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**Challenges and Opportunities in the Midst of Sino-US Political and Economic
Tensions**

《中美政治经济紧张局势下的挑战和机遇》

Abstracts
论文摘要

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**Yung Wing and the Removal of Students in the United States in 1881 : A setback in the
history of Sino-US exchanges**

容闳和 1881 年撤回留美学生事件——中美交流史上的一次挫折

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Abstract: In 1871, Zeng Guofan accepted Yung Wing 's suggestion and asked to send students to the US for approval by the Qing government. They sent 4 batches (from 1872 to 1875) of 120 students to study in the US. However, in the following years, students studying in the US were increasingly opposed and slandered. By 1881, the tragic result was that all students stopped studying and withdrew suddenly and completely. In the past, people attributed the withdrawal to the conservative tendencies of Chen Lanbin and Wu Jiashan, and the discord between Yung Wing and them. This paper holds that the main reason for the withdrawal of these students is that conservatives within the Qing government launched a counter-attack against Westernization School and tried to regain the upper hand. After returning to China, all of these students were intentionally suppressed and reformed, which showed that the Qing government's denial of studying in the US was thorough and its conservative was a trend. This is not only a setback in the history of Sino-US exchanges in modern times, but also a symbolic event of the confrontation between the new and old forces of the Qing government.

1871 年，曾国藩接受容闳的建议，奏请派遣学生留美得到清政府批准，先后派出 4 批（1872—1875 年）共 120 名学生赴美国留学。然而随后的几年，学生留美日益遭到反对和诋毁，至 1881 年，终于酿成所有学生突然中断留学、全部撤回的可悲结局。过去人们将撤回原因归之于陈兰彬、吴嘉善等的保守倾向，及容闳与他们之间的不和。本文认为，清政府内部保守派对洋务派展开反击、试图重新占据上风，是撤回留美学生事件的主因。留美学生回国后被刻意压制和回炉改造，表明清政府当时对留学美国的否定是彻底的，其保守化回潮是趋势性的。这既是近代中美交流史上的一次挫折，也是清政府新旧势力交锋的标志性事件。

Grain Production and Security in Economic Reform

论中国经济改革中的粮食生产和粮食安全问题

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Abstract: 中国的改革开放 40 年以来，虽然根据国务院的粗略统计数字，粮食生产呈逐年增长趋势；但是粮食进口也呈逐年大幅度上升的趋势。不可忽略的是，耕地面积也逐渐接近或已越过十八亿亩国家规定的安全红线，且耕地沙漠化，贫瘠化，污染化，弃耕化的现象也日趋严重。随着统购统销政策的被放弃，随着市场化的过渡放任，国际资本对粮价和种子贸易的垄断，对粮食生产和销售的掌控，对种子基因的工程性转换，对施肥的无机化导向，对粮食加工业和粮食贸易的大举渗入，粮食生产和销售权已大幅度国际化和全球化，国家粮食生产和销售自主性已大幅度下降。至此，笔者认为，粮食生产和粮食安全已成为一个国家迫切需要解决的问题。

包括世界四大跨国粮食垄断企业 ABCD，即美国的 ADM、邦吉(Bunge)、嘉吉(Cargill)和法国路易·达(LouisDreyfus)四大跨国公司正在逐步操纵目前全球的前十大粮食出口国的整个生产链，逐步且迅速地破坏着全世界和粮食主要生产国的原本生产链。这一倾向不得不引起国人的极大关注，以防止国家粮食生产主权和粮食安全的最终丧失。

该论文通过例证和分析以达到唤起粮食生产决策人的足够警惕和觉醒。

Grand Challenges for AI: A Case Study with Cybersecurity **人工智能的挑战：信息安全案例**

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Abstract: Artificial Intelligence (AI) has captured the attention of people all around the world with its dazzling success in smart home assistants, championship game playing, and self-driving cars. It is being regarded as a strategic technology for the 21st century and has even become the battleground for a new round of “arms race” among nations. Historically this is the second time AI has been at the center of society’s attention. Many challenges that led to the first “AI winter” in late 20th century remain unsolved. Principle among them was the underestimation of the difficulty to manually create knowledge bases required for early generation AI applications. The current generation of AI applications avoids manual model-building by construction statistical models taking advantage of large data sources made available as a result of the advent of the Internet as well as modern computers’ vastly improved computing power and storage capacity. While the machine learning approach of current generation AI applications has met or even exceeded comparable human competency in some areas, machine constructed models are

incomprehensible to human. This has led to serious ethical, security, and safety concerns. Using the domain of cybersecurity, this work will demonstrate why it is difficult to build manual knowledge bases, and how attackers can trick an AI system into making wrong decisions that can have serious detrimental consequences. Such scenarios have already led to disappointments due to unreasonable expectations of current AI technologies. I will also discuss a new approach to overcome these changes by harnessing effective human and AI interactions.

