



UNIVERSITY OF LEEDS

CHINA IN THE WORLD

Postgraduate Research Summer School

CHINA, GLOBALISATION AND SOCIAL STRATIFICATION

National Institute of Chinese Studies
University of Leeds

24-27 July 2007
Devonshire Hall
Cumberland Road, Leeds LS6 2EQ
UK



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CHINA IN THE WORLD

Dear Participants,

The China in the World Summer School in Leeds, July 2007, takes place at a fascinating time in Chinese Studies. It is almost banal to say that events like the Olympic Games in 2008 and trends like China's huge economic growth rates determine the interest in Chinese Studies in Europe and beyond. But beyond that, we are now presented with huge new challenges to Chinese Studies. Area studies, originally the exclusivist (and perhaps esoteric) understanding of "other" cultures and societies in the Orientalist style established by Napoleon's savants, have now become an important force to revise mainstream social science and humanities disciplines, which, steeped in Eurocentric knowledge and institutionally inbred between Europe and North-America, have proven poorly equipped to deal with the diverse and complex realities of a new, integrating world.

The post-Cold War world order as well as China's significance as the World's largest manufacturing base, largest potential consumer market, major trading power, major consumer of energy resources, and major contributor to the global environmental condition have generated a need for new, sophisticated and high-quality research on China, for which we need to train new generations of researchers, combining skills of disciplines, Chinese language and knowledge of China. The European Union has recently devised plans to promote advanced training and research on China; the UK government has recently invested £22 million in language based area studies, of which £7 million in Chinese studies; and universities and research institutions across the world are appointing staff with Chinese expertise. The new expertise has area knowledge, regional awareness, language skills, and operates within disciplines or crossing disciplinary borders.

The China in the World Summer Schools, funded by the Marie Curie programme of the European Union, and supported by the Worldwide Universities Network, has the ambition to contribute to training you, as part of these new cohorts in Chinese Studies.

The title of the series signifies the challenge to conceptualise China within the world and to break down "universal" theories, models, concepts and assumptions constructed within the myopic world view of Eurocentrism. The title of this year's session, China, Globalisation and Social Stratification indicates how social change and social disparities in China are linked with the rest of the world and reflect the structure of cosmopolitan society.

I wish you all a fruitful and inspiring Summer School.

Flemming Christiansen

PROGRAMME

Hour	Tuesday 24 th July	Wednesday 25 th July	Thursday 26 th July	Friday 27 th July
7:45-8:30	Breakfast	Breakfast	Breakfast	Breakfast
8:45-9:00	Opening & group photograph			
9:00-10:30	Sociological approaches to class and social stratification (WB) – Fenton room (then Evans Rm & Kirkby Rm)	Conducting fieldwork in China: parallel sessions (ST & BG) – Fenton Rm & Evans Rm	Language, social life and stratification (1) (RM) – Fenton Rm	Seminars (<u>starting at 8:45</u>): 5. Inequality (2) - Evans Rm 6. Research into migration – Fenton Rm
10:30-10:45	Tea break	Tea break	Tea break	Tea break
10:45-12:30	Research on social Stratification in China in American Sociology (XGZ) - Fenton Rm (then Evans Rm & Kirkby Rm)	1. Introduction to interview exercise; 2. Structuring interview (ST & BG) - Fenton, Evans & Kirkby rooms	Language, social life and stratification (2) (RM) - Fenton, Evans and Kirkby rooms	Seminars: 7. Education - Evans Rm 8. Chinese culture – Fenton Rm
12:30-14:00	Lunch & break – Dining Hall	Lunch & break – Dining Hall	Lunch & break – Dining Hall	Lunch & break – Dining Hall
14:00-15:45	Urban redundancy: social reproduction ... (1) (JYL) – Fenton Rm	1. Interview exercise; 2. Interview report - Fenton, Evans and Kirkby rooms	Literature search (1 & 2) (XYH & DP) – Cohen cluster B, Parkinson Building, LU	Dealing with new risks: social policy ... (1) (HXZ) – Fenton room
15:45-16:00	Tea break	Tea break	Tea break - Parkinson court	Tea break
16:00-17:30	Urban redundancy: social reproduction ... (2) (JYL) – Evans Rm & Kirkby Rm	Reporting back– Fenton Rm	Literature search (3) (XYH, DP & JS) - Cohen cluster B, Parkinson Building, LU	Dealing with new risks: social policy ... (2) (HXZ) – Evan Rm and Kirkby Rm
17:30-18:00		Visit Leeds University		Fill in evaluation form
18:00-19:00	Dinner – Dining Hall	Dinner - Great Woodhouse Room (University of Leeds) (VC & PVC to join)	Dinner - Red Chilli (Chinese restaurant in the city centre)	
19:00-21:00	Seminars: 1. Overseas Chinese - Fenton Rm 2. Inequality (1) - Evans Rm	Seminars: 3. Civil society - Evans Rm 4. Political development - Fenton Rm		Farewell dinner – Dining Hall

DESCRIPTION OF SESSIONS

Class and social stratification: Integrating theories with empirical analysis

This topic will be approached through two sessions.

Session I

Sociological approaches to class and social stratification

Dr Wendy Bottero

Outline

This session looks at different approaches to conceptualising and measuring stratification in the influential quantitative research tradition. In producing increasingly sophisticated measures of stratification, enabling the development of national and cross-national research programmes, these approaches have built an impressively detailed picture of how stratification affects individual prospects and collective fates. Because of this influence, stratification research has developed a reputation as an essentially quantitative discipline, wedded to structural models of social life, and adopting the most sophisticated statistical techniques. However, this reputation is not wholly positive, and we will explore the various problems and difficulties that different approaches must grapple with. To explore the difficulties stratification research, we will also look in some detail at some of the practical problems that emerge when constructing measures of inequality. We will explore these topics by looking at the *Family History Project*, which examined the inheritance of family social position in Britain over a 160 year period (1790 – 1950), by looking at the records of amateur family historians. We will explore how social position can be measured in different ways, and what can - and can't - be said with quantitative data.

Topics covered

- Class, status and social interaction approaches to conceptualising and measuring stratification
- The problems and weaknesses of such approaches
- Practical problems of constructing measures of inequality and the nature of comparison – how can we compare individuals' social position across long periods of time?

Readings

General overviews:

Bottero, W. (2005) *Stratification*, Abingdon, Routledge [chapters 1, 5 and 9].

Bottero, W., 'Interaction distance and the social meaning of occupations' in Pettinger, L., Taylor, R., Parry, J. and Glucksman, M. (eds.) *A New Sociology of Work?*

Blackwell (also available as *The Sociological Review* Special Issue 2, volume 53, 2005).

Roberts, K. (2001), *Class in Modern Britain*, Basingstoke: Macmillan, [chapter 2 'Class schemes']

Savage, M. (2000) *Class Analysis and Social Transformation*, Buckingham: Open University, [chapter 4].

Crompton, R., (1998) *Class and Stratification*, (2nd edition), Cambridge: Polity. [ch. 1, 4 & 5, conclusion]

Savage, M., (1997) 'Social mobility and the survey method: a critical analysis' in D. Bertaux and P. Thompson (eds.) *Pathways to Social Class*, Oxford: Clarendon Press.

