



世界漢學研究會

非政府非盈利機構

World Association for Chinese Studies e.V. (NGO/NPO)

Organizer

Host

4th World Congress of Chinese Studies 2020

& 19th International Symposium on the Chinese
ancient novel and drama literature, incl. digitization

August 15-18, 2020 Witten/Germany

第四届世界汉学论坛

& 第十九屆中國古代小說戲曲文獻暨數位化國際研討會

2020 年 8 月 15—18 日德國維藤

PROGRAM WITH ABSTRACTS AND BIOS 议程

(vers. 4 as of August 14, 2020 版本 4)

morning: Chinese contributions, noon: European contributions, evening: US
contributions

Zoom: <https://bit.ly/WACS4> (Details: Meeting-ID: 573 941 6744, Password: wacs)

Registration: <https://bit.ly/WACS4REG>

Sat Aug 15 — 8 月 15 日

7:30 CET (13:30 China Time, 1:30 am EDT) online testing, introduction

<https://bit.ly/WACS4>

EACH CONTRIBUTION: 10 MINUTES. END OF EACH PANEL: 10 MINUTES DISCUSSION.

BREAK: 10 MIN., MEAL BREAK: 1 HOUR.

每一场演讲：10 分钟。然后每个小组：讨论 10 分钟。休息：10 分钟。晚餐休息：1 个钟头。

8:00 CET (14:00 China Time, 2:00 am EDT) Opening Ceremony 开幕式: Greetings 致辞

1. Greetings by Vice President of Witten/Herdecke University 副校长 Jan Ehlers
2. Greetings by Convener Martin Woessler 吴漠汀
3. Greetings by PACS President Rommel Banlaoi 隆梅尔·班劳伊
4. Greetings by RACS President Alena Pavlova 万山翠
5. Greetings by WACS Vice President Richard Trappl 李夏德

8:30 CET (14:30 China, 2:30 am EDT) KEYNOTE SPEECH

6. Zhang Longxi 张隆溪, City University of Hong Kong 香港城市大学, China:
Observations on a new tendency in Sinological or China Studies



张隆溪, 北京大学英国文学硕士(1981), 哈佛大学比较文学博士(1989), 曾任教北大、哈佛和加利福尼亚大学河滨分校, 现任香港城市大学比较文学及翻译讲座教授, 北京大学燕京学堂特聘教授, 武汉大学名誉教授, 四川大学外语学院名誉院长, 湖南师范大学客座教授。2009 年他获选为瑞典皇家人文、历史及考古学院外籍院士; 2013 年再获选为欧洲学院外籍院士。2007 至 2009 年, 他在北京外国语大学受聘为教育部长江讲座教授。2016 年他作为第一个中国学者, 获选为国际比较文学学会 2016 至 2019 年的主席。他是《世界文学学刊》(*Journal of World Literature*) 主编之一, 也担任美国人文学术刊物《新文学史》(*New Literary History*) 顾问编辑。张隆溪用中英文发表了 20 多部专著和 200 多篇学术论文, 其主要著作有《二十世纪西方文论述评》(1986); *The Tao and the Logos: Literary Hermeneutics, East and West* (1992; 韩译本 1997, 中译《道与逻各斯》, 1998); *Mighty Opposites: From Dichotomies to Differences in the Comparative Study of China* (1998); 《走出文化的封闭圈》(2000, 2004); 《中西文化研究十论》(2005, 2010); *Allegoresis: Reading Canonical Literature, East and West* (2005, 日译本 2016); *Unexpected Affinities: Reading across Cultures* (2007); 《五色韵母》(2008); 《比较文学研究入门》(2009); 《灵魂的史诗: 失乐园》(2010); 《一穀集》(2011); 《文学、历史、思想: 中西比较研究》(2012); 《从比较文学到世界文学》(2012); 《阐释学与跨文化研究》(2014); *From Comparison to World Literature* (2015, 日译本 2018) 等。

9:15 CET (15:15 China, 3:15 am EDT) Panel 小组 1 Chunqiu and Western Han

7. Wu Jiao 吴娇 Chongqing University 重慶大學, China: Changes on the Direct Remonstrates Between West and East Zhou China 文武之變: 春秋時期的直諫文辭與行為
8. Yang Lei 楊蕾, Carleton College, USA: Gender Representation in Shiji and Other Early Historical Narratives
9. Zhang Pengbing 張朋兵 Tianjin Normal University 天津师范大学, China: Confucius's View of Animals and its Construction of Political Significance 孔子的动物观及其政治意义的建构

10. Chan Pak Ka 陳柏嘉 University of Oxford, Great Britain: Boundaries between and within Poetry interpretive lines of filiations in Western Han dynasty China

9:45 CET (15:45 China, 3:45 am EDT) Panel 小組 2 Tang Song Yuan

11. Zhu Yuchen 诸雨辰, Peking Normal University 北京师范大学: A study on the syntax of the Tang Dynasty's rhythm Poetry -- Based on the method of automatic tagging of part of speech 唐代律诗的句法研究——基于词性自动标注的方法
12. Wang Tianhong 王天红 Jilin University 吉林大学, China: From Gems of Chinese Poetry to Treasury of Chinese Poetry: From 1000 BC to AD 2000 - Ding Zuxin's English Translation of Classical and Modern Poetry 从《中国诗歌精华》到《中国诗萃》——丁祖馨的中国古今诗选英译
13. Tsang Chi Chung 曾智聰, The Open University of Hong Kong, China 香港公开大学, China: Canonization of Ci Poetry of Tang and Five Dynasties and the Annotation of Ci Poetry: Focusing on "Hua Jian Ji" 唐五代词经典化与词籍评注笺释：以《花间集》为中心

10:30 CET (16:30 China, 4:30 am EDT) Panel 小組 3 Three Kingdoms

14. Song Haokun 宋皓琨 Tianjin Normal University 天津師範大學, China: Poems on the History of the Three Kingdoms in the Northern Song Dynasty and Its Documentary Value——from the Perspective of "Supporting Liu Bei and Opposing Cao Cao" 北宋三国题材咏诗史及其文献价值——以“拥刘反曹”倾向为视角
15. Zhang Hongbo 张红波 Sichuan Foreign Studies University 四川外国语大学, China: The Three Kingdoms Opera in Ming and Qing Dynasties in the View of Elegance and Popularity 雅俗视野中的明清三国戏曲

11:00 CET (17:00 China, 5:00 am EDT) Panel 小組 4 Ming

16. Wang Yuchao 王玉超 Yunnan Normal University 云南师范大学, China: The Compilation of Novels in Ming Dynasty and Its Literary Significance 明代小说丛书的编纂及其文学意义
17. Matsuura Satoko 松浦智子, Kanagawa University 日本神奈川大学, Japan: Ming Imperial Court and illustrated book 明代内府与绘图本文化(cannot be online 由于时间冲突而无法在线参与)
18. Yu Xianghua 余向华 Singapore University of Social Sciences, Singapore: Merchants' Religious Beliefs, Their Business Activities and the Writing of Novels in Late Ming Dynasty 商人宗教习俗及其商业经营活动与晚明话本小说创作



19. Zhu Zhaoqing 朱兆青, Harvard University, USA: Words and Images at play: Double Theatricality in The Swallow Letter 燕子箋



My name is Zhaoqing Zhu, a graduate student at Harvard University majoring in East Asian Studies. I received by B.A. from Beijing Language and Culture University with one year of exchange experience at Leiden University in the Netherlands. Trained in both Chinese Literature and East Asian Art History, I am interested in exploring topics such as text-image relations, textual depiction of images, etc. Besides, I enjoy learning different languages such as Japanese, Korean and exploring various cultures by reading and traveling. As a travel and museum lover, I've been to many places and museums in Germany, France, Italy, Spain, Czech Republic, and USA. I look forward to sharing my findings and listening to all of you!

