet during the Covid-19 Pandemic, border control policies, to observe the interactions between the government and the online nationalist discourses, and to answer the question: How is Chinese government intervening the nationalist sentiments on Chinese internet, and how the nationalist sentiments react to the interventions? More specifically, this paper observes government's interventions in two periods, one around the announcement of so called "Five Ones" Policy from late March to Early April 2020, and the other around the announcement of so called "Circuit Breaker" from mid-May to late June 2020. This paper attempts to engage into conversation with a body of literature discussing a specific paradigm of nationalist sentiment on Chinese internet "Fandom Nationalism". Previous studies failed to explain what the driving force is for fandom nationalists to participate into propaganda\censorship campaigns. To fill the gap, this paper conceptualizes Chinese internet as a national space constructed by Chinese government with its two layered censorship system and attempts to argue that agenda-based division and "war of words" for dominance in the national space are two fundamental principles in fandom nationalism. Consequently, the state can incorporate such nationalist sentiments into its censorship system by setting the norms to enable and endorse those groups who share its values and norms and discourage others who do not.

On the origin of cowrie seashells in Early China

Jakub Maršálek (Charles University, Czech Republic)

Cowrie seashells are among objects regularly unearthed from the Bronze Age (2nd-1st millennium BCE) elite graves in the Yellow River valley. The problem of the place of their origin has puzzled scholars since the first half of the 20th century. For a long time, the most influential hypothesis searched for it on the southeastern seashore of modern China. This view was challenged by Peng and Zhu (1995) who suggested that the seashells were obtained through long-distance contacts with Central Asia and the steppes. This suggestion was based on the thoroughgoing consideration of the finds of the seashells in the territory of modern China which revealed that their earliest finds concentrate in the region of the Chinese Northwest (Gansu and Qinghai). However, it should be emphasized that the distribution of these earliest finds shows strong bias toward high-elevation areas on the northeastern fringes of the Tibetan Plateau. This, together with occurrence of the seashells on the southeastern rim of the Plateau at the same time, suggests the region to the southeast of the Plateau - i.e., the Southwestern China - as one of the main areas from which the shells were obtained by the Late Neolithic cultures in the modern Qinghai and Gansu Provinces. While sources of the cowries found within a broader territory of modern China were probably various, these considerations suggest that the Chinese Southwest, which in later historical periods was a center of the trade with the cowries, had an important role in their distribution since the prehistoric period.

Images by Eva Siao (Eva Sandberg/ Ye Hua) as Photographic Event

Yulia Mylnikova (St.Petersburg University, Russian Federation)

The majority of Eva's photographic works were taken in the 1950s and 1960s in China, documenting what she saw with a realistic style. She captured ordinary people as well as world-renowned figures in their most natural states from the eye of a Western artist. The creative use of light and angles in Eva's work was also new and advanced for the age, very close to modern photographic techniques and tastes. Because of her never-before-seen contents and "futuristic" techniques, Eva's photography has been exhibited across Europe and China and celebrated for its historical importance, as well as its raw beauty.

Eva Siao's works have primarily been grouped in the following categories: Daily life in Beijing, Historical Figures/Cultural Celebrities, Peking Opera, Tibet, Chinese Children, and Family & Friends.

Eva's work also showcases unique elements that are hard to find elsewhere. It shares a raw, non-posed history of modern Beijing, featuring real-life scenes of everyday people as well as famous international figures of the time. It also includes rare pictures of Tibet from 50 years ago as well as Tiananmen's construction, all using modern photographic techniques and a Western point of view that people today can relate to and fully appreciate.

This paper probes into Ariella Azoulay's discussion of "the event of photography" in her 2015 book *Civil Imagination: A Political Ontology of Photography* to present a perceptive analysis and interpretation of images by Eva Siao.

Language as an Identity-Shaping Factor in the Life and Work of Eva Siao

Astrid Oldekop (Mediapoint Düsseldorf Beijing, Germany)

When Eva Siao returned to her former German hometown in the 1990s, the town had been renamed and was located in Polish territory. The then octogenarian German-Jewish photographer with a passport from the People's Republic of China stayed in a boarding home in what used to be her parents' house and communicated with the new owners in Russian.

During her life, Eva Siao had to adapt to new situations by continuously learning new languages. She spoke German, French, English, Swedish, Turkish and Russian. During and after WWII, she lived in the Soviet Union where being recognised as a German would have been dangerous. She spoke Russian with her husband and children. For 56 years Eva Siao lived in China where she developed fluency in Mandarin. Nevertheless, she wrote her diary in German, partly in Sütterlin script. When she was seriously ill in 2001, she lost the ability to speak and understand any foreign language and only understood German which led to her and her family having to use a translator to communicate.