Recent Critiques on Traditional Chinese Buddhism 一场对中国传统佛教的质疑

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Abstract: 空性是佛教般若经典如《心经》和《金刚经》的思想核心。印度论师龙树被公认为解释般若经典的权威。主流汉藏佛教以“真空妙有”及“胜义世俗二谛”来阐述空的概念：人们以为客观存在的事物在根本意义上是不存在的，但在日常生活层面上这些事物还是存在的，并且只有通过正确理解世俗层面上现象的存在，才能参悟根本意义上的无，也就是悟空性的境界。一些学者对空性的主流解读提出了质疑，他们认为人们在世俗层面上对世界的错误理解恰恰是龙树及佛陀要我们彻底抛弃的。本文简单综述这种质疑的观点与传统汉藏佛教在解读龙树空观上的不同之处，并从哲学的角度，结合近代中西方学者有关的研究，对这场质疑做一些粗浅的分析。

The Misunderstanding and Analysis of Ancient Ethnic Literature and Overseas Places on Chinese Ginseng

古代民族文献与域外之地对中国人参的传误和辨析

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Abstract: This paper discusses various descriptions of ginseng and other plants in ancient Uygur literature, external Persian and Arabic literature as well as ancient Chinese medical books, analyzes the miscommunication and reasons of documents in the description, and clarifies the confusion of the four different plants , Ginseng (Panax ginseng C.A. Meyer) ; Mandrake

(Mandragora officinarum) ; Safflower (Rhapont Ycum carthamoides (Willd.)Iijin .) ; Mandala (1. Datura metel L. ; 2.Datura innoxia Mill.) , involved in the paper in historical documents and translation.

Wu Ji Bi Fan [No Extreme Holds Long]: The Impact of Mao's "Supreme Instruction" on December 22, 1968 on Shangshanxiaxiang [the Rustication Movement]

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Abstract: In the study of Shangshanxiaxiang [the rustication program in Mao's China], Chairman's Mao's words that "it was necessary for (China's) educated youth to go to the countryside to receive reeducation by the power-and-lower-middle peasants," on publicized on December 22, 1968 is generally credited with the onset of the Zhiqing Yundong [rustication movement] or at least the rise of the tidal wave of the movement. Following this "supreme instruction," five million Chinese youth of the Laosanjie [Old three classes] went to rural and frontier areas in 1969 alone. Yet, in twelve years, Shangshanxiaxiang came to an end. This paper is intended to explain how, despite the initial enthusiastic response of the Red Guards, Mao's call at the end of 1968 was in fact a time bomb in the rustication program. Rather than a plan that resulted from the deliberation of policy makers, Mao's call was the great leader's prompt reaction to the pressure in urban China brought about by the Red Guards movement. It not only departed from the early strategy designed by the State Council under Premier Zhou Enlai, but also failed to anticipate the need of urban economy in the future, much less the chain reaction and response of both the urban and rural population in the 1970s. In the end, the whole-sale transfer of urban educated youth to the countryside made Shangshanxiaxiang one of the most unpopular programs of social engineering in the People's Republic of China, leaving an important lesson for the Chinese people and the Chinese state.

Chinese Court from Anti-Rightist to Eve of Cultural Revolution 反右到文革前夕的中国法院

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Abstract: No institution between the Anti-rightist movement (1957) and the eve of the Cultural Revolution (1966-1976) has received so tangential coverage than the communist court. Most western studies on this period tend to focus on political movements such as the Anti-rightist

movement, the Great Leap Forward, and the Four Clean-ups. Some legal scholars who have researched the legal system in the PRC, however, have merely summarized the communist court in this period and failed to do any in-depth studies, much less to use contemporary court cases or other crucial judicial documents. In this paper, it intends to clarify the complexity of the development of communist court from 1957 to the eve of the Cultural Revolution. Unlike most scholars who have tended to simplify the law in this period, the judiciary in this period actually was quite volatile: although the crackdown of the so-called rightists began in May 1957, many judges continued to rectify falsely charged cases in the summer. As the Anti-rightist movement deepened and spread in the fall of 1957 and especially 1958, the people's judges, as they had done in the counterrevolutionary campaigns in 1955, resorted to harsher punishments on alleged counterrevolutionaries or "bad guys (huaifenzi)" lest any sign of lenience toward "enemies" could result in being labeled as a "rightist." After reaching its peak in 1958, the number of penalized counterrevolutionaries gradually declined, albeit the political milieu remained tense and suffocating. The melt came in 1961 when accused counterrevolutionaries in some provinces were allowed to appeal. In early 1962, with the 7000-men meeting that tied Mao and the Great Leap Forward to the Great Famine, the Party central ordered the court to take more moderate policies. As a result, the court followed legal process and modified false or heavy punishments of many criminals. Yet, the political thaw did not last long as since the beginning of 1963 the Four Clean-ups kicked off a new wave of anti-counterrevolutionary campaign in which the people's court was asked to be tough on enemies. The paper argues that the application of harsh law in the Four Clean-ups was uneven because in 1965 some Shanghai courts took legal and bold steps to correct previously severe punishments. A better understanding of the Chinese judiciary in the Mao era will greatly help us perceive the imbedded socio-political, legal, and cultural nature of communist China and its ongoing conflict with the United States.

In Search of the Dao vs. Quest for Information

求道与求知

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Abstract: 老子有言，“知不知，上；不知知，病”。日常生活中，人们对知识非常看重，认为知识就是力量，是人们赖以生存的支柱和改造世界的核心力量。但与此同时老子又指出，“为学日益，为道日损。损而又损，以至于无”。似乎又在鼓励人们远离知识，去寻求与知识相反的“道”。难道说，老子在自相矛盾，自我否定吗？如若不是，那么他所讲的“知”和“不知”又意味着什么，与道是什么关系呢？把求道和求知分开来讲的意义何在？

Laozi, a Chinese sage, said about 2,500 years ago, “Knowing about not knowing is superior; not knowing about knowing is inferior.” In everyday life, people regard knowledge as of great importance, seeing it as the source of power, essential to the survival of the human species and man’s desire to transform the world. In the meanwhile, Laozi also said, “For the quest of knowledge, one seeks accumulation. For the search of the Dao, one seeks the reduction of knowledge until none is left.” How do we reconcile Laozi’s being a proponent of knowing and opponent of knowledge at the same time?