12:00 CET (18:00 China, 6:00 am EDT) BREAK

13:00 CET (19:00 China, 7:00 am EDT) Panel 小組 5 Ming, Qing Imperial Examinations and Literature

20. Liu Mingkun 刘明坤, Yunnan Normal University 云南师范大学, China: The Imperial Examination Faith and the Customs of Exam hall in Fictions of the Ming and Qing Dynasties 科举信仰与明清小说中的科场习俗刍议
21. Huang Dongbai 黄冬柏, Kyushu Kyoritsu University 九州公立大學, Japan: A Study of "Xixiangji (西廂記)" Owned by the Imperial Household Agency in Japan (日本宮内廳) 日本宮内廳藏《李卓吾先生批評北西廂記》考略



黃冬柏，男，生於上海，華東師範大學文學學士，日本九州大學文學碩士、文學博士，現為日本九州共立大學教授。一九九一年四月从上海教育考试中心（現上海教育考試院）辭職赴日留學，九州大學研究生院文學研究科博士課程修了後，曾任九州大學文學系助教、福井大學教育地域科學系副教授。研究方向為中國古典戲曲和對外漢語教育，著有《東瀛論西廂——〈西廂記〉流變叢考》（北京：商務印書館，2018）、《〈西廂記〉變遷史の研究》（東京：白帝社，2010）、《やさしい中國語十課》（福岡：中國書店，2008 年）、《漢語生活會話》（東京：白帝社，2004 年）、《實用ビジネス中國語會話》（東京：白帝社，2000 年）等。並在日本《日本中國學會報》、《九州中國學會報》、《中國文學論集》、《文學研究》和中國《文化遺產》（中山大學）、《域外漢籍研究集刊》（南京大學）、《中國文學研究》（復旦大學）、《國際漢學研究通訊》（北京大學）以及臺灣的學術刊物上發表論文多數。

22. Liu Wei 刘玮, Harbin University of Technology 哈尔滨工业大学 (威海), China: Changes in the Lyric in Ming-Qing Kunqu Opera from Versions to Be Read as Literature to Versions for Stage Performance 明清时期昆曲舞台演出本对文学本曲词的改写

14:00 CET (20:00 China, 9:00 am EDT) Panel 小组 6 Four Great Novels

23. Tseng Shih-Hao 曾世豪, National Taipeh University of Education 國立臺北教育大學, Taiwan: 善前而惡後: 論《三國志後傳》漢晉「正統」的移轉
24. Nakagawa Satoshi 中川諭 Rishshō-University 立正大学, Japan: "The Heroes of the Three Kingdoms (Sanguo Yingxiong Zhizhuan) published by Songshengtang 关于松盛堂本《三国英雄志传》[Time fixed.]
25. Araki Tatsuo 荒木達雄, The University of Tokyo Library System, Introduction to recently published *Shuihuzhuan* prints in Tokyo University 东京大学最近公开的几种水浒传版本简介
26. Uehara Kyuichi 上原究一, Tokyo University 東京大学, Japan: A brief description of the supplementary engraving of the supplementary edition of Shiquge's "Water Margin" (temporary title) 略述石渠閣補刻本《忠義水滸傳》的補刻情況(臨時的題目)

15:00 CET (21:00 China, 9:00 am EDT) Panel 小组 7 US-China competition, Social Credit System and China's Role in the World

27. Warnke, Martin, Leuphana University, Germany: The US is the new China (day fixed)



Martin Warnke was born in 1955, studied in Berlin and Hamburg, acquired his PhD in theoretical physics in 1984, and then began his affiliation with the University of Lüneburg, where he was head of the computing and media center for many years. He finished his Habilitation at the University of Lüneburg in 2008, becoming an associate professor for digital media/cultural computer science, and was the university's Director of the Institute for Culture and Aesthetics of Digital Media at the Faculty Cul-ture. He is now Professor at the faculty. He is also a visiting professor in Vienna, Klagenfurt, and Basel and works in the fields of history, digital media, and the digital documentation of complex works of art. He is one of the directors of the DFG funded „Institute for advanced Study in Media Cultures of Computer Simulation“ (mecs).

28. Kruse, Nils, Martin-Luther-University Halle-Wittenberg, Germany: Are the concepts of Corporate Social Responsibility and Social Credit System for companies comparable?
29. Banlaoi, Rommel 隆梅尔·班劳伊: China's Geopolitical Role in the Asia Pacific: From Ancient to Contemporary Times

15:45 CET (21:45 China, 9:45 am EDT) Panel 小组 8 Sinology in the US and Canada

30. Fried, Daniel A., Alberta University, Canada: Song Art Prints from a Print Culture Perspective



Daniel Fried is Associate Professor of Chinese and Comparative Literature at the University of Alberta. His research interests include Chinese history of literary criticism and philosophy, primarily of the classical period, considered in comparison with European traditions. He is a past president of the Association of Chinese and Comparative Literature, founding chair of the MLA forum in pre-14th century Chinese Literature, and co-editor of the new book series, *Routledge Studies in Comparative Chinese Literature and Culture*.

31. Knight, Sabina 桑稟華, Smith College, USA: Dialectics of Chinese Culture 中國文化的辯證法

Abstract: Rather than a continuous polity, “China” names a culture. “What holds China together?” Ian Johnson asks (2019). As I’ve written elsewhere, “China’s survival over 3,000 years may owe more to its literary traditions than to its political history” (Knight, 2012, p. 3). For many, it is this culture’s seemingly infinite resilience that confers political legitimacy.

What in these traditions has made Chinese culture so resilient? What paradigms have structured its literary thought and practice? How have those paradigms shifted? Scholars of China have long debated a number of key paradigms. These paradigms frame and further assumptions about human nature and historical change. They also frame our studies of China, from our terms and categories to our theories, methods, objects of analysis, and interpretations.

In this talk I discuss several of these paradigms in terms of larger frameworks to which they respond. The continuity of Chinese culture rests in part on its tolerance of tensions within and among paradigms, both dominant and subaltern. I consider five ways to approach historical, aesthetic, and thematic trajectories in Chinese letters, and, by extension, paradigms of Chinese politics. I thus identify dialectics with contemporary relevance: dialects of ethics and ecology; karma and contingency; social order and political chaos; harmony and violence (Puett 2012). I speculate about new insights these lenses may inspire, and thus about how studying them might broaden both Western and Chinese perspectives on our most pressing problems and commitments.

References: Johnson, Ian, “What Holds China Together?” *The New York Review of Books*, 26 September 2019.

Knight, Sabina. *Chinese Literature: A Very Short Introduction*, Oxford UP, 2012.

Puett, Michael, “Social Order or Social Chaos,” *The Cambridge Companion to Religious Studies*, Cambridge UP, 2012, pp. 109-129.



Bio: Sabina Knight 桑稟華 is Professor of Chinese and Comparative Literature at Smith College. Working in Chinese, Russian, French, and English, she is the author of *The Heart of Time: Moral Agency in Twentieth-Century Chinese Fiction* (Harvard, 2006), *Chinese Literature: A Very Short Introduction* (Oxford, 2012), essays, articles, reviews and translations. She is also a Research Associate at Harvard University’s Fairbank Center, and a 2011-13 fellow in the Public Intellectuals Program of the National Committee on U.S.-China Relations. Email: sabinaknight@gmail

32. Wu, I-Hsien: Deadly Beauty and the Beast: Women and Animals in the *Xiyou ji* Tradition 妖女與野獸:《大唐三藏取經詩話》白虎精初探



I-Hsien Wu is an Associate Professor at The City College of New York. She holds a PhD in premodern Chinese literature from Columbia University and a BA in music from Boston University. Her research focuses on late-imperial Chinese fiction and its interaction with modern media culture. Her publication includes *Eroticism and Other Literary Conventions in Chinese Literature: Intertextuality in The Story of the Stone* (New York: Cambria, 2017), a chapter in the MLA volume *Approaches to Teaching The Story of the Stone (Dream of the Red Chamber)*, and essays in journals such as *Ming Qing Studies* and *Chinese Literature and Culture*.

16:30 CET (22:30 China, 10:30 am EDT) End of Day 1

SUN Aug 16 — 8 月 16 日

EACH CONTRIBUTION: 10 MINUTES. END OF EACH PANEL: 10 MINUTES DISCUSSION.

BREAK: 10 MIN., MEAL BREAK: 1 HOUR.

每一场演讲：10 分钟。然后每个小组：讨论 10 分钟。休息：10 分钟。晚餐休息：1 个钟头。

8:00 CET (14:00 China, 2:00 am EDT) Panel 小组 9 *Honglou meng*

33. Mi Xue 蜜雪, University Erlangen, Germany: Discussion about the ending of the *Red Chamber Dreams*

34. Duan Jiangli 段江丽, Meng Qingyue 孟庆跃, Peking Language and Culture University 北京语言大学: The Dream of the Red Chamber in the *History of Chinese Literature* from the Meiji to Taisho Period: Focusing on the Author's Investigation
明治-大正年间“中国文学史”纂述中的红学观——以作者考察为中心

Abstract: Since Mori Huainan, the founder of the Japanese Redology, first paid attention to the issue of the author of *Hong Lou Meng* in the article “Comments on the *Hong Lou Meng*” published in 1892, at least six scholars and eight works on the Chinese literature history during the Meiji period to Taisho period explored this issue seriously. On the whole, these scholars continued to demonstration this issue from internal evidence to external evidence. Through the analysis of relevant materials, although they sometimes insisted on different opinions, they all recognized Cao Xueqin as the author of *Hong Lou Meng*. From the internal evidence of the text of *Hong Lou Meng*, Kanou Naoki proved the extremely important view that the writing of the *Hong Lou Meng* was no earlier than Yongzheng period. In the late Taisho period, Miyahara Minhei also paid close attention to the frontier achievements of the new Redology in China, and brought new vitality into Japanese Redology from China. On the issue of the author of *Hong Lou Meng*, some Japanese scholars have been the pioneers before Hu Shi initiated the new Redology, and the contributions of these scholars are worth remembering.