Although the photographer Eva Siao worked as a visual artist all her career, languages played a central role in her life. Astrid Oldekop explores the question to what extent language was identity-shaping for Eva Siao and what significance languages had for the artist's photographic work.

German journalist and linguist Astrid Oldekop has known China since 1985 and was friends with Eva Siao and her family. In 2018, she travelled to Eva Siao's former hometown Ladek-Zdrój in Poland.

“Religion” in Chinese History: Some Reflections of Modern Chinese Historians

Qinqin Peng (University of Göttingen, Germany)

Although China has rich religious traditions, it lacked the lexical equivalent of the term “religion” (zongjiao 宗教). There was a deep gap, both conceptual and practical, between the traditional Chinese structure of belief and the Western notion of religion, which only entered China at the end of the imperial age. From the beginning of the twentieth century, Chinese intellectuals faced the task of reinterpreting the belief-related expressions and phenomena in Chinese history within the new framework of religion and of aligning religions and religiosities with China’s historical and cultural particularities. In the process, some ‘secular’ scholars constructed modernized knowledge about religion through theoretical discourse in the fields of history, philosophy, and science, changing the norms of religious scholarship and influencing—in some cases even determining—people’s understandings of religion in general. These critical discussions from outside religious communities have not been adequately studied until today. Taking representative historians of modern China as examples, this study explores how modern Chinese professional historians, including Hu Shih, Chen Yinke, and Tang Yongtong, have reflected on the influence, role, and nature of religion in the Chinese context from a historical perspective and how they contributed to the formation of modern Chinese academic discourses on religion. Meanwhile, this study also shows how these discussions on religion, though sometimes contradictory and ambiguous, reveal some important responses to and reflection on the tension between science-centered modernity and China’s inherent cultural landscape, spiritual values, and ways of life.

A Tale of two Sites: “Memory” and “Silence” in Qing Era Gazetteers of Mount Hua (Huashan 華山)

Laura Pflug (Ruhr-Universität Bochum, Germany)

Mount Hua, the Western Peak (Xiyue 西嶽) in Shaanxi province, has a long history of intertwining sacred significance and state power. With its location between the cities of Xi’an and Luoyang, it was positioned in the orbit of the capitals of numerous dynasties in Chinese history. In late imperial China, it was also a prominent place where Confucian-trained scholars such as Gu Yanwu 顧炎武 (1613-1682) left important traces. Most significant are two Confucian academies, one founded at Mount Hua during the Ming and the other during the Qing dynasty. These two sites have contrasting histories, for while the Ming-period Taihua shuyuan 太華書院 ("Great Flower Academy") lost its importance and made way for a Daoist sanctuary, the Qing-period Yuntai shuyuan 雲台書院 ("Cloud Terrace Academy"), which was built on the grounds of an old Daoist monastery, left such a lasting mark on its founding place that a teaching institution still exists there today. While both academies are acknowledged in mountain gazetteers (shanzhi 山志) of the late imperial period, one of the Daoist sites in question is completely blanked out. Drawing on theoretical approaches of Aleida and Jan Assmann and John Brian Harley, this presentation addresses the fundamental question of "memory" and "silence" in Qing era gazetteers of Mount Hua by examining the history of the two sites as told in these gazetteers.

A Chinese Nationalist with Pan-Asian Beliefs: The Curious Case of Sun Yat-sen

Jasper Roctus (Ghent University, Belgium)

Sun Yat-sen (1866-1925), the first provisional president of the Republic of China (ROC) in 1911, was not selective in sieving his foreign benefactors. Japanese adventurist Miyazaki Toten (1871-1922) for instance described how Sun surrounded himself with devotees from differing political denominations during his stay in Japan around the turn of the 20th century. As Marius Jansen (1967: 1-5) vividly illustrated, the legacy of Sun's political pragmatism could also be observed during his reburial ceremony in 1929, where the Japanese attendees once more adhered to wildly discrepant political affiliations.

Sun's Japanese benefactors were united through an admiration of his pan-Asian ideals. While Sun – as a nationalist – was primarily concerned with China's interest, pan-Asian rhetoric was an integral part of his language register when speaking to Asian audiences – in particularly the Japanese. Sun's plentiful pan-Asian utterances ultimately culminated in what was to be his final major public speech in Kobe, Japan, where he celebrated the moral superiority of the “kingly way” of the East over the “rule of force” of the West.