Chinese Legal Culture and Constitutional Order 中国法律文化与宪法秩序

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Abstract: This paper examines China’s striving for a constitutional order in the 20th century from comparative, historical, and theoretical perspectives.

Through a comprehensive study of six major constitutional reforms experienced by China in the last century, I explore pragmatism, instrumentalism, statism, and favoritism as the key features of the Chinese legal culture. Demonstrating that these characteristics have roots in China’s ancient past and coincide with modern communist legal theory, it argues that Chinese legal culture has greatly impacted upon the country’s move to modernize its legal system. By analyzing key constitutional periods in China’s history, this paper also evaluates patterns that can be used to better comprehend not only China’s present legal reform but its future legal developments too.

As the first project to examine how the Chinese legal culture has affected constitutional reform in the 20th century, it will be useful to students and scholars of Asian and constitutional law, as well as Chinese Studies more generally.

A Fantasy Theme Analysis of Chinese Netizens’ Rhetorical Vision on Xi’an Benz Woman Incident 中国网民在西安奔驰女事件中修辞愿景的幻想主题分析

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Abstract: A woman customer going by the pseudonym Wang Qian signed a contract with Mercedes-Benz dealer Xi'an Lizhixing Co. on February 25, 2019 to buy an imported Mercedes-Benz CLS 300 vehicle through installments, and claimed that the engine was leaking oil after she picked up the car on March 27, 2019. She demanded a replacement or a refund, but the dealer only agreed to a free replacement of the engine. Being rather desperate, the woman went to the dealership to reason with the dealer on April 9, 2019. She sat on the top of the engine cover of a red Mercedes there and complained tearfully. One of the onlookers videotaped the scene and posted the video on WeChat, a Chinese social communication platform like Facebook in the United States. On April 11, a netizen of Weibo (microblog) found this WeChat video and put it on Microblog at 10 in the morning. Only five hours later, at 1:48 p.m., the topic "Xi'an Benz" went onto the "Weibo Hot Search." Millions of Chinese netizens rush to voice their opinions and offer their support to the victim. Over a hundred important Chinese media including some Country-level media also joint this massive expression of public opinions. In the four days from April 13 to April 16, the incident was the most talked-about on-line topic in China, until late afternoon of April 16 when the burning of Notre Dame de Paris had drawn more of the Chinese netizens' attention.

From watching and responding to the video in which the Xi'an woman customer sat on the hood of a red Mercedes-Benz and tearfully complained about the mistreatment she got from on Mercedes-Benz dealer, many Chinese netizens believed that Xi'an Lizhixing Co. was bullying its customers unscrupulously simply because it was a big 4S store, that it was usually difficult for the customers to safeguard their legal rights, that many government functional departments and market regulators were not doing their job, and that pressure of public opinions from media and social media exposure would be a driving force for the safeguarding of consumers' legal rights. These were Chinese netizens' rhetorical visions formed after the wide on-line discussion over the Mercedes-Benz scandal in Xi'an, capital city of Shaanxi Province.

In this paper, I will use Ernest Bormann's symbolic convergence theory, an important communication theory, and the fantasy theme analysis, a method of rhetorical criticism rooted from the theory, to analyze the above four fantasy themes created by Chinese netizens. I will first briefly introduce Bormann's symbolic convergence theory and the method of fantasy theme analysis. Then, I will review the history and development of Chinese Internet and Chinese netizen population. Finally, I will analyze the fantasy themes created by Chinese netizens that helped construct the rhetorical visions.

Expanding Individual's Subjectivity – Modern Implications of Wang Yangming's Thought 拓展个体主体性 - 王阳明思想的现代意义

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Abstract: Abstract: After the peak of neo-confucianism in the 12th century, Wang Wangming was the philosopher who had the greatest inspiration and influence on the formation of Chinese thought to deal with the great social transformation towards modernity. Wang Yangming's Theory of the Mind influenced almost all the thought leaders of China to build a modern nation. Taking Hunan Province as an example, this paper analyzes the role of Wang Yangming's thought in China's philosophical enlightenment in the early 20th century.

The Persistence of Institutional Discrimination and Migrants' Housing Consumption in China

中国制度性歧视和流动人口的住房状况

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Abstract: China is in the midst of an urban revolution with hundreds of millions of migrants leaving villages for cities. Due to the socialist legacy and the discriminative Household Registration (hukou) System, migrants in Chinese cities have been treated as second class citizens and have been denied urban welfare benefits such as subsidized housing at least in the 20th century. Consequently, migrants have largely been left out of the spectacular housing success in China, and their poor housing conditions have been documented by existing studies. However, most existing studies are cross-sectional, and it is not clear how migrants' housing consumption has changed over time and whether their status in the housing system has changed in the 21st century. Using national migrant dynamic survey (2010 and 2017), this paper aims to examine migrants' housing consumption over time and study whether and how the driving forces have changed. Analyses show that despite some improvements in housing consumption over time, it is clear that migrants continue to suffer housing discrimination, which continues to exclude them from the dream of homeownership and accessing housing subsidies. In addition, migrants' housing consumption are shaped by not only conventional sociodemographic factors (such as age, gender, household size, marital status, education and household income) but also factors unique to migrants such as their hukou status, their duration in cities, migration distance, and reasons for migration. The latter tend to become more important over time.