Key Words: Sinology in Japan, Chinese literature history, the author of *Hong Lou Meng*

【提 要】自日本红学奠基人森槐南在 1892 年刊发的《红楼梦评论》一文中首次关注《红楼梦》作者问题之后，在明治-大正年间至少有六位学者八部“中国文学史”类著作对这一问题展开了认真的探讨。整体来看，这批学者不断接力，从内证到外证，通过对相关材料的辨析，虽然对一些细节问题有时各有坚持，但整体上均认可曹雪芹的著作权；狩野直喜甚至从《红楼梦》文本内证出发，以有力的证据证明了《红楼梦》成书上限为雍正末年这一极其重要的观点。大正末年的宫原民平还及时关注到了中国本土新红学前沿成果，为日本红学研究注入了来自中国本土的新的活力。

在《红楼梦》作者考证问题上，早在胡适开创的新红学之前，一批日本学者已着先鞭，这些先行者的贡献是值得铭记的。

【关键词】 日本汉学 中国文学史 《红楼梦》作者



段江丽，女，汉族，湖南洞口人，现为北京语言大学中华文化研究院教授、博士生导师，《中国文化研究》副主编，中国红楼梦学会常务理事，中国俗文学学会常务理事，《曹雪芹研究》轮值主编。湖南师大中文系硕士（1990-1993），北京大学中文系博士（1997-2000），浙江大学中文系博士后（2000-2002），京都大学人文科技研究所客座研究员（2011-2013），东京大学东洋文化研究所访问学者（2016年2-4月）。主要研究方向为明清小说、小说理论、性别文化、日本中国学等。在《文学评论》《文艺研究》《文学遗产》《红楼梦学刊》《明清小说研究》等刊物发表学术论文近百篇；出版专著7部，代表性著作有《〈醒世姻缘传〉研究》《礼法与人情——明清家庭小说家庭题材研究》《红楼梦文本与传播影响》《红学研究论辩》《红楼人物家庭角色论》等；目前主持国家社会科学基金项目（重点）“日本学人所撰‘中国文学史’研究”、北京市社会科学基金研究基地项目（重点）“曹雪芹与北京”等。曾在北京电视台、国家图书馆文津馆、北京恭王府、河北正定荣国府、北京曹雪芹纪念馆等多家机构以及全国多所高校做有关《红楼梦》的专题讲座。

35. Xiao Daping 肖大平, Jinan University 暨南大学, China: 大河内辉声对《红楼梦》的阅读与接受 Xiao Daping 肖大平, Jinan University 暨南大学, China: 大河内辉声对《红楼梦》的阅读与接受 A research on the acceptance of *The Story of the Stone* by Yuan Hui Sheng 源辉声

9:00 CET (15:00 China Time, 3:00 am EDT) Panel 小组 10 Qing

36. Bao Jiashu 鲍家树, Capital University 首都师范大学, China: Missionary Ruler: Yin Hongxu's Contribution to the Dissemination of Chinese Porcelain Industry in the Early Qing Dynasty 传教士的尺素：殷弘绪对清初中国瓷业传播的贡献(cannot be online 由于时间冲突而无法在线参与)
37. Shi Ling 石玲 Shandong Normal University 山东师范大学, China: Yuan Mei's Temperament and Zibuyu (What the Master would not discuss)
38. Liu Liu 刘琉 Narrative Features of Yang Minkun's Version of the Rogue of Pi Wu 中西方研究方式之相通——以评话小说《清风闸》为例
39. Chen Ying 陈莹, Beijing Language and Culture University 北京语言大学, China: Foreign Elements and revolutionary spirit in the Novel "Xue Hen Hua" 论小说《血痕花》的域外因素与革命意识

Abstract: The novel *Xue Hen Hua* was published in *Zhe Jiang Chao*, a magazine created by Zhejiang students studied in Japan. It combines three elements of French history, Japanese characters and Chinese stories, as well as traditional opera and modern novel. In the double nested narrative structure, it tells how the students studying in Japan were influenced by the story of the French Revolution and Rousseau's theory of equal rights. The extraterritorial factors and revolutionary consciousness contained in this work are worthy of further exploration.

Key Words: Xue Hen Hua, The French Revolution, Chinese students studying Japan, Foreign Impact, Revolution Thoughts

内容摘要：小说《血痕花》刊登于浙籍留日学生刊物《浙江潮》上，结合了法国历史、日本人物和中国故事三种要素，及传统戏曲、现代小说两类文体，并在二重嵌套叙事结构中，借一位留法女学生观看的演出，讲述留日学生如何受到法国大革命故事和卢梭平权学说的影响。该作品所蕴含的域外因素和革命意识值得深入发掘。

关键词：《血痕花》；法国大革命；赴日群体；域外因素；革命意识



陈莹，北京语言大学中华文化研究院助理研究员，研究方向为比较文学与世界文学，性别叙事研究。

40. Lee Pei-Jung 李佩蓉 National Chengchi University 國立政治大學, Taiwan: From "lovestory" to "Housework"-The inheritance and acceptance of the image of Zhuo Wenjun 從「情事」到「家務」——卓文君「奔女」形象的承衍與接受 [Date fixed 16 or 17th]
41. Ting Weijen 丁威仁 Taiwan Tsing-Hua University 臺灣清華大學, Taiwan: Medical notes of Sexual art in the Ming and Qing Dynasty 明、清醫話的房中思想 [Time fixed]

10:15 CET (16:15 China Time, 4:15 am EDT) Panel 小組 11 Ancient Novels, the Kai Family, Critique on Literature and Art, Military Thinking

42. Cao Lin 曹琳, Shandong Normal University 山東師範大學, China: From Chantefable to Precious Scroll: transformation of The Story of Kai Family
43. Wan Runbao 万润保, Yangzhou University 揚州大學: 相术对古代文艺批评术语的脱化与谱系构建
44. Wang Ching-Hsin 王靖心 Taiwan Tsing-Hua University 臺灣清華大學, Taiwan: The expression of mindfulness leadership in "Liu Tao" (六韜), a Chinese classical military thinking 聖人務靜之：兵家《六韜》的正念領導機制 (date fixed)
45. Shan Chun 单纯, China University for Political Science and Law 中國政法大學, China: The Baixue System of the early modern thinker Yin Changheng 近代思想家尹昌衡的白学体系 (cannot be online 由于时间冲突而无法在线参与)

11:15 CET (17:15 China Time, 5:15 am EDT) Panel 小組 12 East meets West

46. Chen Shiru 陳室如, Taiwan Normal University 臺灣師範大學: Foreign Image of Shan Shili's and Lu Bicheng's European Travels 單士釐與呂碧城歐遊書寫中的異國形象

摘要：錢單士釐與呂碧城為晚清民國跨出國門的女性旅人，錢單士釐隨夫同行，遊記統攝於男性話語下，呂碧城終身未婚，隻身獨遊，女性身分仍使她面臨書寫困境。

兩人遊記的異國形象均投射了中國身影，錢單士釐以義大利猶太人慘況提醒國人記取教訓；呂碧城召喚中國地景加以對比，藉熟悉典故再現異域。兩人均高度肯定歐洲藝術，錢單士釐結合

神話、繪畫與文學多重角度分析，呂碧城以不同文化比較，異國形象的再現反映出兩人獨特的審美觀照。

關鍵字：形象、遊記、歐洲、呂碧城、單士釐

Abstract: Qian-Shan Shili and Lu Bicheng were women who traveled overseas during the late Qing and early Republic. Qian-Shan Shili traveled with her husband, resulting in the writing of her travel logs being dominated by male perspectives. Lü Bichen, on the other hand, remained single her entire life. While traveling alone, she was faced with many difficulties as a female writer.