Social interaction approaches to inequality:

Bottero, W. (2005) *Stratification*, [chapter 9]

Bottero, W. & Prandy, K. (2003) 'Social interaction distance and stratification', *British Journal of Sociology*, 54 (2): 177-197.

The family history project:

Prandy, K. and Bottero, W. 1998 'The use of marriage data to measure the social order in nineteenth-century Britain', *Sociological Research Online* 3(1).

Prandy, K., and Bottero, W., (2000a) 'Social reproduction and mobility in Britain and Ireland in the nineteenth and early twentieth centuries', *Sociology*, 34(2): 265-281.

Prandy, K., and Bottero, W. (2000b) 'Reproduction within and between generations: the example of nineteenth-century Britain', *Historical Methods*, 33(1):4-1

Session II

Research on social stratification in China in American Sociology

Professor Xueguang Zhou

This lecture aims to highlight major research activities in American sociology on changing patterns of social stratification in post-Mao China. I will review the debate on "market transition theory" and several areas of active research. Building on this, I outline a set of emerging research agenda as a critique of this literature.

Readings

Nee, Victor. 1989. "A Theory of Market Transition: From Redistribution to Markets in State Socialism." *American Sociological Review* 54:663-681.

Walder, Andrew G., Bobai Li, and Donald J. Treiman. 2000. "Politics and life chances in a state socialist regime: dual career paths into the urban Chinese elite, 1949 to 1996." *American Sociological Review* 65:191-209.

Whyte, Martin King. 2005. "Rethinking Equality and Inequality in the PRC." Unpublished manuscript, Department of Sociology, Harvard University.

Zhou, Xueguang. 2000. "Economic transformation and income inequality in urban China: evidence from panel data." *American Journal of Sociology* 105:1135-1174.

Urban Redundancy: Reproduction of Social Inequalities in China

Dr. Jieyu Liu

Outline

In the first half of the workshop, I will start by introducing the concept of reproduction and then demonstrate its application by examining some case studies of western feminist research in Britain, followed by group discussions among the students. In the second half, I will discuss urban redundancy in China and explore how it is a gendered and classed process, then students will be worked in groups analysing the patterns of reproductions of inequalities in contemporary China and then present their findings in the workshop.

Essential readings

Agarwal, R. (1999) "'Retrenched' Female Labour in Contemporary China", *China Report*, 35(4): 501-508.

Appleton, S., Knight, J., Song, Lina and Xia, Qingjie (2002) 'Labor Retrenchment in

China: Determinants and Consequences', *China Economic Review*, 13:252-275.
 Bauer, J., Wang, Feng, Riley, N. E. and Zhao, Xiaohua (1992) 'Gender Inequality in Urban China: Education and Employment', *Modern China* 18(3):333-370.
 Bian Yanjie (1997) 'Bring Strong ties Back in: Indirect Ties, Network Bridges, and Job Searches in China', *American Sociological Review*, 62(3): 366-385.
 Solinger, D. J. (2001) 'Why We Cannot Count the "Unemployed"?', *The China Quarterly*, 167:671-688.
 Summerfield, G. (1994). 'Economic Reform and the Employment of Chinese Women' *Journal of Economic Issues*, 28(3): 715-732.

Futher references

Bian, Yanjie (1994) *Work and Inequality in Urban China*. Albany: State University of New York.
 Bian, Yanjie (1997) 'Bringing Strong Ties Back In: Indirect Ties, Network
 Bourdieu, P. (1986) 'The Forms of Social Capital', pp. 241-258 in J.E. Richardson (Ed.) *Handbook of Theory for Research in the Sociology of Education*, Westport, CT: Greenwood Press.
 Bourdieu, P. and Passeron, J.-C. (1977) *Reproduction: In Education, Society and Culture*. London: Sage.
 Fowler, B. (2004) 'Women Architects and their Discontents', *Sociology*, vol 38 (1), pp 101-119
 Gold, T., Guthrie, D. and Wank, D. (eds) (2002) *Social Connections in China: Institutions, Culture, and the Changing Nature of Guanxi*. Cambridge: Cambridge University Press.
 Gu, Edward. X. (1999) 'From Permanent Employment to Massive Layoffs: the Political Economy of "Transitional Unemployment" in Urban China (1993-8)', *Economy and Society*, 28(2): 281-299.
 Lin, Nan (1999). 'Social Networks and Status Attainment', *Annual Review of Sociology*, 25: 467-487.
 Lin, Nan (2001) *Social Capital: A Theory of Social Structure and Action*. Cambridge: Cambridge University Press.
 Liu, Jiayu (2007) *Gender and Work in Urban China: Women Workers of the Unlucky Generation*. London: Routledge.

Conducting fieldwork in China

This topic will be approached through two parallel sessions for those who are mainly interested in social stratification and migration respectively. You may choose to attend either of these two sessions according to your own needs on 25th July.

I. Session on social stratification

Professor Stig Thøgersen

Unit 1. Introduction to fieldwork in China

An outline of the history of fieldwork in China, and of the main issues that you will be dealing with during fieldwork. The presentation will be followed by small group discussions where the participants identify what they believe to be the major problems they will be facing during their own fieldwork (access, research partners, language, rapport, validity of interview data, etc.). At the end of this unit the different problems raised in the groups will be discussed.

Unit 2: Preparing the interviews

Discussion of the purpose of the interview. Introduction to the interview situation, and to linguistic aspects of the interview. Preparing in small groups (4-5 people) for interviews on social stratification.

Unit 3. Conducting interviews

Participants will conduct a one hour interview with a Chinese interviewee related to the topic of social stratification. Participants work in groups of 4 to 5 people. Afterwards, the groups will reflect on the form and content of their interview and draw up a short written report on the main results and problems.

Unit 4. Discussion in plenum

The groups will present their main findings, and there will be time for general questions and discussion on methodological issues.

II. Session on migration Professor Bettina Gransow

Unit 1:

- Understanding basics of semi-structured interviews (interviewing migrants)
- Small group exercise (I): Establishing 4-5 small groups (different thematic groups with a focus on employment, gender, living conditions, family and networks) and formulating interview questions
- Small group exercise (II): Interview exercise (each small group with 4-5 students interviewing one “migrant”, two students asking questions and 2-3 students taking notes)
- Small group exercise (III): Analysing the data and preparing the reporting

Unit 2:

- Report and dissect the results

Readings

Turning Risks Into Opportunities – Social Assessment Manual for Investment Projects in China (together with Susanna Price) 305 pp. (in print, Chinese publisher): Chapter 2: *Methodological framework of social assessment*, pp. 47-65.