This contribution examines the “road to Kobe” through elucidating the evolution of Sun's often-contradictory statements surrounding pan-Asianism, and will point out that whilst often pragmatically motivated, Sun's discourse nevertheless displayed clear ideological inspiration through his vision on Sino-Japanese relations.

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A brocade of words: The fruition and circulation of "Xiao'erjin" primers in the Women's madrasas of Northwestern China. The case of Linxia.

Francesca Rosati (Leiden University, France)

Interlinear scripts and writing systems, such as Aljamiado in Europe and Javi in Southeast Asia, helped preserve Islam among Muslim communities living at the margins of the Arabophone world. Seemingly, the Xiao'erjin (lit. "Little Brocade") script that emerged between the 14th and 17th centuries CE in the form of Islamic primers and miscellaneous compendiums, prevented the secluded Muslim communities of NW China from cultural assimilation. Between the 1980s and the 1990s, the progressive Arabisation of curricula made Xiao'erjin fall into disuse in both boys' madrasas and girls' Sino-Arabic schools. Conversely, it has remained the main textual reference in adult women's Quranic classes ever since. Building on Translation Theory and the notion of translated texts as incorporating and projecting historical and social microcosms of meaning (Bassnett 1991; Ricci 2016), this paper examines how language which serves to create and maintain gender-based social boundaries and generation gaps, on the one hand, strengthens adult, semi-literate women's agency and social visibility, on the other. What impact do Xiao'erjin texts have on the everyday lives of adult Muslim women in the broader context of Muslim Linxia and its changing society? Drawing from seven ethnographic fieldwork conducted between 2006 and 2017 in Linxia city (Gansu), this paper provides an anthropological reflection on the effects Xiao'erjin primers have on the religious practice of a minority of Muslim women in contemporary China.

Mythen und Realitäten der Neuen Seidenstraße: Eine Analyse offizieller strategischer Narrative zur BRI in China

Carsten Schäfer (Universität zu Köln, Deutschland)

Mit der Seidenstraßeninitiative präsentiert Peking offensiv „chinesische Lösungen“ zur Bewältigung internationaler Herausforderungen, Krisen und Umbrüche; im Ausland wird diese Lesart häufig übernommen. Bei genauem Hinsehen fällt jedoch auf, dass Chinas Seidenstraßen-Narrativ je nach Publikum stark variiert: Während Peking auf multilateralen Konferenzen die „Schicksalsgemeinschaft der Menschheit“ zur Lösung gemeinsamer Herausforderungen preist, werden zu bilateralen Anlässen vielfältige, auf die Interessen der jeweiligen Partner zugeschnittene Narrative präsentiert, die teils deutlich voneinander abweichen. In innerchinesischen Diskussionen wiederum stehen v.a. Chinas ureigene Interessen im Zentrum, die den nach außen gerichteten Narrativen teils deutlich zuwiderlaufen – wie militärische oder geopolitische Ziele v.a. im asiatischen Raum.

Vor diesem Hintergrund wirkt Chinas Initiative wie ein ausgefeiltes Propagandanarrativ, das, im Rahmen der gegenwärtig forcierten chinesischen Außenpropaganda, flexibel gegenüber unterschiedlichen Adressaten einsetzbar ist und darauf zielt, Verbündete zu gewinnen und das internationale System sowie die internationale öffentliche Meinung im Sinne Pekings zu beeinflussen – um damit letztlich die Bewältigung innerchinesischer Krisen voranzutreiben. In der Tat sieht die KPCh die Seidenstraße als Teil ihrer Strategie, „internationale Diskursmacht“ aufzubauen. Basierend auf dem „strategic-narrative approach“ werden vor diesem Hintergrund chinesische policy-paper, Forschungsberichte und politische Reden qualitativ-inhaltsanalytisch ausgewertet, um zu verstehen, welche Funktion(en) die Initiative aus chinesischer Sicht einnimmt. Insbesondere geht es darum, die Seidenstraße und die vielen divergierenden chinesischen Seidenstraßen-Diskurse im Spannungsfeld zwischen Auslandspropaganda, chinesischer Interessenspolitik und internationaler Krisenlösungsstrategie zu verstehen: Von welchen innerchinesischen Krisenerscheinungen ist die Initiative geprägt - und wie wird dies in die Außenpropaganda und Außenpolitik übersetzt?