Research on Mechanism and System Innovation of New Material Industrial Park in China

中国新材料产业园区机制体制创新研究

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Abstract: 新材料产业园区是指为推动新材料产业的发展而形成的产业聚集区。这种聚集形式在空间上形成一种特殊的区位环境，区域内的各类组织机构目标愿景一致，愿意并有效进行资源共享，提升整体的创新能力，共同抵抗外部负效应，有效促进新材料产业的调整升级和产业链的形成与完善，从而推动区域经济的发展。产业园区可以是由政府主导建立而成，也可以由企业自发聚集而成，具体表现形式有工业园区、科技园区、产业基地、高新区、开发区等。产业园区有详细明确的区域规划和管理体制，本文研究了几类产业园区的主要产业园区机制体制模式，分析了深圳市高新技术产业园区、包头国家高新技术产业开发区、济南新材料产业园区等新材料产业园区的基本情况和园区管理的创新举措，为我国众多新材料产业园区发展提出了有益的建议。

New material industrial park refers to a kind of typical industry cluster district promoting the development of the new material industry. This form of agglomeration is manifested as a certain regional environment in space domain, in which various institutions have common goals and vision. They are willing to share resources effectively and enhance the overall creativity, jointly resist external negative effects. In this way, This form of agglomeration is beneficial to give a push to the industrial structure adjustment and upgrading, the industry chain's formation and improvement, and the region economic positive and healthy development.

Industrial parks can be established under government-oriented model or corporation-oriented model, in the form of industrial parks, science and technology parks, industrial bases, high-tech zones, development zones and so on. In general, industrial parks have detailed and specific plan and management system. This paper researches on mechanism of main types of industrial parks, and analyses the basic information and innovative management measures of new material industrial park, taking Shenzhen High-tech Industrial Park, Baotou National High-tech Industrial Development Zone, Jinan New Materials Industrial Park as examples. This paper also provides useful suggestions for promoting development of new material industrial parks.

努力构建合作共赢的新型国际关系

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Abstract: 在全球化时代，各国相互联系、相互依存的程度空前加深。以零和博弈、单方获益的传统发展方式已不再适应世界各国共同发展的需要。当今世界在发展中出现了诸多“乱象”，面临着许多共同的挑战，和平赤字、发展赤字、治理赤字、信用赤字给全球发展带来了不确定性、不稳定性和不安全性因素。全球性问题亟待国际社会采取措施、共同应对，同时也为构建合作共赢的新型国际关系提供了新的可能性。为让世界各国共同发展行稳致远，迫切需要大智慧谋大发展，和衷共济，相互包容，文明互鉴，求同存异；迫切需要大格局谋大结局，协和万邦，相向而行，互利互惠，义利统一，以新的发展理念、新的发展动力、新的发展目标、新的发展行动更好推动构建合作共赢的新型国际关系。

Classic V.S. Misinterpretation: Characteristics of English-Translated Chinese Classical Poetry

经典被误读与误读成经典：唐诗域外英译的传播特色

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Abstract: It was such a munificent act when Western Sinologists and writers began to translate Tang poems into English a century ago. Tang poetry then starts its long journey passively to the totally foreign cultural context. From Tang dynasty to modern era, from China to the West, English-translated Tang poems were first filtered by translators' aesthetic judgments, then reformed within language variants. Inevitably, the final product had to reflect influences of the translators' social background, personal experience and emotion, and culture barriers. Through examination of representative examples, this article is intended to identify typical cultural misinterpretations and their causing factors, and evaluate and analyze significance of cultural differences in the propagation process of Tang poetry.

新时代中国国家能力的结构、逻辑与特征

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Abstract: 新时代中国国家能力内容丰富，由元能力、次元能力、再次元能力、复次元能力、又次元能力等构成；多样化能力之间有着严密逻辑关系，分别处在国家能力链上的根本性、基础性、关键性、发展性、具体化的地位，具有鲜明的人民性、正义性、阶段性、动态性、有限性、全面性等特征。

Diversity and Inclusiveness of Maritime SilkRoad: Case Study of Quanzhou 从泉州看海上丝绸之路的多元化和包容性

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Abstract: Quanzhou is the starting point of ancient Maritime Silkroad. The city today is still scattered with traces of its glorious past: temples, pagodas, bay bridge, ruins of sea ports, ceramic kilns, etc. This paper is based on my field notes compiled after an extensive field research in Quanzhou during summer of 2019. Evidences in architectural designs, municipal zoning, and cultural traditions suggest Quanzhou was a global metropolis characterized by diversity and inclusiveness, which contributed to its prosperity during the heydays of Maritime Silkroad era.

论共享发展视阈下的社会公正

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Abstract: 公正始终是人类社会发展进程中的价值追求，实现社会公正建立在经济社会不断向前发展、发展成果由人民群众共享的基础上。从共享发展的视阈看，共享发展理念“全民共享、全面共享、共建共享、渐进共享”四个层面的内涵，均表达了实现社会公正的目标追求。从“全民共享”看，实现社会公正是人民群众一个都不能少地共享发展成果；从“全面共享”看，实现社会公正要实现物质层面和精神层面的全面共享；从“共建共享”看，实现社会公正离不开人民群众的共同参与；从“渐进共享”看，实现社会公正不是一蹴而就的，而是一个循序渐进的过程。实质上，共享发展是我们在当

今时代背景下追求社会公正的方式，实现共享发展始终以社会公正为价值旨归。

Review of the development of golf associations in China and the United States in recent ten years

近十年中美两国高尔夫球协会发展历程回顾

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Abstract: The game of golf is centuries old, and during almost 600 years of continuous innovation, it has attracted a great amount of people to be involved. And in 1985, the China Golf Association(CGA) was found to undertake the golf-related international affairs with the supervisory control of the Multi-ball Games Administrative Centre of General Administration of Sport of China while the United States Golf Association(USGA) was found in 1894 to make unified rules and to be an authoritative body to resolve disputes and related matters in the USA. The purpose of this research was to analyze the different development process of the association of golf in two different countries with different ideologies. The game of golf went to re-instatement in the Olympic Programme since 2009, thus this research was dated back for 10 years to find out the development process of the national governing body of the game which is recognized by the International Olympic Committee(IOC). Based on the literature and interviews, the different process of the development of the two associations are mainly in the source of funding, the functions, the department structure, and the number of staff.