China. New Faces of Ethnography, Chinese History and Society. Berliner China-Hefte Vol. 28 (co-edited by Bettina Gransow, Pal Nyíri und Shiaw-Chian Fong), Münster: Lit Verlag 2005:

Jillian Popkins, *Defining Poverty: The Role of Social Analysis in Development Policy and Practise in Contemporary China*, pp. 83-98

Three papers from Maria Heimer and Stig Thøgersen (eds.) *Doing Fieldwork in China*, NIAS Press/University of Hawaii Press, 2006: 1) Kevin J. O'Brien: Discovery, Research (Re)design, and Theory Building; 2) Mette Halskov Hansen: In the Footsteps of the Communist Party: Dilemmas and Strategies; 3) Bu Wei: Looking for 'the Insider's Perspective': Human Trafficking in Sichuan.

Further readings

Xin Liu (ed.) *New Reflections on Anthropological Studies of (greater) China*, Center for Chinese Studies, Institute of East Asian Studies, University of California, 2004.

Cheung 1998, Sidney (ed), *On the South China Track. Perspectives on Anthropological Research and Teaching*. Hong kong.

- Bilsborrow 1984, Richard, A.S. Oberai and Guy Standing (eds), *Migration Surveys in Low Income Countries: Guidelines for Survey and Questionnaire Design*, London & Sidney: Croom Helm.
- Charlie Galibert, "Some preliminary notes on actor-observer anthropology", in *International Social Science Journal* 181 (September) 2004, pp. 455-465.

Language, social life and stratification

Dr. Rachel Murphy

Outline

In this section we look at how language, categories, discourses (systems of meaning that operate across a range of texts) and narratives (a subset of discourse in the form of stories which draw on and contribute to discourses) contain and reproduce various kinds of social stratification in everyday life. How does the state use language, categories and valorisations to position some kinds of people above others? How do individuals use and subvert state categories and discourses to claim higher status for themselves? How do individuals use language, knowledge and social rules to exclude others and to benefit themselves? How do different kinds of stratification such as class and gender, reinforce or modify each other? By considering questions such as these we will gain insight into how social stratification and boundaries of inclusion and exclusion are produced and reproduced in everyday life through language and social rules.

Thematic reading

- David Silverman 'Chapter 3 – the Research Experience' in *Doing Qualitative Research*, pp.31-53.
- Jean Carabine (2001) 'Unmarried Motherhood 1830-1990: A Genealogical Analysis' in *Discourse as Data: A Guide for Analysis*, ed. by Margaret Wetheral et al Sage, pp.267-310

Illustrative reading

- Amy Hanser (2003) 'The Gendered Rice Bowl: The Sexual Politics of Service Work in Urban China', *Gender and Society* 19 (5): 581-600.
- Vanessa L. Fong (2007) "Morality, Cosmopolitanism or Academic Attainment? Discourses on 'Quality' and Urban Chinese-Only-Children's Claims to Ideal Personhood", *City and Society* 19 (1): 86-113.
- Eric Florence (2007) 'Migrant Workers in the Pearl Delta: Discourse and Narratives about Work as Sites of Struggle', *Critical Asian Studies*, 39 (1) (March): 121-150.

Literature search for your PhD in an online environment

Dr. Xiyi Huang
Mr. Dan Pullinger

Outline

In information age, academic resources are largely present themselves in the format of electronic books and journals, databases and CD-ROMs and through Internet. This workshop will show you

- What resources in Chinese Studies exist online;
- Where are you going to look for these resources;
- How are you going to search;
- How can you track academic discussion and up to date with new information.

Format

The workshop consists of four parts:

- Introduction and post-questionnaire discussion
- Introduction to e-resources in Chinese studies
- Strategies and skills for searching
- Hand-on exercise: searching for information for a given topic

Dealing with New Risks: Social Policy in the Context of Transition and Globalisation

Dr Heather Xiaoquan Zhang

Outline

In this session, we attempt to look at the *social risks* emerging with market transition and increasing globalisation in China and how the Chinese institutions, such as the family, the market and state, have responded to such risks. Based on a comparison of social policy as a means of mediating and managing risks before and after the market reforms, we explore the changing nature of risks in Chinese society and examine the ways in which exposure to risks has been differentiated along the lines of existing or emerging inequalities and shifting social stratification during the past three decades, leading to new forms of poverty, vulnerability, insecurity and social exclusion. We discuss the more recent institutional responses to such risks through, e.g. building social safety nets, identify the goals and objectives of such measures and assess their effectiveness. We reflect on relevant concepts like *risk society*, *risk* and *citizenship* as well as *risk* and *class* before applying them to the analysis of the evolution and changes in China's social policy and welfare regimes, and their implications for development and well-being in the country.

Indicative reading (key readings are underlined)

- Cook, Ian G. and Dummer, Trevor J.B. (2007) 'Spatial and Social Marginalisation of Health in China: The Impact of Globalisation', in Zhang, H. X.; Wu, B. and Sanders, R. (eds.) *Marginalisation in China: perspectives on transition and globalisation*, Ashgate, pp. 215-238.
- Croll, E. (1999) Social welfare reform: trends and tensions, *The China Quarterly*, 159: 684-699.
- Guan, Xinping (2001) Globalisation, inequality and social polity: China on the threshold of entry into the World Trade Organization, *Social Policy and Administration*, 35(3): 242-257.
- Leung, Joe C.B. (2003) Social security reforms in China: issues and prospects, *International Journal of Social Welfare*, 12: 73-85.
- Li, Ling (1999) Family insurance or social insurance: policy options for China's social security reform, *International Journal of Economic Development*, 1(4): 431-450.
- Whiteford, Peter (2003) From enterprise protection to social protection: pension reform in China, *Global Social Policy*, 3(1): 45-77.
- Zhu, C. J. and Nyland, C. (2005) Marketisation, globalisation, and social protection reform in China: implications for the global social protection debate and for foreign investors, *Thunderbird International Business Review*, 47(1): 49-73.

On risk and social policy

- Culpitt, Ian (1999) *Social policy and risk*, London, Thousand Oaks and New Delhi: Sage.
- Edwards, R. and Glover, J. (2001) *Risk and Citizenship: key issues in welfare*, London & New York: Routledge.

Kemshall, H. (2002) *Risk, social policy and welfare*, Buckingham: Open University Press.

On writing research proposals

Hart, C. (1998) *Doing a Literature Review: Releasing the Social Science Research Imagination*, London, Thousand Oaks & New Delhi: Sage (look at Appendix 1: the Research Proposal).

Punch, K. (2006) (2nd edition) *Developing effective research proposal*, Sage.

Session plan

The 3.5hr session is organised around the following three activities:

1. Producing a hypothetical research proposal on a specific topic related to social policy and risk in China (small group work)

The first 15min is spent on introducing the various concepts and approaches adopted in social policy research. Participants are then divided into small groups of 6-people/each to work on a specific research project of their particular interest relevant to the theme of the session. The task is to draft a hypothetical proposal for a major research council's grant, e.g. UK's Economic and Social Research Council (ESRC) using the format and a set of assessment criteria provided below. This exercise takes about 1hr 30min. Participants in each group first introduce themselves in terms of the institutions they are based in and their specific research interests. Then a group representative is elected who coordinates group work and reports back later. Each group then determines the topic they are going to work on, and write clearly on paper the draft proposal.