Mengzi: Emergent nationalism, chauvinist propaganda and a failed attempt at school-internal criticism

Jorg Schumacher (Universität de Genève, Schweiz)

When is a war of aggression a just war? ^[L L]_[SEP] Mengzi gives an unequivocal answer: war is justified when the longed-for future unifier of the empire is a "true" king, namely one who frees the people of another country from its usurper. One may kill an usurper. ^[L L]_[SEP]

Of course, the question whether common people of foreign powers actually _wanted_ to be liberated called for justification. Cosmological-religious explanations are offered. Canonical writings provide historical models together with appealing slogans. The deeper they reach into the past, the clearer an ideological gradient becomes apparent between the Middle Countries and peripheral ethnic groups. Spiritual help graciously offered by Zhongguo 中國 is not necessarily welcome, as testified by a case of unsolicited advice on how to perform rituals. ^[L L]_[SEP]

The particular focus of the present exposé is a case of chauvinist propaganda through appeal to canonical text. Two characters in one of the authoritative Shu 書, "Documents", are sufficient to justify a vendetta against an insubordinate tribe. The quote is then explained, and all suspicion that the true motif could have been "widening the nation's territory" is wisely dismissed in advance. What makes this case quite extraordinary is that it is being criticized from within the school but that – here the matter takes on an ironic turn – the cynicism of the propagandists is countered by nothing better than blind ancestor veneration, touching in its innocence, disillusioning in its naivety.

War, Demography and Regional Buddhism in Medieval China: The Formation of Local Monastic-Secular Networks During the Mid-Tang Dynasty (755–845)

Anna Sokolova (Ghent University, Belgium)

The rebellion of General An Lushan 安祿山 (703–757) of 755 brought about the period of political turbulence and devastation on the territorial centre of the Tang Empire and caused a radical demographic shift from the north to the southwest. Members of the bureaucracy relocated to the provinces on two separate trajectories: 1) the Tang central government appointed many of its most accomplished bureaucrats to the highly militarized zones; 2) thousands of other officials moved on their own initiative to the semi-autonomous, backwater provinces in the region of Jiangnan 江南 (to the south of the Lower Yangzi River) in response to the devastation of the Central Plains precipitated by military attacks of rebellious generals who tried to oust the imperial court. This paper argues that the rise of regional Buddhism during the mid-Tang was rooted in this geopolitical dynamics. Based on regional epigraphy, this paper shows that 1) regional monastic groups formed and developed in correlation with the elite networks that spread across Tang regional landscape; 2) bureaucrats who relocated to the provinces became key sources of political and economic patronage for regional Buddhist institutions; and 3) interaction between local monastics and bureaucrats facilitated the consolidation of regional Buddhist communities and helped individual monks to gain reputations as highly respected authorities in Tang society.

Islamic inscriptions – Documents of Muslim Life in China

Barbara Stöcker-Parnian (LMU München, Deutschland)

Islamic Inscriptions in stone and wood are widely spread in mosques and graveyards, representing important documents of Muslim life in China. Whereas Chinese and Arabic calligraphy form an integral part of the mosque architecture, stone and wooden tablets are documents of the religious and social life of the Muslim community. These inscriptions provide information on the foundation and repair of the mosque, explain the religion of Islam, record donations and support for the mosque and religious community, and display imperial edicts - stone documents which were important for the legitimization and protection in turbulent times, like the Baizian of Ming emperor Hong Wu or the short handwriting of Mao Zedong. In addition stela in graveyards and texts on tombstones deliver an insight into biographical data of the deceased and their importance in the Islamic community. Stone stele inscriptions are typical in the Chinese culture and had been adopted by the Hui during their process of integration into the Confucian-dominated society since the Ming dynasty.

By presenting some examples of inscriptions in mosques and on graveyards it will be demonstrated that this culture of writing is still alive in Muslim communities in China.

Rethinking “Generation” in Contemporary China: Taking the Generation of Educated Youth (zhiqing) as an Example

Jiawen SUN (École des hautes études en sciences sociale, France)

Although its use is known to be delicate and controversial, the concept of “generation” has become an important resource for exploring inter- and intra-generational relations in contemporary China today. Especially in the post-Mao era, it serves often as a structural criterion for identifying and bringing together individuals who were born in the same period. In this article, the author takes the generation of educated youth (also known as the lost generation, or *génération perdue* in French) formed based on the common experience of being sent to the countryside from 1953 to 1980 as an example, and explores its emergence, differentiation and internal structure. Through the analysis of a large number of (official, semi-official, and private) historical documents, as well as of the oral history collected from field surveys, the author develops a typological study on both time and geographical dimensions, and provides reflections on the established research on this particular generation. The author argues that the use of “generation” in the context of social science research requires a balance between homogeneity and heterogeneity; and it is necessary to choose a research perspective that matches the research object according to the scope of the research horizon. The innovative significance of this study is that not only it helps to understand the use of the concept of generation in contemporary China, but also makes a paradigmatic contribution to the study on the collective memory of various groups of Maoist-era witnesses (e.g. the generation of Cultural Revolution, the generation of Red Guard, etc.).