From both of their travel logs, we can see the projection of Chinese cultures and realities in their exotic portrayals. With the examples of Italian Jews, Qian-Shan Shili reminded the Chinese to learn from their terrible situations and experiences. Lu Bichen compared foreign landscapes with Chinese ones and presented these sites with familiar traditional Chinese stories. Both of them highly recognized the value of European art. Qian-Shan Shili carried out analysis from multiple perspectives of mythology, painting and literature, while Lu Bichen made comparisons between different cultures. The representations of foreign images reflected their unique aesthetic values.

Keywords: Image、travels、Europe、Lu Bicheng、Shan Shili



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著作: 《近代域外遊記研究》(台北: 文津出版社, 2008)、《相遇與對話—臺灣現代旅行文學》(台南: 國立臺灣文學館, 2013)、《晚清海外遊記的物質文化》(台北: 里仁書局, 2014). Publications: Chen Shiru. Research on Modern Travel Notes[M]. Taipei: Wenchin Publishing House, 2008; Chen Shiru. Encounter and dialogue: Taiwan Modern Travel Literature[M]. Tainan: National Museum of Taiwan Literature, 2013; Chen Shiru. The Material Culture of Overseas Travel Writing in the Late Qing Dynasty[M]. Taipei: Liren Press, 2014.

47. Sun Junheng 孙君恒 Wuhan University of Science and Technology 武汉科技大学, China: Chinese Junzi with West Gentlemen 中国的君子与西方的绅士

48. Tan Xiaocui 谭小翠 Qilu University of Technology 齐鲁工业大学, China: On Chinese characters in Ezra Pound's Cantos 字思维: 论庞德《诗章》中的汉字

49. Pohl, Karl-Heinz, University Trier, Germany: Poetry and Painting – Paintings of Shitao (1642-1707) illustrating poems of Tao Yuanming (365-427)



Prof. em. Dr. Karl-Heinz Pohl, University Trier, Germany.

50. Collani, Claudia von 柯兰霓, University Würzburg, Germany: Kilian Stumpf and his *Acta Pekinensia*

51. Su Jianxin 苏建新, Fujian College of Engineering 福建工程学院, China: Young Werther and Beauty Cui Ying: Brief Analysis on the Love of Life and Death of Sino-German Caizi – Jiaren 少年维特与崔美人莹: 中德才子佳人的生死痴恋现象简析

12:30-13:30 CET (18:30-19:30 China Time, 6:30-7:30 am EDT) BREAK

13:30 CET (19:30 China Time, 7:30 am EDT) Panel 小组 13 Lu Xun's Modernity and the Cultural Transformation in His Lifetime, Guo Moruo, Qian Zhongshu

52. Wang Xirong 王锡荣, Shanghai Jiaotong University 上海交通大学: The historical impact of the League of Left-wing writers and its culture movement 左联和左翼文化运动的历史影响
53. Woessler, Martin 吴漠汀: Lu Xun and Avantgarde – Progressiveness and International Awareness 鲁迅与先锋派——进步与国际意识
54. Du Weihua, Canton Foreign Studies University, China: Lu Xun and Guo Moruo

14:15 CET (20:15 China Time, 8:15 am EDT) Panel 小组 14 Cultural Transformation in Republican China, Guo Moruo, Qian Zhongshu

55. Yu Chengfa 余承法, Hunan Normal University 湖南师范大学, China: Unbalanced Overseas “Qian Studies” (1948-2018) 失衡的境外“钱学”研究 (1948-2018)

摘要: 基于 WorldCat、Google Scholar、美国国会图书馆、美国威斯康星大学系统图书馆等在线资源的数据统计, 运用拉斯韦尔的传播学“5W 模式”, 对 70 年间 (1948-2018) 境外“钱学”研究进行控制分析、内容分析、媒介分析、受众分析和效果分析, 总结“五多五少”的失衡现象, 以期为境内“钱学”研究和中华文化走出去带来启迪和反思。

关键词: 钱锺书; “钱学”; 境外“钱学”; 失衡现象

Abstract: Based on the statistics of online resources from WorldCat, Google Scholar, Library of Congress, UW System Libraries and so on, and by adopting the “5W Communication Model” proposed by Harold Lasswell, the present article conducts control analysis, content analysis, media analysis, audience analysis and effect analysis of overseas “Qian Studies” and communication in the past seventy years (1948-2018). Then it summarizes the unbalanced phenomena of overseas “Qian Studies” characterized by “five mores and five fewer” so as to provide reference or arouse reflection for the domestic “Qian Studies” and the implementation of the prevailing strategy of Chinese culture “going global”.

Key words: Qian Zhongshu; “Qian studies”; overseas “Qian Studies”; unbalanced phenomena

56. Yang Cheng 杨程, Hebei Academy of Social Sciences, China: City Space and Living Dilemmas in Lu Xun's Novels 鲁迅小说中的城市空间与人的生存困境 (由于时间冲突而无法在线参与)
57. Yan Lifei 闫立飞, Tianjin Academy of Social Sciences 天津社会科学院, Realism and the Occurrence of Modern Chinese Literature 现实主义与中国现代文学的发生 (由于时间冲突而无法在线参与)

14:40 CET (20:40 China Time, 8:40 am EDT) Panel 小组 15 Yang Jiang, National Spirit, Myths in Computer Games and Anti-war films

58. Chen Haowen 陈浩文, Beijing Language and Culture University 北京语言大学: Out of "Boudoir-Plaint"—On Yang Jiang's Consciousness of Female Subject 走在“闺怨”之外——论杨绛创作中的女性主体意识

摘要: 在中国现当代文学史上, 杨绛被认为是一位具有女性意识, 但没有直接对男权进行批判的女性作家。从反父权/男权传统的女性主义批评一般立场看, 由于杨绛的创作中不仅没有建构一个需要打倒和破坏的父权世界, 还偶有通过男性认可来肯定女性价值的现象, 因而她的女性意识曾被认为具有向男权妥协的嫌疑。然而, 从中国文化阴阳思维和主体人格生命境界的价值追求之于女性主体性建构的文化意义层面来看, 杨绛对某些传统伦理形式的认可, 并非出于女性的自我奴役, 而是基于对两性主体性存在之艰辛的理性认知, 所进行的是通过女性君子人格锻炼来守护两性本真存在的自由抉择, 因而, 她的创作是建构女性主体意识的。

关键词: 杨绛 女性主体意识 自由意志 中国式主体思维

Abstract: In the history of Modern and Contemporary Chinese Literature, Yang Jiang is regarded as a woman writer who has feminine consciousness but does not directly criticize male power. From the general standpoint of feminist criticism against patriarchy, Yang Jiang's works is not only failed to construct a patriarchal world that needed to be overthrown and destroyed, but also affirmed the value of women through the recognition of men occasionally. Therefore, her consciousness was once considered to be suspected of compromising to patriarchy. However, from the cultural significance that the Chinese cultural thought of Yin and Yang and the value pursuit about the life realm of subject personality is to construct female subjectivity, Yang Jiang's recognition of some forms of traditional ethics is not a woman's self bondage, but a rational cognition based on the problem of sexual subjectivity. And what she has done is a free choice to guard the true existence of both sexes by building up the gentleman personality. Therefore, her works have built up the female subject consciousness.

Key words: Yang Jiang; Female subject consciousness; Free will; Chinese subjective thinking



陈浩文, 1991 年出生于中国湖南省武冈市。2019 年 7 月毕业于中国社会科学院研究生院, 获文学博士学位, 师从李建军研究员从事于当代小说批评。博士学位论文《论杨绛的人格与风格》获 2019 年中国社会科学院研究生院优秀博士学位论文奖。2019 年 11 月至今, 进入北京语言大学博士后流动站, 师从李玲教授研究中国现代女性文学相关问题。先后在《南方文坛》、《当代作家评论》、《文学评论》等 CSSCI 期刊上发表论文数篇, 代表性论文有《在含忍与自由之间——论杨绛的文化人格》、《论杨绛小说艺术的中和之美》等。

59. Fu Jiexiang 符杰祥, Shanghai Jiao Tong University 上海交通大学: The Way of Reconstructing National Spirit: The Spirit of Spartans, Wars in Eastern Asian and Cultural Politics of New Novels 重塑“国魂”的方法 《斯巴达之魂》、东亚战争与“新小说”的文化政治符杰祥

60. Shao Yulian 邵瑜莲 Jiaying University 嘉兴学院, China: The ideological strategy of Anti-war film and the construction of national image ——America and Japan as the core, combined with China's problems 反战电影的意识形态策略与国家形象建构——以日美为例, 兼及中国问题(cannot be online 由于时间冲突而无法在线参与)

15:30 CET (21:30 China, 9:30 am EDT) Panel 小组 16 History of Sinology

61. Woessler, Martin, Germany: Historical Western Discourses on China

62. Pavlova, Alena, Russia: Association for the Advancement of Sinology in Russia – a new movement in Russian sinology [date fixed]
63. Kruglov, Vladislav, Russia: Compendiums of Chinese Philosophical Terms by Russian, Chinese and European Sinologists [date fixed]

16:15 CET (22:15 China, 10:15 am EDT) General Assembly of the World Association for Chinese Studies

16:45 CET (22:45 China, 10:45 am EDT) End of Day 2

MON Aug 17 — 8 月 17 日

EACH CONTRIBUTION: 10 MINUTES. END OF EACH PANEL: 10 MINUTES DISCUSSION. BREAK: 10 MIN., MEAL BREAK: 1 HOUR.