2. Peer reviewing each other's proposals (small group work)

In the first 50min following the short tea break during the 2nd half of the session, the task is to peer review the proposal of a different group. Groups exchange their proposals and evaluate each other's project against the assessment criteria as well as based on the relevant knowledge, understanding and experiences of the review team. Each group should identify and note down in transparencies the title of the project under evaluation and its main strengths and weaknesses (note: your points should be backed by specific examples/evidence), as well as suggestions on how to improve. The review group should also recommend whether the project should be funded and provide the ground for the recommendation.

3. Reporting back, feedback and discussions (whole class)

The last 40min of the session is spent on reporting back by the group representatives the results of the peer review exercise. Each report is followed by brief interactions among all the participants and the tutor, including Qs & As.

SEMINAR PANELS

Participants who are not allocated in the panels must attend a panel of his/her choice.

Overseas Chinese and international communication

Time: 7:00-9:00pm 24th July

Venus: Fenton room

Panel convener: Professor Flemming Christiansen

Panel speakers:

Martina Bofulin: Chinese migration to Slovenia

Zuzanna Burska: Regional diversity of Overseas Chinese and its impact on economic and political spheres of South East Asian countries

Emily J. Taylor: Globalisation and international adoption from China

Stefani Jürries: New transnational players in China and their concepts of Asia

Chunyan Shu: Giving China a new face: China's changing international communication since 1978

Liyun Yao: Chinese new migrants in the UK and the globalization of China since 1990

Inequality and social stratification (1)

Time: 7:00-9:00pm 24th July

Venus: Evans room

Panel convener: Dr. Wendy Bottero & Dr Jieyu Liu

Panel speakers:

Michael B. Griffiths: Distinction: consumption and Identity in the People's Republic of China

Jing Jiang: Does globalization lead to convergence of regional disparity in China?

Yun Qian: Urban redevelopment and regeneration: experience of Europe and lessons for China

Tricia Wang: Digital inequity and social stratification in China

Haibo Zhang: Social harmony and social stratification

Civil society and social movements

Time: 7:00-9:00pm 25th July

Venus: Evans room

Panel convener: Mr Harald Bøckman & Dr Peiqin Zhou

Panel speakers:

David C. Chang: Democracy is in its details: the 1909 provincial assembly elections and the media

Włodzimierz Cieciora: Yihewani Movement in Chinese Islam: between radicalism and Chinese nationalism

Christopher Heurlin: NGO-state relations in Greater China

Yuan Lu: The reconstruction and the internationalized imagination of the living space in the cities of Mainland China

Cuiming Pang: Freedom of speech, individual expression and the internet: an Anthropological study of Chinese weblogs

Giovanna Puppini: Public service advertising in contemporary China

Lin Yang: The development of charity organizations for public benefit of Jiangsu Province in China

Political development

Time: 7:00-9:00pm 25th July

Venus: Fenton room

Panel convener: Professor Stig Thøgersen & Professor Qianping Chen

Panel speakers:

Yi-Wen Cheng: China's local protectionism, competition among governments, and institutional changes under reform

Monika R. Grzanka: Sino-Russian relations

Sara V. Hoeymissen: China's Africa watchers: views, Epistemic community formation, Contribution to learning and policy influence

Mireia P. Noguera: Bilateral relations between European Union and People's Republic of China, specifically in the areas of political dialogue and cooperation

Xiongwei Song: Policy implementation in the new era of governance

Yang Sun: Sino-British relations in the postwar period, 1945-1950

Valeria Zanier: The discourse on economic development in post-Deng China: the case of China's accession to WTO

Inequality and social stratification (2)

Time: 8:45-10:30am 27th July

Venus: Evans room

Panel convener: Professor Xueguang Zhou

Panel speakers:

Zhiming Cheng: Urban poverty in current Danwei communities

Mingzhu Dong: Under/unemployment and multiple disadvantages of the urban poor in Northeast China

Caizhen Lu: Who are the poor in China? Comparison of three approaches in identifying the poor in rural Yunnan, Southwest China

Tina Schilbach: The politics of middle class in China's economic centre: Shanghai and the making of Chinese urban identity

Liqui Zhao: Intergenerational mobility and the persistence of social stratification: evidence from China

Research into migration

Time: 8:45-10:30am 27th July

Venus: Fenton room

Panel convener: Professor Flemming Christiansen

Panel speakers:

Yu Chen: Migrant workers in Shanghai's manufacturing sector

Guanlei Du: How the Chinese government resolves social conflicts? A focus on the situation of rural workers

Yu Song: Determinants of rural women's migration decision in China: a case study of the Yangtze Delta

Jesper Zeuthen: Increased urban citizenship of rural to urban migrants in China? An investigation of the role of "community building" in Wuhan and Suzhou

Shaohua Zhan: Social exclusion of rural migrant workers in urban China

Libin Zhang: Constructed legal vulnerability of Chinese migrant workers between State and market: reality and outlook

Education in the past and present

Time: 10:45-12:30 27th July

Venus: Evans room

Panel convener: Professor Qianping Chen & Professor Flemming Christiansen

Panel speakers

Chi-Hou Chang: Create a modern citizenship with Confucian characteristics – civic education in the 1930s and the 1990s

Caroline P. Glockner: Various conceptions of ethics in the People's Republic of China: moral education at primary and secondary schools and in higher education

Zhanzhan Liang: Higher education management

William Y. W. Lo: Globalization Impacts on higher education in Mainland China and Taiwan

Eryong Xue: An analysis of the balanced development of the present situation of basic education and its choice of policy: a survey of department leaders.

Chinese culture and literature

Time: 10:45-12:30 27th July

Venus: Fenton room

Panel convener: Mr Harald Bøckman & Dr Liangqin Jiang

Panel speakers:

Marco Ambrosio: Beijing and Shanghai everyday actions as urban contemporary Chinese popular culture

Szu-Chi Chen: Intellectuals' repositioning through writing peasants in 1990s China

Marco Fumian: Contemporary literature and Sociology of literature

Suk Man Tang: Imagined Chineseness in transcultural Contexts: Dynamics in Chinese cinemas

An Chu Tee: The word of God and the word of Man - religious discourse analysis of Chinese theology, after 1989 to the present

Tianna Wang: Confucian ethics in contemporary Chinese business management

RESEARCH ABSTRACTS OF PARTICIPANTS

Beijing and Shanghai everyday actions as urban contemporary Chinese popular culture

Marco Ambrosio

The purpose of this project is to identify and discuss the urban popular culture of the two major Chinese cities: Beijing and Shanghai. While Chinese culture has conventionally been regarded as being in opposition to western culture, this research aims to present it as an emerging 'icon' at national and international level. The use of Shanghai and Beijing for analysis and comparison illustrates their simultaneously growing, yet differing roles. On the one hand local government and developers are pursuing goals that embrace "international" ideals and reflect an ambition to situate China as a major cultural force in the world. On the other, urban dwellers have less say in the changes to their everyday life. Nonetheless they are the principal protagonists of city living and representative of the local Chinese culture.

To establish cultural similarities and differences between the cities, I will focus on citizens' everyday actions, their use or re-appropriation of newly created and regenerated spaces. This will be contrasted with the planners' perceptions and designs and the cities' functions and purposes. These changing experiences will present another perspective in which culture can be discussed: high and low culture, the orderly and the disorderly one.