浅析习近平文化强国理念的维度

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Abstract: 党的十八大以来，以习近平同志为核心的党中央高度重视文化建设，对文化强国建设提出许多新思想、新观点、新要求。习近平总书记从文化强国的方向、目标、价值、重点、保障、方法等多个维度，系统阐释了文化强国的深刻内涵、实现路径和重大意义，其中贯穿着马克思主义立场、观点、方法的精髓要义，体现了历史维度、价值维度、理论维度、重点维度、

实践维度、发展维度和竞合维度，为推进中国特色社会主义文化强国建设打下坚实的思想基础与价值根基。从维度的角度来认识习近平文化强国理念，有助于我们把握文化强国建设规律，坚定中国特色社会主义先进文化前进的方向，增强文化自信、文化自觉，让中国特色社会主义先进文化成为为人类社会发展史上重要一笔。

A research on the design of the community landscape suitable for the elderly in the process of the urbanization in China

中国城市化进程中社区景观设计适老性研究

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Abstract: 在中国城市化进程快速发展过程中，人口老龄化问题已日益突显，如何创建“共建、共融、共享”的社区景观，以满足老年人户外活动需求，是值得我们关注和重视的现实问题。中国作为人口大国，居家养老这种模式在未来一定时期内仍然是主要的养老模式，对于老年人来说，他们在社区环境中需要情感沟通、休闲运动，景观的安全、舒适、便捷和美化，对他们的身心大有裨益。传统社区景观设计中存在许多不合理的因素，论文将从人文关怀的角度对社区景观进行规划研究，注重老年人与社区景观两方面的相互关系，把景观设计更多地投向以老年人为主体的，研究老年人与其所处社区景观的协调机制。

In the process of rapid development of urbanization in China, the problem of population aging has become increasingly prominent. How to create a community landscape of “co-construction, integration and sharing” to meet the needs of the elderly for outdoor activities is worthy of our close attention. As a populous country, China's model of home-based care will remain the major mode of old-age care for a certain period of time in the future. For the elderly, they need affectionate communication of sufficient, recreation area and exercise, leisure activities in the community landscape in which the environment is safe, comfortable and convenient to be beneficial to their physical and mental wellness. There are many unthoughtful elements in the traditional community landscape design which needs to be reconsidered. This paper will study the community landscape planning from the perspective of humanistic care, pay attention to the relationship between the elderly and community landscape, more focus will be placed on the landscape design with the elderly as the main body, and study the coordination mechanism between the elderly and the community landscape.

Lessons from the Wrongful Conviction of Cui Ning 错斩崔宁的经验和教训

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Abstract: The story of the wrongful conviction of Cui Ning (错斩崔宁) is a famous short novel first recorded in the Song dynasty. It tells of a story about the wrongful conviction and execution of two innocent people, Cui Ning and Madam Chen (陈二姐). There are many ways to interpret how this tragedy occurred based on the story. In this study, the primary focus is given to systemic faults that led to the wrong conviction and execution, instead of individual faults (e.g., the incompetence of the prefecture governor (府尹)). We identify a number of major systemic faults, including but not limited to the presumption of guilt, use of torture to extract confession, the influence of ordinary people (百姓) under the impact of the famous baojia (保甲) neighborhood administrative system in Song dynasty, lack of effective defense rights and appeal procedure, and power concentration in the hands of top officials (thus lack of checks and balances). Based on analysis of these systemic faults, important lessons can be drawn to prevent more such wrongful convictions and executions in contemporary China.

The Realistic Choice of Cultural Indigenous in China Urban Space 我国城市空间中文化本土性的现实选择

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Abstract: Urban space is an important identity, a place where political and economic struggles taken place, and where creative and cultural industries flourished. Researchers and practitioners have realized that the organic combination of local culture and urban space is a stepping stone to revitalize community and economy, a loudspeaker to restore citizenship, and a motive to seek the position of global urban center. Based on the development situation in China and abroad, this paper aims to analyze the practical significance and realization path of integrating local cultural elements into urban space development.

Roles of Social Media in China's Civil Society Construction

社交媒体在中国公民社会建设中的作用

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Abstract: This paper, based on on-site ethnographic research, examines critical roles that social media are playing in civil society building in China. How are the Chinese using social media (e.g. WeChat and Microblogging) to monitor and critique what the government is doing and to arouse Chinese citizens' awareness of social responsibilities? What roles are social media playing to enable Chinese citizens to participate in public life? How does the government react to public usage of social media, and how does the government also play with, or interact with, social media, and also with the public, to let social media and the public work together and facilitate construction of civil society in China? Why is the idea of civil society so important and meaning to contemporary China? Answers will be provided to such research questions, with ethnographic data, and cultural analysis.

The Future of Confucius Institutes: Challenges and Opportunities

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Abstract: In recent years, Confucius Institutes in the United States offer non-credit language instruction in both K-12 and higher education settings, cultural activities, and support for faculty research. They have created strong partnerships with a variety of community organizations. However, Confucius Institutes have become the target of growing criticism from a limited number of vocal persons, driven at least in part from national political pressure. The purpose of this panel discussion is for participants to have a facilitated conversation about the challenges

currently facing CIs in the United States, and the opportunities those challenges present. The facilitators will begin the conversation with a brief review of current topics that have appeared in the CIs (for example, questions regarding academic freedom, missions etc.), and then open the discussion for participants to share their CI-related experiences and suggestions.