每一场演讲：10 分钟。 然后每个小组：讨论 10 分钟。 休息：10 分钟。晚餐休息：1 个钟头。

8:00 CET (14:00 China, 2:00 am EDT 因為時間關係，下面的小組 20 的演講要先講。
lecture from panel 20)

64. Huang Yuanji 黄渊基, School of Tourism and Cultural Industry, Hunan University of Science and Technology, China 湖南科技学院旅游与文化产业学院, 中国:
Traditional Confucianism, Buddhism and Taoism and Huxiang Culture Views on Life and Death: Connotation, Characteristics and Significance 传统儒释道生死观及湖湘文化生死观：内涵、特点及其意义 (時間定了)

8:15 CET (14:15 China, 2:15 am EDT) Panel 小组 17 Taiwan

65. Wang Yu-Ting 王鈺婷 Taiwan Tsing-Hua University 臺灣清華大學, Taiwan: The Interaction between the Modernist Works of Lucy Chen and Contemporary Literary Trends 陳若曦現代主義時期作品與文藝思潮之互動



王鈺婷，成功大學臺灣文學系博士。現任清華大學臺灣文學研究所教授。研究領域為臺灣現當代文學、戰後台灣女性文學、散文研究。著有《女聲合唱——臺灣女性作家群的崛起》、《身體、性別、政治與歷史》；編有《臺灣現當代作家研究資料彙編·艾雯》、《臺灣現當代作家研究資料彙編·鍾梅音》、《臺灣現當代作家研究資料彙編·郭良蕙》。

66. Chen Shu-Chuan 陳淑娟 Taiwan Tsing-Hua University 臺灣清華大學, Cheng I-Chung 鄭宜仲 Chang Gung University of Science and Technology 長庚科技大學, Taiwan: A Comparison of the Phonetics of General Taiwanese and Amoy: on the Competition between Changchou and Chuanchou Variations and new Sound Change 台灣閩南語普通腔及廈門音的漳泉變體競爭及新興音變

Abstract: We study the phonetics of General Taiwanese and Amoy, focus on the competition between Changchou and Chuanchou variations and new sound change. We discuss in the following issues: (1) whether there exists "differing literary and colloquial readings" in the general accent 〈居居〉 of General Taiwanese and Amoy. (2) Changchou Chuanchou accents mixed features of 〈青更白〉 of General Taiwanese and Amoy. (3) the variation of vowel /o/. Question (1) and (2) are about the competition between Changchou and Chuanchou variations, question (3) is about new sound change of /o/.

Keywords: General Taiwanese, Amoy vernacular spoken, sound change

本文將比較台灣閩南語普通腔與廈門通行腔的漳泉變體競爭及新興音變，研究問題為：(1)台灣閩南語普通腔及廈門音〈居居〉類是否有文白分讀之現象：台灣閩南語普通腔文讀詞彙讀泉音變體[u]，例如「女的lu⁵¹」、「考慮lu³³」，白話詞彙讀漳音變體[i]，例如「豬ti⁴⁴」、「去k^hi²¹」，廈門音〈居居〉類多說泉音變體[u]，例如「國語gu⁵³」、「選舉ku⁵³」，僅有幾個常用詞固定會說漳音變體[i]，例如「魚hi¹³」、「豬ti⁴⁴」、「去k^hi²¹」。(2)兩地漳泉混合之比較：台灣閩南語普通腔部分音類呈現漳泉混之現象，例如〈青更白〉類約六、七成說漳音變體[e↓]及三、四成說泉音變體[i↓]；廈門音的〈青更白〉類非常穩定，只有「嬰仔」這個詞說[e↓]，其他都說[i↓]，例如「星」說[ts^hi↓⁴⁴]。(3) /o/元音的變異：台灣閩南語普通腔/o/元音有兩個演變方向，一為展唇化為[★]，另一個是/o/元音與[●]合併。廈門音的/o/元音僅有一種演變方向，即是展唇化。前兩個研究問題是關於漳泉變體競爭，第三個研究問題是無關乎漳泉變體的新興音變。

關鍵詞：台灣閩南語普通腔、廈門音、語音變化

第一作者陳淑娟目前是台灣國立清華大學華文所教授兼國際學士班主任，並擔任台灣語文學會副會長。曾擔任《台灣語文研究》主編，近期研究主要探究台灣閩南語的接觸及變遷，熱愛旅行、閱讀及看電影。

第二作者鄭宜仲目前是台灣長庚大學通識教育中心助理教授，專長領域是社會研究與統計，有機生活與環境教育，社會學，婚姻與家庭。

67. Chen Wei-Lin 陳惠齡, Taiwan Tsing-Hua University 臺灣清華大學, Taiwan:

"Interactive relationship between space and society"-----A historical observation from the "delivery facility" during the Qing Dynasty, the "post office" during the Japanese colonial rule, and the "modern post office" in Hsinchu after World War II.
空間與社會的互動關係:從「遞舖」、「郵便局」到「現代郵局」的一種歷史觀察

摘要：在人文與社會科學研究中的「空間」概念，和都市研究、建築，以及社會理論的議題，都有相關性。強調社會生活的空間向度，主要考量空間與社會的互動關係，以及重要空間在建構社會理論時所佔據的核心位置。因此從歷史上地方民眾直接經歷的重要空間類型的演變，也可觀察出社會區域文化現象。本文主要討論歷經清朝建省時的「遞舖」、日本殖民統治階段的「郵便局」，以迄二次大戰後台灣新竹「現代郵局」的歷史脈絡。透過史料文獻、報紙刊物和地方文士的詩文日記，期能深入理解郵局史話所展現地方人民的生活史。

關鍵詞：遞舖、郵便局、郵局、空間類型、社會、地方

Abstract: The concept of "space" in humanities and social sciences research is relevant to issues such as urban studies, architecture, and social theory. It emphasizes the spatial dimension of social life, mainly considering the interactive relationship between space and society, and the core position occupied by important spaces in the construction of social theory. Therefore, from the important spaces directly experienced by local people in history, we can also observe the evolution of social areas. This article mainly discusses the historical context from the "delivery facility" during the Qing Dynasty, the "post office" during the Japanese colonial rule, and the "modern post office" in Hsinchu, Taiwan after World War II. Through historical materials, newspapers and periodicals, and poems and diaries of local literati, we can gain a deeper understanding of the life history of local people as shown in the post office history.

Keywords: delivery shop, post office, space type, society, place



現任台灣清華大學台灣文學研究所教授，並合聘華文文學研究所，美國加州大學聖塔芭芭拉分校「東亞語言與文化研究學系」訪問學者(2018/09/05-2018/10/23)。歷任新竹教育大學中國語文學系教授兼系主任。研究領域為現當代小說、台灣文學、華文文學、地方學與文學理論與批評等。曾主辦第一、二、三屆「台灣竹塹學國際學術研討會」(2013-2017)，並擔任「台灣文學工具箱」專案計畫「宗教文學」策畫主持人(2015)，以及協同主持「苗栗文學地圖建置規畫專案」(2016)。專著計有《鄉土性・本土化・在地感---臺灣新鄉土小說書寫風貌》、《臺灣當代小說的烏托邦書寫》、《現代文學鑒賞與教學》等作，並主編第一、二、三屆《台灣竹塹學國際學術研討會論文集》，以及發表四十餘篇論文於國內外知名學術刊物。

Chen Weilin is currently a professor at the Institute of Taiwan Literature, Tsinghua University, Taiwan, and co-employed the Institute of Chinese Literature, a visiting scholar in the "East Asian Language and Cultural Studies Department" at the University of California, Santa Barbara (2018/09/05-2018/10/23). He used to be the head of the Department of Chinese Language and Literature of Hsinchu University of Education. Research fields include modern and contemporary novels, Taiwanese literature, Chinese literature, regional studies and literary theory and criticism. He has hosted the first, second and third "Taiwan Zhu-Qian International Symposium" (2013-2017). The main research results include "locality, localization, sense of locality-the writing style of Taiwan's new local novels", "Utopian Writing of Taiwan Contemporary Novels", "Modern Literature Appreciation and Teaching", etc., and edited three volumes of "Zhu-Qian Collection of Proceedings of the International Symposium on Gravity Studies, and published more than 40 papers in well-known academic publications at home and abroad.