Hence it is my intention to present how planners' urban designs present a "new" China, how the old community living in a particular district has been made into a tourist attraction or trendy housing development at the expense of its cultural identity. I will examine how these changes could determine the new popular culture and illustrate differences in the two cities' experiences. In this respect Chinese popular culture will be presented as a reality of its own.

The project will involve data collection during a series of fieldwork visits in Beijing and Shanghai. During this time I will recall changes through photographic recording, interviewing residents and planners in their native language. This data will be analysed following Sociological and Chinese studies framework. The photographic montage and interviews with residents will provide my primary resources for answering the research question while secondary resources will include academic texts, town planning material sourced in China, historical visual records and media items.

Chinese migration to Slovenia: a challenge to the image of the successful new migrants

Martina Bofulin

Recent literature on migration suggests that there has occurred a decisive methodological shift towards multi-sited ethnography. This is caused by introducing novel theoretical approaches labeled, e. g., transnationalism and diaspora studies. My research on Chinese in Slovenia attempts to incorporate these new findings by

not only tracing the migration beyond the national borders, but also by looking at different levels of the migration process.

Safe for a few isolated exceptions, Chinese began to migrate to Slovenia (that was then in the process of accession to EU) after 1995, mainly as a result of Chinese migrants from Austria and some other “western” countries searching for new, unsaturated markets for catering business. Ever since the number of Chinese is steadily growing as migrants from a well known sending area, Qingtian in southern Zhejiang, constitute the majority of the Chinese in Slovenia. However, by treating the Slovenian case as yet another case of chain migration between the area of origin and the area of destination would mean to simplify the complexity of migration strategies that individuals employ, as well as overlook all the other discourses (state, market, media) that shape these strategies.

Chinese in Slovenia are connected to their place of origin as well as to migrants in numerous other countries by a complex web of familial, native-place, business and political ties, especially as many of the migrants have relatives in other European countries, have already lived, or are going to move to other countries. By doing fieldwork among migrants in Slovenia as well as tracing their familial ties back to *qiaoxiang* and by observing their communications with (distant) relatives and compatriots around the globe I wish to unravel how an individual’s migration strategies are created: how do these people interiorize the official discourse of their country or the destination country immigration policy in the forming of these strategies.

To some extent, the unique circumstances in the destination country (Slovenia features very low number of migrants from non-neighbouring areas, lacks explicit or effective immigration policy, and has a dispersed and scarcely populated pattern of settlement and consequently low number of urban centres) have shaped the social and economic spaces of Chinese in Slovenia. In comparison to numerous other European countries, Chinese in Slovenia are unable to politically organize themselves or to move beyond the very narrowly defined lines of Chinese catering business. This marginalized social position echoes back to *qiaoxiang* and has alongside different public narratives (e. g. the media) formed a hierarchical order of desired destination countries in which Slovenia assumes a position of very low preference. As such it attracts migrants who cannot afford a migration fee to some other, more affluent country and is seen predominantly as a transient country to the “real” West. This perception increases as Slovenia rapidly moves to becoming a full-fledged member of Schengen area.

**Regional diversity of overseas Chinese and its impact
in economic and political spheres of southeast Asian countries**
Zuzanna Burska

South East Asia was one of the first destinations of Chinese migration throughout history. The oldest Chinese artifacts, discovered on the Borneo island, are dated back from the year 45 B.C. Chinese migration towards *Nanyang* region reached its apogee during the expeditions the Admiral Zheng He between the years 1405-1433. For hundreds of years Chinese played an important role in shaping the history of region. For that reason also the present day relationship between Overseas Chinese and the local population has been shaped gradually on the one side by constant contacts and on the other side by the differences in the cultural and religious sphere.

However, the present situation of Chinese immigrants is different in every country: in some of them on the political front *Huaqiao* remain underrepresented, however some critics do emphasize, that the weaker political representation is compensated by their superiority in the economic field. The causes of that imbalance are also rooted deeply in history of varying relations between the immigrants and indigenous population: the Chinese over the centuries first of all were concentrating their efforts on trade, accumulating wealth and the locals usually stuck to the less profitable agriculture. Because of that in every society different patterns of cohabitation between Chinese migrants and locals have developed.

Also the present day relationship between the Overseas Chinese and the local population seems to be very complicated, usually burdened with prejudice, grown from the differences in the economic, cultural and religious sphere. However, nowadays new political and economical trends appear – i.e., according to analysts, over the last few years *Huaqiao* community became a bridge between two sides: the Asian Tigers and China – an emerging Dragon, a new economic superpower. Some of Chinese business circles in South East Asia do already feel the pressure of China's competition and start posing questions about the real intensions of China in the region.

In this paper the author will present a short glimpse on regional diversification of overseas Chinese, based on historical background of bilateral relations – in search of reasons of conflicts and problems of adaptation but also the present and future role and influence of *Huaqiao* in South East Asian countries.

Creating a modern citizenship with Confucian characteristics – civic education in the 1930s and the 1990s

Chi Hou Chan

How did the Chinese public acquire civic-consciousness during the formative years of the republic? Many scholars of modern China have taken it for granted that the discourse of citizenship, once being intellectually conceived, would flow automatically across the nation. My point of departure argues that the process of dissemination was not as automatic and transparent as it had been supposed. Hence my study will focus on this largely overlooked process of how the intellectual concept of citizenship was being first introduced and later translated systemically and institutionally, by means of education, into teaching material, more specifically the school textbooks, to be absorbed by the wider population. After all, it is down to education and state's involvement in making the ideals of citizenship universal. (An analogous example would be Jesus Christ. Even though Jesus was the centre of gravity of Christianity, the practice of Christianity would not have been made universal and a religion had it not been his disciples and later the conversion of the Emperor Constantine of the Roman Empire).

My concrete PhD research will take a closer look at this *process* of proliferation of civic-consciousness via civic education during the 1930s, a period when China was in its infancy of building a modern nation-state, the legacy of which can still be felt today in Taiwan and partly serve a reference to the contemporary China's undergoing project of building an alternative model of Chinese (perhaps socialist or Confucian) modern citizenry amid the Western model. My analysis will move in-between three levels of discourses or dimensions: the intellectual circle, the state's effort in legal and institutional set-up concerning the building of civic-consciousness in general, and lastly the content of civics textbooks in formal school education.

The result of my research would be hoped to contribute to the recent scholarship of reassessment of the Republican China, which has been going on since the early 1990s. The reappraisal of the Nanjing Decade (1928-1937) will go beyond the academic verdict of an earlier generation, who had supposed that the KMT regime was so corrupt and inefficient that it was doomed to failure. True as it may be, the earlier scholarship (i.e. like the work of Lloyd Eastman), perhaps under the influence of the Cold War mindset, was so anxious to explain, or explain away, why the KMT failed, and more importantly why the CCP had won. The mentality of "who lost China" still prevailed in their scholarship until the end of Cold War (ca. 1990).