Disciplines for Youngsters: Perspectives in the East and in the West

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Abstract: Behaviorists believe that one's learning behavior change due to the reinforcement through positive and negative stimulus, cognitivists emphasize individual growth with different developmental stages, constructivists address one's knowledge building-up with his or her learning experiences, replacing the old information with newly learned knowledge. How to help students be successful in school, perspectives are different among people. They are not the same in the east and in the west. This presentation is to introduce perspectives of disciplines for youngsters' growth, discuss approaches to deal with discipline problems, and explore effective strategies for educating youngsters' well-being, particularly for developing youngsters to become useful and productive citizens while they grow up.

Unveiling China's Relinquished Marital Mode: A Study of Yuan Shikai's Polygamous Household

袁世凯婚姻家庭生活探析

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Abstract: This paper investigates one of the last polygamous families in modern China, the household of Yuan Shikai, who was the first president of the Republic of China from 1912 to 1916. Before his presidency, Yuan was a prominent reformer and high-ranking official in the late Qing Empire (1644-1912). Although he implemented numerous influential progressive reforms to promote China's modernization, he led a traditional private life within his own home: he married ten women, built himself a large harem, and fathered thirty-two children. This paper explores Yuan's polygamous marriages by revealing the characteristics of his marital life,

probing the styles of his nuptial experience, and examining his approach to managing his family. Through this study, we can see another aspect of China's transformation from tradition to modernity, along with its national transformation from empire to republic. Therefore, this study helps us not only explore the long-relinquished old-style marriage system and uncover a long forgotten system of spousal union, but also unmask the role of polygamy in shaping the lives of Chinese social and political elites before its final abolition in the early 20th century.

Renewing or Continuation" Chinese Must Go" A Retrospect **"中国人滚出去"的历史回顾及其现实影响**

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Abstract: “Send Her Back,” a chant in a recent rally in South Carolina immediately links me to the cry, “The Chinese Must Go,” a hundred and forty years ago in Denver when mobs gathered together in the Riot to drive the Chinese away from their homes, killing the innocent people and damaging their properties. Historians interpret the violence from different perspectives. They generally agree that cultural intolerance and ignorance, racial prejudice and hostility generated the misunderstanding among the American people. Economic anxiety and political agitation against immigrants, which deliberately ignoring the fact that the United States is a country of immigrants, also aggravated the conflicts.

This paper will explain the danger of the blind and false accusation of Chinese immigrants who came across the Pacific looking for a better life in the United States. Moreover, it will demonstrate the firm action they took to stand for themselves and protect the rights the Constitution guaranteed.

The United States of America has always claimed itself as a land of freedom, liberty and equality. Yet the ideology and practice of white supremacy institutionalized in the American system has also proved to be big hurdles for those people who came to realize their goals of the American dream. The Chinese, the Mexicans, Catholics and Muslims, for example, regardless of their national origins, classes, genders or religious beliefs, shared the similar experiences of various harassment and unfair treatments. History tells us, there is no other solution to solve the problems unless we unite together, stand for ourselves and take actions to soothe the tension and to promote mutual understanding through education.

Teaching Language and Literacy through Art
通过艺术教学语言和识字

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Abstract: Chinese Peasant Painting is a folk-art style that depicts the scenes of the peasants' lives in the vast countryside. State sanctioned amateur artist villages developed and flourished after China was united under Communist Party rule in 1949. These colorful paintings, often accompanied by political slogans have fascinated tourists for some seventy years. Historically, Peasant art provides a rich insight into china's social, political transformation. The presentation will focus on a practical process using art as a means of instruction for developing language and literacy. Art mini - lessons for teaching oral fluency, vocabulary, and comprehension will be demonstrated. Painting is very much like a story. Conversely, a well told story paints a visual image. A picture really is worth a thousand words in any language!

Changes in Rural Clan Culture and Ethics during China's Urbanization
城镇化与农村宗族文化和伦理道德的变迁

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Abstract: Whether driven by market forces or by the government, urbanization has become an irresistible trend in China. It is reported that more than 274 million peasants are now working and living in cities and towns and the size is growing daily. China's urbanization has attracted scholars in various fields, including humanities, social sciences , and natural sciences throughout the world. It is our responsibility to report this event and analyze the process and influence. Using materials collected in survey and fieldwork conducted in 2009, 2014, and 2018, this research examines urbanization and its impact on rural clan culture and ethics, emphasizing normative changes with regard to clan sentiment, family values, filial piety, ancestor worship, decent relations, gender relations, marital relations, patriarchal power, and rites, which have been long neglected by pioneer studies. As revealed, urbanization has weakened traditional influence among villagers especially the well-educated youths. But the impact is limited in scope and intensity. Migrant workers are still in their rural roots. The current urban development is not sufficient to completely separate them physically and mentally from native communities. Traditional culture and ethics remains not only in their memory but also in their daily life. China's urbanization is distinguished from European model because of a changed technological

environment today. New technical conditions in transportation and information make the distance between migrant workers and their villages relatively shorter. Their spiritual communication with their family members, kinsmen, and local clans is not loosened. Their various links with home-villages do not cut off, but continue to be close and smooth. Urban effects move slowly on them. In the survey, a majority of the respondents express traditional viewpoints regarding their moral principles and ethics including ancestor worship, xiao (or filial piety), loyalty, and clan rites, reflecting historical continuity of culture. Although villagers are shifting from the big jia to the small jia, and individualism is rising, jia, being the foundation of the Chinese society and Chinese ethics, continues to be of more importance than individuals. Cultural changes bear strong Chinese characteristics.