68. Lo Hsiu-Mei 羅秀美, National Hung-Hsing University 中興大學: Translation literature and classical poetry : The Poet Zhang Mojun's 張默君 translation literature and classical poetry about "extraterritorial" theme - Also on the Significance of Being a Female Writer of Classical Literature who came to Taiwan in Postwar Period 翻譯文學、古典詩文：女詩人張默君的翻譯文學與古典詩文中的「域外」世界，同時兼論她做為戰後第一代來台的古典詩文女作家的意義

9:15 CET (15:15 China, 3:15 am EDT) Panel 小組 18 Education in Hong Kong

69. Wu Hongyu BNU - HKBU United International College Citizen of Nation and World: Cultural Education of Sino-Foreign Cooperative Universities

9:30 CET (15:30 China, 3:30 am EDT) Panel 小組 19 Linguistics, Language Teaching and Translation

70. Liao Guangrong 廖光蓉, Hunan Normal University 湖南师范大学, China: A Diachronic Cognitive Semantic Study of Chinese “哥” (gē) 汉语“哥”的历时认知语义研究

71. Zhang Ji 张霁 East China University of Technology 东华理工大学 & Qiannan Normal University for Nationalities; China: Study on Inheritance and Innovation of Traditional Interpretation of Ancient Texts 传统训诂学的继承与革新

10:00 CET (16:00 China, 4:00 am EDT) Panel 小组 20 Buddhism meets Confucianism, Neo Confucianism

72. Liu Yang 劉洋 Communication University of China 中国传媒大学: Argument technique of transcendent realm between Confucianism and Buddhism in HongMing Ji with communication of Buddhism 《弘明集》儒佛之辨中超驗境界的論述手法與佛教傳播
73. Lin Pao-Chuan 林保全, Taiwan Tsing-Hua University 臺灣清華大學, Taiwan: Rethinking the Significance of Zhu Xi's "Lecture on the Classics for Emperors" in the Academic History 重新思考朱子〈經筵講義〉在學術史上的意義
74. Chu, Margaret, Royal Commonwealth Society in Hong Kong, China: The Dao of Governance: The Principle of Rulership and Ming T'aizu's Foreign Policy (cannot be online 由于时间冲突而无法在线参与)

10:30 CET (16:30 China, 4:30 am EDT) Panel 小组 21 Jonathan Swift, Enlightenment and Ecology

75. Jiang Yongying 蒋永影, China Foreign Affairs University 外交学院, China: Jonathan Swift in the Centennial History of Foreign Literature in Chinese 百年汉语外国文学史流变中的斯威夫特
76. Zhang Yunyan 张蕴艳, Shanghai Jiaotong University 上海交通大学: The Enlightenment for China through the Studies on Theological Dimensions of Jacques Derrida's Deconstruction Theory from a Postsecular Perspective 后世俗视域下德里达解构理论的神学向度研究对中国的启示
77. Long Juan 龙娟, Hunan Normal University 湖南师范大学, China: "Identification" and "Alienation": Chinese Ecological writers' Reception of Alien Ecological Thoughts "认同"与"变异": 中国生态文学家对异域生态思想的接受研究

11:15 CET (17:15 China, 5:15 am EDT) Panel 小组 22 Modern and Contemporary Literature, Soaps and Drama Theory

78. Horng Shuling 洪淑苓, Taiwan University 台灣大學, Taiwan: Running Away from Parents' Hometown: Space Experience & Female Subject Construction of An-Chi's Poetry 從「父母國」出走——安琪詩中的空間經驗與女性主體建構

Abstract: This article intends to take the poems of An Qi, a contemporary Chinese female poet, as an example to discuss the situation of women and the mood of migrating to the North while she moved from Zhangzhou, Fujian to Beijing.

An Qi, whose real name is Huang Jiangbing, was born in 1969, from Zhangzhou, Fujian. She originally worked in Zhangzhou Cultural Bureau and moved from Zhangzhou to Beijing in 2002. Then she settled in Beijing and specialized in writing. An Qi claimed that there was an inherent poetry driving

force pushed her from Zhangzhou to Beijing. Because she was not satisfied with her own achievements, she abandoned everything and developed in Beijing. The early style of An Qi's poems is soft and beautiful but it made a major turning point when she left her hometown to Beijing. It prompted her to actively think about the role of women. Therefore, in her later works, she showed concern about the fate and situation of women, and she also has a clear feminine consciousness to reconstruct the feminine subject.

An Qi's three collections of poems just form a flowing history of her life. It represents the records of her moving from Zhangzhou to Beijing, living in Beijing, and go and back from Zhangzhou to Beijing——“You can't imitate my life” is a collection of long poems, chronicling her painful journey away from home and relatives, and abandoned the marriage. “Polar Land” is a collection of short poems that reflects her life in Beijing. There are traces of struggling to make a decision, as well as running for life, which has become the aspiration of the migrating to the North. And “Parents' Country” records her feelings about her hometown and relatives, which reveals homesickness and the feeling of having to leave. Through these three collections of poems, we can glimpse the changes in the spatial experience and creative consciousness in An Qi's poems, as well as to understand the awakening and development of the creative consciousness of female Chinese writers in the new century, and to foresee a new literary landscape.

Keywords: Contemporary Chinese Poetry; An Qi; Female Poet; Space; Feminine Subject

摘要:

本文擬以中國當代女詩人安琪的詩作為例，探討她從福建漳州遷移到北京，如何寫下女性境遇與北漂心境。

安琪，本名黃江嬪，1969年生，福建漳州人。本任職於漳州文化局，2002年自漳州遷移至北京，此後定居北京，專事寫作。安琪自稱從漳州到北京，是一種內在的詩歌驅動力，因不滿足於自己既有的成果，故拋棄一切，破釜沉舟到北京發展。安琪的詩，前期風格柔美，但離開家鄉到北京，無疑是重大轉折，促使她積極思考女性的定位，因此在後來的作品中表現了關注女性命運與處境，也具有鮮明的女性意識，藉以重新建構女性自我。

安琪的三部詩集恰好構成一部流動的生命史，也就是從漳州到北京，在北京，以及北京往返漳州的紀錄——《你無法模仿我的生活》為長詩集，記載她背離家鄉、親人與婚姻的痛苦歷程，而《極地之境》是短詩集，反映她在北京生活的種種，有掙扎抉擇的痕跡，也有為生活奔走，成為北漂族的心聲。《父母國》則記下她對家鄉、親人的感觸，其中流露了鄉愁，也蘊藏不得不出走的心情。藉由這三部詩集，可窺見安琪詩中的空間經驗與創作意識的轉變，也可了解新世紀華文女作家創作意識的覺醒與開展，預見一個嶄新的文學景觀。

關鍵字 當代詩歌、安琪、女詩人、空間、女性主體



Prof. Shuling Horng, Female, Department of Chinese Literature, National Taiwan University. She specializes in contemporary Chinese literature, contemporary Chinese poetry and Taiwan literature etc.. She has published ‘Self-inscription and Spatiotemporal Writing: Eight Contemporary Taiwanese Female Poets’; ‘Solitude & Aesthetics :Nine Contemporary Taiwanese Poets’; ‘20th Century Literary Masters: Xu Zhimo’ and ‘New Domain of Chinese Modern Poetry’ etc..