My approach of the study on the KMT Nanjing Decade will differentiate the KMT policies into the areas of process and outcome (where the earlier scholarship concerned largely the latter). Still government policies can be differentiated into its conception and the implementation. While the existent researches are more interested in the analysis of the implementation of policy, they fail to appreciate the conception behind the policy with due attention.

My research tries to balance these four aspects (process, outcome, the conception and its implementation of the policies). There are numerous combinations of these four elements which render different perspectives (one perspective being the conception was well thought, only to be failed by its ill-fated implementation). After all, historians can't do history without the help (and sometimes hindrance) of hindsight. But I believe historical study or historiography shouldn't be dominated by retrospective position, which is what I try to avoid. The success or failure of a historical regime should not overshadow a balanced account of both its over- and under-achievements.

**Democracy is in its details:
The 1909 provincial assembly elections and the media**
David C. Chang

The Chinese experiments of democracy and elections began in the first decade of the 20th century. Spurred by the triumph of a constitutional Japan over an autocratic Russia in the Russo-Japanese War of 1905, the Qing court adopted "New Policies," promising a gradual transition to a constitutional monarchy within nine years. The cornerstone of the reform is the self-government movement, epitomized by the Provincial Assembly elections across the nation in 1909. In contrast to the traditional dismissive view of these elections as shams, I find a significant degree of commitment on the part of the court to implement elections at a swift pace in 1908-1909. When the self-government movement was initiated and encouraged by the court, it was effectively appropriated by the society. Three driving forces emerged: an assertive gentry, a new generation of educated elite and a vibrant modern press. This paper focuses on the actual processes and procedures of the elections, which were closely monitored by newspapers. Despite of their flaws, the 1909 elections presented China with a starting point to accumulate democratic experience and develop democratic culture. Though reforms did not transform the political system, elections combined with a vibrant media transformed politics, in the sense that election became the only legitimate way of acquiring political power after 1909. This democratic legitimacy and free media was to be eroded under warlordism, and finally suppressed by the Leninist parties of the Nationalist and Communist in later decades.

Intellectuals' repositioning through writing peasants in 1990s China

Szu-Chi Chen

The thesis aims to examine how Chinese intellectuals in the field of literature perceive their social roles during the social, political and economic transformations of the 1990s. Two writers will be selected in order to identify the major trends and influences on fiction about peasants during this period. Peasants have long been a source of political capital for the Chinese Communist Party and for Chinese writers. The political policies of the 1980s had ambivalent results on the role of peasants in Chinese society. After 1989 they found themselves increasingly sidelined to the goals of economic development. Intellectuals, too, were experiencing a change in social status, and in the 1990s were confronted with a sense of reduced authority. It is in this context that my two novelists, Zhang Wei and Yan Lianke, were writing. Through examining their works, I will argue that as both Chinese intellectuals and peasants have lost their social capital, some Chinese intellectuals have started to reinvent peasants' qualities to serve as a source of morality, with the ultimate aim of demonstrating their own superiority over the money-crazy social mainstream. These intellectuals tend to raise peasant culture to a metaphysical level as a symbol of creativity and freedom in contrast with highly commercialized urban society. Another type of intellectual rejects the Chinese intellectual tradition of morally guiding the common people, focusing instead on hidden rural issues through use of black humour, hyperbole and a reportage writing style. This writing attracts a wider readership and thus succeeds in bringing peasants and their associated social issues back into the public eye. My research into the fictional portrayal of the peasant-intellectual relationship will contribute to existing knowledge of contemporary Chinese literature, as well as to understanding of wider social and cultural trends.

Migrant workers in shanghai's manufacturing sector

Yu Chen

China has witnessed tremendous internal migration since the economics reform in 1978; numerous migrants have poured into cities with economic booms to augment their incomes. Positive consequences of migration exist, yet divisions between migrants and local residents are distinct. Migrants are treated differently from their urban counterparts in terms of occupational attainment, working conditions, wages and social benefits, reflecting China's unique socialist market characteristics and registration system inequities.

The aim of this research is to explore the patterns and mechanisms of labour market discrimination against migrants. Labour market discrimination prevents efficient labour allocation and inhibits labour mobility benefits while exacerbating unfair income distribution. Such outcomes will hinder economic growth, and lead to migrant poverty and urban social-alienation.

The research focuses on migrant workers in Shanghai, a Mega city with the largest population in China and growing importance in both regional and global economies. Shanghai has attracted over 5 million migrants contributing to its urban development. The fieldwork was conducted in 21 manufacturing companies in Minhang and Putuo districts, incorporating a pilot study, a questionnaire survey and indepth-interviews with migrant workers and company managers.

China's local protectionism, competition among governments,

and institutional changes under reform

Yi-Wen Cheng

The emergence of local protectionism during China's reform process is paradoxical. Widespread local protectionism has existed side by side with high growth instead of economic retardation. Local protectionism does not come about as a transitional phenomenon associated with partial reform and, as many believe, would gradually dissipate as marketization proceeds. Instead, it remains to be pervasively. In this regard, my study aims to explore the nature and the logic of evolvement of local protectionism in China.

Local protectionism refers to a variety of power usurped and manipulated by local governments. We can roughly classify the various practices of local protectionism into two categories – those driven by vertical competition and those by horizontal competition. The former means each local government has to compete with the higher government(s) in resources and jurisdiction. The latter indicates that local government has to strive for resources by fighting against the other governments of the same level.

As to vertical protectionism, there have been fruitful studies discussing the issue from the perspective of central-local relations. Some of them employ the principal-agent model to elaborate why local government would take advantage of the interests which originally should belong to central government. Also, some focus on central government's reaction to local government's disobedient behaviour and the following interactive relationship between them. That is, in this dualistic context of "central" versus "local", local protectionism refers to the protection of local welfare at the expense of national interests. In addition to a zero-sum analysis, some studies have emphasized the co-participation of central and local actors in decision-making process.

Compared with vertical competition, there is relatively less research attention on horizontal competition. The mostly mentioned argument is the so-called "market-preserving federalism" in China. In this model, one of the most crucial institutional arrangements for economic growth is inter-jurisdiction competition, which serves as a disciplinary device to punish inappropriate market intervention by local officials because mobile resources would flee to avoid arbitrary impositions.

So far the vertical and horizontal competitions have been studied separately as if they are independent processes. However, in reality it is more than obvious that both are driven by the same logic of protecting local interests. At the same time, vertical bargaining and horizontal competitions are most likely to be intricately related. A local government's ability to bargain for a higher degree of local autonomy vis-a-vis central control will definitely enhances its competitive edge against other regions. In the same vein, a locality succeeded in outperforming other regions can increase its bargaining power vis-a-vis the central government. Therefore, it is necessary to combine the two dimensions of competition, vertical and horizontal, and clarify the complex interplay between them in order to get a fuller understanding of the nature and evolving process of local protectionism.

Based on what stated above, my preliminary outline would target the economic development zones (EDZs) as the interface of the two competitions to study local protectionism. The EDZs are good cases to exemplify the jurisdictional competition for attracting investments as well as the vertical competition for manipulating benefits they offer. Also, although the EDZs are very prevailing phenomena in China today,

their developmental process has not drawn enough attention. Therefore, my research intends to fill the gaps.