Building and Maintaining the Bridge between the United States and China: Chinese-Americans' Contribution, A Case Study

建立维护中美关系的桥梁：美籍华人的贡献

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Abstract: Throughout the 20th century, many Chinese-Americans made great contributions to the relations between the United States of American and China. The roles they played served very much like a bridge linking the two countries and their peoples together, during the peace and wars. One particular case can be found in such a person, Chen Fu-hua, whose talent greatly promoted the understanding between the two nations and the alliance in which the two established in fighting the imperial Japan during the WWII. He also continued his service to his second home, America, after the war, helping to reshape the city he loved so much in the America's West. The paper will try to trace his life stories and hopefully such stories will help us to encourage all kinds of efforts in promoting the better relations between the two countries as well as the world peace.

Humanities Education & Liberal Arts Education

人文教育与博雅教育

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Abstract: Since the 70s of the 205th century, humanities education has been a hot topic throughout the entire country of USA. At we moved into the 21st century, China started looking into this arena. As common to both USA and China, K-12 educational reforms are often guided

by the curriculum development and reforms at colleges and universities. More so in China. For instance, US colleges and universities started emphasizing STEM (sciences, Technologies, Engineering, and Mathematics), this movement rapidly impacted K-12 education. Over the past two decades, educators have added Arts and Writing into the picture, hence the latest development of STREAM. Since humanities education has been so heavily impacted by the college-level general education, or liberal arts education, this paper examines the relationships and recent development of both areas. Focus has been placed on the latest liberal arts education development endeavors, such as Harvard new core courses, starting this fall (fall of 2019), along with a few other efforts. This paper presents some chronological development of humanities education as well. This paper also points out new directions for humanities education in China, especially in the areas of Reading and Writing.

The Principal of "Simplification" in Teaching Chinese in the United States 美国大学中文教学中的“删繁就简”原则

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Abstract: 在美国大学中文教育内忧外困，一方面社会政治环境不友好；另一方面美国大学学习中文的学生人数持续下降。本文从中文教育的学科特点出发，探讨造成困境的一些原因，并按照“删繁就简”的原则，提出一些中文教育改良的做法。这些原则着眼于汉字教学，语法教学，中文教学的目的，测量方法，以及中文学科标准等。此文结合作者多年的教学实践，但也会对结合中文教学研究的成果，以期提出一些能促进中文教学的合理化建议。

Does China Still Need the Family Planning Policy?

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Abstract: The one-child policy was promulgated when China began to implement market reform. The subsequent development in China's population and demographic characteristics during the ensuing 35 years reflect the complex function of the combined political imposition and the rapid economic betterment. Unlike most other countries where demographic transition from fast population growth to slow and then zero growth naturally correlates with increased economic strength, China's demographic transition has been forcefully induced by the Chinese

government policies in-mid of rapid economic expansion, therefore making it an odd case that could complement the established demographic transition model. The Chinese demographics today have been largely shaped by not only China's political imperative but also China's economic imperative during 1980-2015.

The at best tepid response to Chinese government's implementation of the two-children policy since 2016 seems to reflect that China's population development is returning to the natural progression in demographic transition, following the economic development curve while ignoring the political imperative. In the rush to urbanize and pursuit a more affluent life, the desire to have a second child for most doesn't seem to exist. Given the circumstances, does Chinese still need to have the family planning policy?

Study on the Inland Immigrants and Rice Cultivation in Xinjiang in 18th Century 18 世纪内地移民与新疆水稻种植研究

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Abstract: After Emperor Qianlong conquered Xinjiang in 1760s, a great number of officials, eight banners (八旗) and green flag troops(绿营兵) garrisoned successively in local towns, in order to meet their demand for rice, a part of green flag troops, inland immigrants and local famers planted rice in southern Tarim (塔里木) oasis, western Ili (伊犁) and northern Urumuqi (乌鲁木齐). Base on Manju and Chinese archives, we found that the above different areas have a variety of features in rice cultivation, espically in the source of seeds, ethnic group of famers, harvest yield, cultivation purpose and final result. But the inland immigrants and green flag troops make a great contribution to the expansion of rice planting area, and their efforts make polo (抓饭) popular in Xinjiang.

Uncertain Beginning: Reassessing the CCP's Policy toward the United States in the Final Phase of the Chinese Civil War

不确定的开端：内战后期中共对美政策再析

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Abstract: Was there a chance for the United States and Chinese Communist Party (CCP) to accommodate each other when the People's Republic of China was established in 1949? If so, when, why, and how did they forsake this opportunity? Previous works on China's policy toward the United States often approach this topic from the perspective of ideology and focus on such factors as the influence of the Cold War, Sino-Soviet relations, and Mao Zedong's revolutionary theory. While the ideological perspective provides some compelling insights, this approach often ignores some other equally important factors that affected China's policymaking, because although ideology played a significant role, it was not the only factor dictating China's policy. Moreover, the extent of ideological influence varied in different circumstances; nevertheless, the existing literature tends to give a static analysis of the role it played throughout this period. For this reason, it fails to reveal the complexities of the CCP's policymaking.

The recent declassification of new archives—especially the publication of several document collections by local archives in China—has offered an opportunity to delve into China's policymaking during this crucial period. Based on these new sources, this article explores the Communist leaders' handling of several specific issues to reveal the convolution of their U.S. policymaking. It tries to provide a more nuanced picture of how China progressed towards confrontation with the United States. This paper argues that China's policymaking was far more complicated than the current literature describes. Indeed, the CCP leaders remained uncertain about their position toward the United States throughout most of the time period under study; and the ultimate decision to stop working for a working relationship with the United States was more contingent on circumstances.