洪淑苓，女，台灣大學中文系教授，研究方向：現當代文學、現當代詩、台灣文學等，著有《思想的裙角——台灣現代女詩人的自我銘刻與時空書寫》、《孤獨與美——台灣現代詩九家論》、《20世紀文學名家大賞：徐志摩》、《現代詩新版圖》等。shuling@ntu.edu.tw

79. Shang Yu-Chen 尚昱辰, San Ming College 三明学院, China: Realm of Drama Watching among the Concept of Drama Appreciation of Pan Zhiheng: "Audience-Actor" Centered Theory 潘之恒品剧观之观剧境界：「观众-演员」中心论

80. Zhao Yi 赵奕 Sun-Yatsen University 中山大学, China: A Study on the Relationship between Drama Elements and Character Plots in Da Zhai Men from the Perspective of Multi-modal Discourse Analysis 多模态话语分析视角下《大宅门》中戏曲元素与人物情节关系研究——以第一部为例
81. Hou Qian 侯倩 Zhejiang University 浙江大学, China: Presence of poetry: theatricalized communication of the experimental poetry theater The First Reciter 诗的在场--实验诗剧场“第一朗读者”的新诗剧场化传播 (cannot be online 由于时间冲突而无法在线参与)

Abstract: As Martin Heidegger puts it, the mission of poets is to guide the mankind to return to the eternal homeland and the poetic dwelling in the poor nights of the world in the sense of Friedrich Nietzsche. Although the third generation of modern poets in China, as represented by Haizi and Ouyang Jianghe, volunteered to fulfill this divine mission, modern Chinese poetry still fell into an embarrassed marginalization in the cultural and social spaces ever since 1990s. Except for being stricken by the huge social transformation and its own defects such as the deficiency in modernity and separation from the old poetry tradition, the dilemma could be largely attributed to modern Chinese poetry's poor public communication. As it has strived to return to the public spaces via the Internet and various new media, modern Chinese poetry still could not function well as it should be in terms of its spiritual guidance and transcendence due to its low literary quality. The theatricalized spaces, however, has functioned as an efficient media for modern Chinese poetry to engage in the public world again for the sake of its advantages of both ensuring poetry's high quality and enabling poetry to return to the public spaces. Theatricalized spaces are where art events are produced and accepted, and communications happen between various bodies. It is an in-between discourse space among any subjects based on the principle of equal dialogues. The experimental poetry theater, The First Reciter, is right among such kind of theatricalized space. It is a new transmedia mode of traditional poetry reciting and combines various arts such as music, dance, video, installation, etc. It tries to promote the public communication of modern Chinese poetry in public spaces. This paper would first analyze the significance of examining the public communication of modern Chinese poetry and why the theatricalized spaces is a most efficient media for it to return to the public. Then it would look at the case of The First Reciter, analyzing its cultural and social context and summarize its communication strategy and characteristics. The third part would explore the impacts of The First reciter, trying to analyze the nature of theatricalized spaces, the mechanism of its aesthetic significance, and the presence of poetry. Finally, the value of The First Reciter would be summarized from the perspectives of communication, aesthetic transformation, poetic theory and the poetry writing nowadays. Key words: public communication of modern Chinese poetry; theatricalized space; presence of poetry

摘要: 海德格尔曾指出, 在世界的贫困之夜, 诗人的天职是还乡, 即引导人们返归诗意的栖居。尽管以海子, 欧阳江河等为代表的第三代诗人自觉承担起了言说神圣的返乡重任, 但从上世纪 90 年代起新诗在我国社会文化空间里长期处于边缘化的失语状态。除了受社会转型冲击以及新诗自身存在的精神缺失割裂传统等问题, 新诗大众化传播的不足也是其边缘化的重要原因。虽然近年来新诗依靠互联网和新媒体等全新传播媒介逐渐回归公众视野, 其艺术性的缺失并未使诗歌发挥其应有的引领与超越功能。而剧场化空间, 则以既能有效介入公共空间, 并能保证新诗自身的艺术自律性的双重优势, 成为当下诗歌重回公众视野的有效媒介。实验诗剧场“第一朗读者”则是其中的突出案例。诗剧场是传统诗歌朗诵的跨媒介新形式, 通过将朗诵诗与现场的音乐, 舞蹈, 影像, 装置艺术等其他艺术形式结合, 促进新诗在公共空间的大众化传播。本文将首先第一朗读者出现的社会文化语境, 再以“第一朗读者”为案例, 剖析剧场化传播方式的场性(剧场性, 场所性, 场域性), 剧场化传播机制对文学活动四要素(作家, 作品, 世界, 观众)互动方式的革新, 剧场化传播策略及其特征, 以及剧场化传播效应。最后从传播方式革新, 美学范式革新, 诗学本体论启示及对当下新诗困境的启示四个方面总结诗剧场第一朗读者的当代价值。本文主要采

用文学传播学理论，艺术批评理论与案例分析的方法，借用概念“剧场化”描述并归纳当下新媒体语境里的新诗大众化传播现象，希望对探讨新诗传播的问题提供新的角度与参考。



侯倩，青年诗人。2019年6月毕业于浙江大学中文系。为浙江大学创意写作专业首位硕士毕业生。挪威奥斯陆大学文化研究与东方语言学系交换生。从事现代诗写作，新诗传播研究，及跨媒介诗歌表演（poetry performance）的实践与研究。曾获第七届中国校园“双十佳”诗歌奖十佳诗人奖第一名，并在第三届全球华语大学生短诗大赛、第二届“求是杯”国际诗歌创作与翻译大赛中获奖。作品入选《中国先锋诗歌“北回归线”三十年》《江南风度》等文集。曾主办“时间的呢喃”诗歌诵读夜，尝试现代诗的跨媒介剧场实验。现于欧洲进修。

12:00 CET (18:00 China, 6:00 am EDT) BREAK

13:15 CET (19:15 China, 7:15 am EDT) Panel 小组 23 Legal Studies –Stratagems, Molüe, Views on Life and Death

82. Senger, Harro von, Freiburg University, Germany: Stratagems for Managers, Jurists
83. Moccia, Luigi, University Rome III, Italy: Chinese Law between tradition and modernity

13:45 CET (19:45 China, 7:45 am EDT) Panel 小组 24 Describing China Today in front of the Background of her History, Minorities and Minority Parties

84. Messmann, Stefan, Central European University (retired), Hungary: The Past in the Present
85. Weyrauch, Thomas, Federal Office for Migration and Refugees (retired), Germany: The growing importance of the Jiusan Xueshe in the politics of the PRC



Thomas Weyrauch was born in Bensheim, Germany, in 1954. He completed his law studies in 1987 and graduated with LL.D. In 1988 he became China-Expert for the City of Duisburg and was sent to Wuhan in China as director of the liaison office between 1989 and 1990. 1991 and 1992 Weyrauch worked as adviser to a German MP. Between 1993 and 2018 he was working in a high administrative body affiliated to the Ministry of Interior. He is currently board member of the Friends of Hessen-Taiwan (Frankfurt) and the German China Association (Witten). Furthermore he is Vice-President of the World Association for Chinese Studies.

86. Knüppel, Michael, Liaocheng University: Remarks on Hui Muslim anthroponomastics

Abstract: In case of China's Hui Muslims, who form the country's second largest minority and who are the most widespread ethnic group next to the Han, we can observe some specific peculiarities of onomastics. The members of that ethnic group normally have two names, which are considered as 1.) their Chinese name and 2.) their Hui name. While the Chinese names are the official names used in documents, passports etc., the Hui names originate from a specific religious context and are used inside the family or sometimes within the Hui Muslim community. These names are of Qur'ānic Arabic origin and are given by the imāms who take them from the Qur'ān – normally when the newborn child is brought to the imām or the mosque by the parents for the first time – and often follow a highly individual and arbitrary way of selection from the scripts. All names from the Qur'ān are given and used in a sino-arabic form. This means the Arabic names are phonetically adapted to the Chinese language, with its completely different phonetic

structure, even though they are written in Arabic script they are pronounced in Chinese. There are no rules for the way of phonetical adaptation and even for the orthography there exists no standardization.

Bio: Prof. Dr. Michael Knüppel (*1967) has studied Turkology and Altaistics as well as political sciences, ethnology/ social anthropology, pre- and protohistory (European archaeology) and history of art in Göttingen and Hamburg. In 1998 he obtained a doctoral degree in Turkology (Dr. phil.) from University of Hamburg and in 2007 in Social Anthropology/ Ethnology (Dr. disc. soc.) from Georg-August-University in Göttingen. Furthermore, in summer 2016 he qualified as a professor (habilitation process) in the field of Turkology at Georg-August-Universität Göttingen, and was working since that time as an associate professor there. Since October 1st, 2018 he is working as professor of Social Anthropology/ Ethnology, Cultures, Languages and History of Siberia at the Arctic Studies Center (ASC), School of History, Culture and Tourism of Liaocheng University. M. Knüppel's expertise covers Social Anthropology/ Ethnology, History of Sciences with focus on the studies on oriental languages, History of Religion and Altaistics (especially Tungus languages, cultures and history) as well as Paleosiberian studies. He has acquired valuable experience in research and teaching, carried out a number of field researches (in Turkey, Turkish Republic of Northern Cyprus, Ethiopia and China) and is co-editor of several scientific journals.