Urban poverty in China's Danwei community

Zhiming Cheng

This research concerns the newly emerging urban poverty in Chinese cities. Among groups of urban poor, I particularly focus on those in the *Danwei* (work-unit, 单位) communities which mainly comprise of laid-off workers. The north-western region is objective area as it is an important industrial region in the planned economy era. Motivation for researching poverty in this region of China stems from the experiences I had while on field work during my undergraduate studies, where I witnessed the helplessness of laid-off workers who were in conflict with their local governments.

Most research on China's urban poverty attaches importance to market influence. Few studies, however, show how the legacy of the old system contributes to the increasing number of laid-off poor. When reviewing the economic history of state-owned enterprises (SOEs) in this region, the significant similarity between them is that many of them were set up during the periods of the 1st Five-Year Plan, and the Third-Front Construction, a military-purpose industrialization program. These pre-reform developments were all greatly influenced by the political factors and communist ideology. In addition, the current western region development program is believed to be greatly influenced by the necessity for political and social stabilization and the consideration of economic benefits is secondary to these. So, urban poverty in this region should not be simply analyzed in the framework of the current economic transition and market change but should be considered as a direct or indirect result of some political decisions. Attention should be paid to characteristics of laid-off workers from different industries and regions and the problem should not be discussed as a general situation, which could not provide adequate information for poverty alleviation. Therefore, it is worth study urban poverty in this region because of its significance and importance to the modern Chinese economy.

Firstly, I will examine how political factors act on the regional economic development in both pre-reform and reform era, and their effects on working class. As a result, a large number of workers and intelligentsia moved and settle into the backward western region from eastern enterprises and universities during the Third-Front period. Some believe that this plan was low in economic efficiency, while others consider it contributed to heavy industry development and prosperity in western region (Naughton 1988, Zhao and Gu 1995, Yue and Wang 2001). *Secondly*, the changes in economic and political status of the working class are of interest to me. This could be reflected in the changes of *Danwei*. Within the planned economy, a typical *Danwei* was not only a self-contained factory but also an integrated living area for its entire staff and their families. I believe that observed changes in the *Danwei* will exemplify the political economic change of China.

In terms of methodology, I will apply Participatory Poverty Assessment (PPA) which has been seldom used in China. Specially designed PPA will be carried out at the community-level, such as in a typical *Danwei* site. Even though this approach is primarily designed to be applied at the national-level, more and more researchers are trying to apply it in small scale research to uncover important information for policy making and evaluation purposes.

**The Yihewani movement in Chinese Islam:
between radicalism and Chinese nationalism**
Włodzimierz Cieciora

Chinese Islam has long been known for its sectarian diversity. The earliest form of Muslim community in China, the so called “old teaching” or *gedimu* has been challenged first by Sufism and its sinicized form of socio-religious organization - the *menhuan*. Later both groupings have come under attack from the reformist and radical *Ikhwan* movement which arrived in China in the late 19th century via returned Chinese *hajjis*. Called *Yihewani* in Chinese, it has partially Wahhabi inspiration, although in China it has become more of an education movement dedicated to establishing modern-style religious schools providing students not only with scriptural Islamic curricula but also with modern scientific skills and the necessary written Chinese language abilities. In the course of its history the *Yihewani* movement has become not only the leading intellectual tradition within Chinese Islam but also the dominant political force in the Hui community. The paradoxical alliance between this radical Islamic movement and the Chinese nationalism is usually associated, and my study proves this assumption to be true, with imam Hu Songshan of Gansu, who turned *Yihewani* into an organized educational and intellectual web of imams devoted to promoting radical Islam (i.e. free of Chinese cultural influences in the doctrinal sphere) and the ideas of modern Chinese multi-ethnic statehood. The *Yihewanis* became the first Chinese Muslims to organize political organizations designed to represent them vis-à-vis the newly born Republic and later the People’s Republic. My research aims at providing a comprehensive history of the *Yihewani* movement from its beginnings in the late 19th century to the early stages of the People’s Republic. In my work I concentrate on the ideological and scriptural basis of the *Yihewani*, analyzing the writings of leading imams of this group including Ma Songting, Da Pusheng, Ma Jian, Ha Decheng, Wang Jingzhai, Hu Songshan and others. The study is also of prosopographic nature, tracing the educational careers of these individuals and their links to a wider Muslim intellectual tradition outside of China, as well as political strategies adopted by them in their dealings with the Chinese state and Chinese nationalism and the process of negotiating a new ethno-religious identity of the Hui people vis-à-vis the modern nation-state. An important part of the study shall be devoted to the political activities of the *Yihewanis* and the subsequent establishment of pan-national Islamic organizations and associations, which could be seen as tools of *Yihewani* political domination over other Muslim sects in China. The research methods adopted include prosopographic studies of biographies of the leading *Yihewani* imams, analysis of their religious and political writings as well as a general study of the history of the movement in the first half of the 20th century.

**Under/unemployment and multiple
disadvantages of the urban poor in northeast China**
Mingzhu Dong

This research investigates the reciprocal causal effect between under/unemployment and other social-economic disadvantages of millions of urban workers who are laid off from State-Owned Enterprises in China during the economic transition.

This research uses a social exclusion approach. The socially excluded suffer multiple disadvantages and these disadvantages usually interact with each other and make it harder for people to participate in the normal activities of citizens, such as employment. I also apply the methods and instruments that are used in social

exclusion study. In my research, multiple disadvantages are defined in the Chinese context.

This research employs a combination of quantitative and qualitative methods. They facilitate each other in analysis and together allow the researcher to test and explore causalities among under/unemployment and other socio-economic disadvantages.

Findings show that long-term under/unemployment results in material deprivation, shrunken social network and psychological unwell-being. All harm laid-off people's resilience in reemployment. Lack of policy intervention to promote social protection and indiscriminative labour market environment also immensely disempower them.

Policy implication is that government must take a systematic approach in tackling unemployment. Empower individuals rather than help them sustain minimum living. Enhance social capital at community and society levels. Fight against labour market discriminations.

How China's government prevent the AIDS in class of farmer-workers

Guanlei Du

Attention has been paid to highly-dangerous-conducting crowds, while farmers and farmer-workers are gradually becoming a crowd who are easily to be infected with ADIS because of their lower economic and culture status. For a long time, farmers and farmer-workers have endured the unfair allocation of medical, education and politics resources, which is gradually turning to a inducement of ADIS becoming a social-epidemic. It escalates the discrimination against farmers and farmer-workers that they are a crow easy to be infected, which finally turns out to be a double-discrimination against the crowd. Urban-rural duality constructor is a direct result of unfair resources allocation and policy inclination and become an important inducement which makes ADIS to the above social-epidemic.

In the transformation process of "farmer, countryside and agriculture" problem to "farmers without land and working outside" problem, government and society should firstly change the conventional perspective that social justice is to help the weak people. To be fully cognizant of governmental functions and social responsibilities is the turning point, on which we can transform the deterring and controlling pattern to social-epidemic prevention and cure pattern. Furthermore, a new social justice value can be made.