Gongbei (Sufi shrines) in Northwest China and their socioreligious functions

Xiaoming Wang (Staatsbibliothek zu Berlin, Deutschland)

The Chinese word “gongbei” derives from the Arabic word “qubba” which means literally round roof. The veneration of saints in the form of building shrines and graveyards came to the Northwest region of China together with the entry of Sufism and the foundation of diverse menhuan (Sufi paths). Gongbei can generally be divided into two types: the ones built for mythical protagonists, and those marking locations where historical saints died or were buried. Whereas the former type is not attached to any given menhuan, the latter has strong ties to the unique hagiography and tradition of a given Sufi path. It is also the gongbei with menhuan affiliation which constitute the vast majority of Sufi shrines in Northwest China. By focusing on their origins, physical forms, and their socioreligious functions, the presentation aims to provide a general overview of the central role Sufi shrines play in the daily life of their attendants; and furthermore to cast light on the interrelationship between genealogy and the perpetuation of group identity. By applying currently published data and materials collected from my own fieldwork between 2011 and 2013, I argue that it is through collective and individual worship of significant gongbei that Chinese Muslims’ ethnoreligious identity is reified, reconfirmed, and intensified. Illustrious gongbei are considered spiritual centres by the believers and will maintain their importance with regard to strengthening group coherence and reawakening ethnic consciousness throughout the next few decades.

Back to the “primitive” origin: Reframing “Chinese religion(s)” in the 1920-1930s

Eugenia Werzner (FU Berlin, Germany)

In the first three decades of the 20th century, Western theories on the origin and evolution of religion entered China, shaping the way of thinking about religion and giving the scholarly engagement with religion a certain direction. This presentation will address the introduction and adoption of the term primitive religion (yuanshi zongjiao 原始宗教) and of terms associated with it, such as animism, fetishism, nature worship, polytheism and totemism.

The introduction of these terms signaled an increasing interest in religion and awareness of the necessity to study it. Writings published in the 1920-1930s articulate this attitude and search to realize it: The scholars differentiated between higher and lower religions, provided different translations of terms associated with primitive religion, described different primitive religions, and reflected on the subject, questions, and methodology of religious studies (zongjiaoxue).

While the introduction of the new knowledge on religion(s) is of a great interest per se, the scholars did not limit themselves to a mere translation, but started to apply the new knowledge to rethink the history of Chinese religion(s). This presentation will look at the articles of Jiang Shaoyuan 江紹源, Tu Xiaoshi 屠孝實, Xu Dishan 許地山, Yan Jicheng 嚴既澄 as well as at the monographs of Xie Songgao 謝頌羔, Wang Zhixin 王治心, Lin Huixiang 林惠祥, and Wei Juxian 衛聚賢, to understand how the new knowledge was used in the search for original Chinese religion, and how the new terms shaped the understanding of Chinese religion.

Misassumption of Tianxia天下, Xuantong玄同 & Yuanqi缘起? A revisit to China's changing worldview and foreign policy under Xi Jinping

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The early concepts of the *Belt & Road Initiative* (BRI) and *A Community of Shared Future for Mankind* (CSFM) were both put forward by Xi Jinping when he became China's president in 2013. Under the consolidation of his political power in recent years, a significant increase of research, literature, and public discourse about these emerging concepts is evidenced in mainland China. Especially after the US-China decoupling and the COVID-19 pandemic, both scholarly discussion and the party-led mainstream discourse tend to connect more these emerging diplomatic concepts to the traditional Chinese cultural roots. The ideas of Tianxia (Confucianism), Xuantong (Taoism), and Yuanqi (Buddhism) were utilized, intensively, as rhetoric preparation for Beijing's legitimacy amid the geopolitical developments following the challenges of deglobalization, protectionism, and the global decline in democracy during the crisis.

By collecting data from the Chinese National Knowledge Infrastructure (CNKI) and the Xuexiqiangguo APP as an internal study platform for Communist Party members, this paper applied a discourse analysis on the interpretation of Confucianism, Taoism, and Buddhism classic text in related articles about BRI and CSFM that are published between 2013 and 2021. The paper tries to investigate: 1) the contextual use of Tianxia, Xuantong, and Yuanqi in explaining China's changing worldview? 2) the connections and disconnections to link Xi Jinping's foreign policy to Confucianism, Taoism, and Buddhism? 3) the ambiguity and limits of such conceptualization for China's internal and external communication?