14:30 CET (20:30 China, 8:30 am EDT) Panel 小组 25 Core questions of humanity relevant both to China and to the West

87. Harald Holz, University Münster, Germany: A suggestion for Chinese future development: The historical example of European Renaissance

88. Uwe an der Heiden, University Witten/Herdecke, Germany: China as inspiration for European thinkers

Abstract: In the period of Enlightenment during the 17th and 18th century a large number of philosophers and writers were very much impressed by the Chinese culture. Among them were Leibniz, du Halde, Voltaire and Quesnay. Voltaire, who lived from 1694 until 1778, was convinced that the Platonian Utopia, a state ruled by philosophers, is realized in China. Not all philosophers shared his opinion. E. g. Montesquieu meant that China is governed at those times by despotism based on fear.

Key words: enlightenment, Leibniz, du Halde, Voltaire, Quesnay

Uwe an der Heiden is Professor emeritus for Mathematics and Theory of Complex Systems at the University of Witten/Herdecke. Nowadays his scientific interests are the theory of knowledge and the philosophy of mind, in particular the mind-body-problem. Currently he is writing about connections between ideas, words (sentences) on the one hand and activation of connections between nerve cells on the other hand. adheiden@uni-wh.de

89. Gabriele Rebok, CONICET UNSAM, Argentina: Are European Thoughts Unique or Universal?

90. Schneider, Helmut, Universities Tbilisi and Poti, Georgia: "Heart" in the European and Chinese Thinking

References:

Mao Yihong: The Meaning of the Story in philosophical Thinking. Possibilities in the intercultural understanding of "Dao" and "Heart" in Daoism. *Philosophieren im Dialog mit China*, Society of Asian Philosophy, Cologne 2000, 41-52

Xue Hai. The Discovery of the Heart in Chinese Chan-Buddhism. *Philosophieren* 2000:71-81



Helmut Schneider, PhD in philosophy at the University of Munich 1967, from 1968 to 2003 employee at the Hegel Archive of the Ruhr University Bochum, retired academic director, habilitation 1998 in Wroclaw, Poland, since 2005 private lecturer at the University of Kassel, since 2010 professor for Philosophy at the universities in Tbilisi and Poti, Georgia. Numerous publications about Hegel.

91. Ursula Closset, University Bochum, Germany: Chinese and European brothers in mind

15:45 CET (21:45 China, 9:45 am EDT) Panel 小组 26 Translation and Interpreting Studies I

92. Lü Fang 吕芳, Boston College, USA: Challenges of Cross-cultural Literary Translation--My Experience of Translating Eva Hoffman's English Memoir into Chinese (《迷失在翻译中：在一种语言里新生的故事》三联书店)

16:00 CET (22:00 China, 10:00 am EDT) General Assembly of the German China Association

16:30 CET (22:30 China, 10:30 am EDT) End of Day 3

TUE Aug 18 — 8 月 18 日

EACH CONTRIBUTION: 10 MINUTES. END OF EACH PANEL: 10 MINUTES DISCUSSION. BREAK: 10 MIN., MEAL BREAK: 1 HOUR.

每一场演讲：10 分钟。 然后每个小组：讨论 10 分钟。 休息：10 分钟。晚餐休息：1 个钟头。

9:00 CET (15:00 China, 3:00 am EDT) Panel 小组 27 Translation and Interpreting Studies II

93. Heydarian, Seyed Hossein, Hunan Normal University, China: Strategies for Translation from Chinese to other languages: Introducing a new pedagogical paradigm
94. Uehara Noriko 上原德子(日本 立命馆大学) : A Study on the Foreign Language Translations of *Du Shiniang* 外语版《杜十娘》小考

9:45 CET (15:45 China, 3:45 am EDT) Panel 小組 28 Storytelling

95. Chen Li-Chun 陳麗君, 台灣國立成功大學, Taiwan: The Mechanism and Pragmatic Principles of Humor Performance in Taiwanese Comedic Storytelling: Observations from Corpus 台灣台語說唱藝術中的「笑談」幽默表現的形式、機制和語用原理
96. Dong Guoyan 董国炎, 扬州大学 Yangzhou University, China: A Study on the Artistic Features of Chinese Storytelling 中国说书叙事艺术特点研究
97. Liu Liu 刘琉, 南京工业大学, China: Narrative Features of Yang Minkun's Version of the Rogue of Pi WU 中西方研究方式之相通——以评话小说《清风闸》为例

10:45 CET (16:45 China, 4:45 am EDT) Panel 小組 29 Literature in Times of Disease and Digitization

98. Lee Kuei-Yun 李癸雲, Taiwan Tsing-Hua University 臺灣清華大學, Taiwan: "Your Own Doctor"--On the Human Spirit of Taiwan's Poet's Disease Writing 「自己的醫生」——論台灣詩人疾病書寫的人文精神
99. Wang Dingyong 王定勇, 揚州大學 Yangzhou University: Collection, Publication and Digitalization of Chinese Folk Precious Scrolls 中國民間寶卷鈔本的收藏、出版及數字化
100. Siedenberg, Markus, University of Hagen, Germany: Fang Fang's Wuhan Diary

11:30 CET (17:30 China, 5:30 am EDT) Panel 小組 30 Family Roles

101. Zhou Mengyuan 周梦缘 Yangzhou University 扬州大学: The influence of patriarchal system on father's image in < Sixty kinds of Chinese opera >

12:00 CET (18:00 China, 6:00 am EDT) Break

13:00 CET (19:00 China, 7:00 am EDT) Panel 小組 31 Ethical and legal aspects of the Social Credit System II and Minority Issues

102. Kettner, Matthias: Exoskeletal Moral (this lecture can only be held Aug 18, 13:00 or later)



Matthias Kettner is professor of philosophy at the Department for Philosophy, Politics and Economics at Witten/Herdecke University (www.uni-wh.de). Diploma in psychology and a PhD in philosophy (Thesis advisors: Karl-Otto Apel and Jürgen Habermas) at Johann-Wolfgang-Goethe-University, Frankfurt. Current research interests: Realistic discourse ethics; theory of socio-cultural pathologies as part of Critical Theory; digital culture, especially algorithm accountability and digital ethics; non-relativistic theory of cultural processes. Mail: kettner@uni-wh.de

13:20 CET (19:20 China, 7:20 am EDT) Closing Remarks

Further Participants (some with written contributions):

- 103. Bian Qian 边茜, 浙江外国语学院
- 104. Cao Bo 曹波, 湖南師範大學
- 105. Cao Libo 曹立波, 中央民族大学
- 106. Chen Miaodan 陈妙丹, 汕头大学

Abstract: Japanese scholar Hatanotarou mainly focused on collating *Laozi Wangzhu* in his early years, and dedicated to research on Chinese novels and operas later. His academic interest shifting from Confucian classics to popular literature was closely related with his thoughts, experience and friendship. With many academic opportunities visiting China, he accumulated a lot of material, and achieved remarkable achievement in the study of folk literature. Finally Mr Hatano became a famous scholar in Japanese post-war period.

Keyword: Hatanotarou; Laozi Wangzhu; Popular Literature

摘要: 日本学者波多野太郎早年主要着力于《老子王注》校勘, 后来则醉心于小说戏曲考论。从诸子学到不登大雅之堂的俗文学, 这个跨度颇大的学术转向与他的思想经历及在中国的交游息息相关。凭借多次来中国进行学术访问的机会, 他积攒了大量材料, 最终在木鱼书、子弟书等地方曲艺研究方面取得了令人瞩目的成果, 成为战后日本研究中国俗文学的代表人物之一。

关键词: 波多野太郎、《老子王注》校正、小说戏曲



陈妙丹, 中山大学文学博士, 现为汕头大学文学院讲师, 从事中国古典戏曲文学、中国古代俗文学文献研究, 参与编纂《清车王府藏戏曲全编》, 撰有《〈今乐府选〉编选考论》《“今之乐犹古之乐”说的接受维度探析》诸文。

- 107. Chen Weizhao 陈维昭, 复旦大学
- 108. Chu Louise, USA
- 109. Chua, Wesley 蔡友铭, Chinese Commercial News 菲律宾商报
- 110. Elken, Anete 安黛, Tallinn University Confucius Institute
- 111. Gu Shuguang 谷曙光, 中国人民大学
- 112. Hobova Yevheniia
- 113. Holttinen Hanna University of Turku
- 114. Huang Lin 黄霖, 复旦大学
- 115. Li Guikui 李桂奎, Shandong University 山东大学
- 116. Li Jianjun 李建军, 浙江台州学院
- 117. Li Shu-Chun 李淑君 Kaohsiung Medical University, Taiwan
- 118. Li Yongping 李永平, 陕西师范大学文学院
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