Ethnic Identity of Han People in Gaochang Kingdom

高昌汉人的族群认同

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Abstract: Lots of Han people migrated to Turfan for the reasons of military cultivation and war during the Han, Wei and Jin periods. They established there a local power: Gaochang Kingdom, in 460. It was not until 640 that Gaochang was unified by Tang Dynasty. In the multi-ethnic social environment of the Western Regions, on the one hand, Gaochang Han People maintained their identity by the link of culture; on the other hand, ruling class of Gaochang formed a multi-leveled identities in accordance with blood lineage and regions, which were afterwards readjusted to fit in with complicated domestic and foreign environments for interests when necessary. Therefore, a Primordialism and Instrumentalism came into being.

These two theories sometimes combined and sometimes alternated each other in the light of situation.

世界冲突之本因与对策的哲学思考

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Abstract: 何为世界冲突之本因？亨廷顿曾归纳为文明之冲突。其实不同文明的冲突仅是世界冲突的一部分，且是冲突的表层原因，世界冲突的深层次原因即根本原因则是利益的冲突，利益冲突是引发世界一切冲突之本因。如何化解与防范各类世界冲突，必须在处理国际事务中遵循将当下利益与长远利益相结合、将局部利益与整体利益相结合及确立互利共存、共赢共荣的新时代理念的三大原则。事实证明：违反此三原则，世界将陷入黑暗；遵循此三原则，世界将走向光明。构建人类命运共同体是当今世界促进和谐、稳定、发展的重要指导思想

Teaching Chinese Language in the USA: Challenges and Strategies 在美国教授中文的挑战与应对

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Abstract: Teaching Chinese as a foreign/second language overseas (TCSLO/TCFLO) and TCSLC/TCFLC within China have been fundamentally different, however, many teachers and scholars have inadequately studied either concept, nor even thought about it. TCSLC/TCFLC made great achievements in or within Mainland China, while TCSLO/TCFLO has big challenges. There are many issues involved as TCSLO/TCFLO develops in the USA, such as shortage of qualified Mandarin teachers, a challenge for U.S. school administrators and policymakers who hope to expand their language curricula. This article attempts to address such issues as to the significance, challenges and strategies of TCSL/TCFL in USA by outlining its brief history and development since 2007 and recommends the establishment of an international ‘framework of reference’ for Chinese language teachers overseas.

**The Misunderstanding and Analysis of Ancient Ethnic Literature and Overseas Places on
Chinese Ginseng**

古代民族文献与域外之地对中国人参的传误和辨析

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Abstract: This paper discusses various descriptions of ginseng and other plants in ancient Uygur literature, external Persian and Arabic literature as well as ancient Chinese medical books, analyzes the miscommunication and reasons of documents in the description, and clarifies the confusion of the four different plants , Ginseng (*Panax ginseng* C.A. Meyer) ; Mandrake (*Mandragora officinarum*) ; Safflower (*Rhapont Ycum carthamoides* (Willd.)Iijin .) ; Mandala (1. *Datura metel* L. ; 2. *Datura innoxia* Mill.) , involved in the paper in historical documents and translation.

“Newspapers during the Self-Strengthening Movement in Late Qing China.”

晚清时期的报纸与自强运动

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Abstract: The emergence of modern newspapers in China coincided with the Self-Strengthening movement (1860-1894) in late Qing. It was under the heavy influence from the West. For example, Shenbao, the most influential newspaper before 1949, was established by a British businessman in Shanghai. Because it signified the formation of a public sphere for non-official voices to discuss ways to “enrich the nation and strengthen the military,” it constituted a challenge to the government control over information. This new development triggered some Qing officials to join the fray by initiating their own newspapers, probably without the authorization of the central government. Using the methodology of cultural studies, this paper examines how the newspapers in Shanghai reflected and contributed to the culture of reform in the second half of the 19th century. It seeks to answer the following questions: What strategies did the newspapers use to promote the agenda of reform? What commercial and literary strategies did they use to reach out to audiences? How did the Chinese government respond to this new development? What roles did journalists, Westerners and officials play respectively? How did they interact with one another? By examining the Shenbao in Shanghai and the semi-official Huibao, this paper will demonstrate the unique features of the public sphere in China during the late Qing.

Language, Rhetoric and Culture: An Intercultural Perspective
语言，修辞与文化：跨文化浅谈

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Abstract: This paper offers an intercultural perspective on Chinese/English language, rhetoric and culture, with specific reference to Chinese and English love poems. While the English poems examined are characteristically expository, topic-centered, direct, passionate, abstract, elaborate, infinite, philosophical, religious, reader-based, and repetitive, the Chinese ones are descriptive, correlative, indirect, subtle, concrete, simple, visual, metaphorical, nonreligious, writer-based, and non-repetitive.

The social and cultural factors accounting for the English poems include (a) a high value on individuality, self-expression, and imagination, (b) Aristotle's rhetorical principle: "State your case and prove it," and (c) the role of Christianity in the life of western people. The Chinese poems find social and cultural explanations in (a) doctrines of Confucius that deny the importance of individuality and self-expression, (b) the rhetorical principle Yi2("use") Jing3("things")

Su2 ("express") Qing1 ("feelings") (i.e., "to express one's feelings in terms of natural things"), (c) the rhetorical tradition of being non-repetitive, and (d) the goal of a man's life that centers on the attainment of official rank rather than belief in religion.