Contemporary Chinese literature and sociology of literature

Marco Fumian

My research, following a critical approach drawn from the theoretical body of the cultural studies, aims to shed light on the patterns of literary production in China from the Nineties to the present day, in the framework of the historical transformations that have changed the structural relationship between literature and society. More specifically, it focuses on a literary phenomenon that has exerted great social impact in China: a group of young writers born in the 1980s – called *bashihou* in Chinese – which has already aroused several debates in the public sphere and nevertheless has not yet been seriously tackled as a cultural object. In order to reconstruct the trajectory of such a phenomenon and provide an assessment of its cultural significance, I am currently analysing the role of the various social elements that have contributed to its emergence, referring in particular to the literary institutions

(official literary journals, publishing houses, literary websites), state ideological apparatuses (schools and media), the urban youth substratum that constitutes the group's primary readership, as well as the authors themselves. Such a literary trend started, in my view, in 1999, when the journal *Mengya* launched a literary contest called *Xin Gainian* (New Concept), that was instrumental in igniting the boom of youth literature in the following years. The aims of such an operation were somehow ambivalent: on the one hand, *Mengya* decided to join the critical debate against the Chinese education system that had gained wide social resonance since the end of the decade, and proclaimed its intention to "listen" and "scout" the real voice of the Chinese youth by inaugurating a composition contest; on the other hand they tried to escape a chronic commercial crisis and increase sales by winning a steady readership. Ambiguity seems to be the *leitmotif* of the whole phenomenon, due to its double attempt to give cultural representation to an emerging class and achieve its commercial exploitation. The stories of the two most important *Xin Gainian* winners and best-selling *bashihou* writers are quite telling: the first to achieve fame, in year 2000, was the seventeen-year-old Han Han, whose novel *Sanchongmen* – a harsh satire of the national school system – became a literary case that stirred huge debate in China; he was followed, two years later, by Guo Jingming - by then already an established writer of the website *Rongshuxia* – whose first hit, *Huancheng*, was a sort of literary *manga* filled with an evasive, melancholic and fantastic imagery, capable nevertheless to mirror the "structures of feelings" of his contemporaries. Commercial success, though, was marked by the transformation, at the hands of the media, of the two writers into pop-stars devoid of any cultural originality, and of the whole *bashihou* phenomenon into a fashionable trend that quickly abandoned the task of giving voice to a given social group.

Various conceptions of ethics in the People's Republic of China: moral education at primary and secondary schools and in higher education

Caroline P. Glöckner

Since the end of the 1970's, which marked the beginning of a reform movement, the People's Republic of China has been in a process of constant and sometimes drastic change. The most significant economic reforms have always been combined with significant reforms in the education sector, which suffered almost total collapse after the Cultural Revolution. Structural and qualitative changes have primarily been intended to serve economic development. As social changes have gathered momentum, personal initiative has become more important and a new type of knowledge has evolved. In this process China has tried to connect with international standards and debates. However, during this period the political system has hardly been liberalised and basically has not given up its ideological monopoly. From this point of view results an initial position, rich in tension concerning the developments in the sector of education in China.

This research project will analyse several conceptions of ethics that prevail in the approaches of China's educational scientists, in China's schools and in the formation of China's teachers. I will survey recent developments and changes to these concepts. To learn more about the changing perceptions of human nature that underlie moral education in China, I will focus on the following fields of analysis:

1. A general introduction: education sciences and everyday schooling the PRC and the curriculum reform of 2002 and its effects at primary and secondary schools and in higher education
2. An overview of the current state of research
3. Definition of the term "moral education"

4. The education discussion: contemporary theories and potential changes advocated among scholars
5. Analysis of textbooks for the subject of moral education
6. changes and continuities in school life and at a Normal University: new teaching methods for the subject of moral education and extracurricular activities

From points 4 to 6 critical discourse analysis will be used as the method for examining how different discourse types have interacted since the last curriculum reform. Critical discourse analysis is a contemporary approach to the study of language and discourses in social institutions. It answers the question of how social relations, identity, knowledge, and power are constructed through written and spoken texts in communities, schools, and classrooms. According to Norman Fairclough, discourse analysis not only focuses on the text, but also on the order of the discourse itself, an “order of social structuring of language”, which itself refers to different social practices. By using the method of critical discourse analysis I will elaborate a more abstract level of analysis and I will illustrate the changes to and the most recent inventions of educational discourse concerning moral education in China.

In its conclusion, the dissertation will provide insight into the contemporary development of moral education and ethics in China, which are of great significance for Chinese society. Educators are employing dynamic approaches to moral education in the PRC. My thesis will detail and examine which new approaches have developed in moral education. Moreover, the thesis will show that the PRC is not a monolithic block as often perceived in the “West”. There are changes and different viewpoints concerning moral education.

Distinction: consumption and identity in the People’s Republic of China

Michael Brian Griffiths

My research investigates the role of consumption in the dynamics identity in Anshan City, Liaoning Province, Mainland China. Sited well away from the comparatively well-understood cosmopolitan markets in China, such as Beijing, Shanghai and Guangzhou, my research affords opportunities to examine the social impacts of what has been called a “Consumer Revolution” (Davis, 2000; Li, 1998; Wu, 1998) in a city with a very different economic base and social system where consumer experiences and phenomena are still often new, raw, and changing rapidly. Building on ethnographic fieldwork in 2005 and 2006 my research continues to probe new forms of consumption and their social ramifications.

My research employs a participative-immersion method whereby I live, converse and consume with a wide range of local people in Anshan learning the local grammar through which discourses of social distinction are constructed. My research analyses field-notes, interview transcripts and several hundred lengthy written statements provided by participants pertaining to the construction of ‘good taste’. The aim is to deconstruct the core logic, or discursive framework, within which Chinese people consume and assert identity. Through close linguistic analysis of the discourses and metaphorical constructions emergent in the data I hope to contribute to the extant knowledge about Chinese consumers by offering a rich anthropological understanding of the dynamics through which social distinction is contested within China’s growing consumer culture. In addition to informing social science debates about contemporary China and offering international marketers a textured and nuanced analysis of the paradigms of judgement that structure Chinese consumers

understanding of each other, my research also contributes by building theory about how the self negotiates distinction within the social world.

One stream of my results so far was presented at an international conference of China Scholars in Shanghai 3-5 November 2006 (Fudan International Urban Forum). This stream focuses on rural-urban-rural dynamics and in particular the way in which urban consumers have begun to embrace an *idyllicization* of the rural. Urbanity, civility and taste in China are beginning to be constituted, in part, through the consumption of a reappraised 'primitive' natural. This trend is manifest in the marketing tactics of not only urban goods and service providers but also in independent rural enterprises set up precisely to cater to this evolution of values. My research, therefore, reveals a consumption trend that runs directly counter to modern China's developmental rhetoric that is driven by economic growth and urbanisation. This reappraisal of the dialectic between urban refinement and rural naturalness impacts upon social structuring and stratification and, by extension, has wide-ranging implications for developmental economics, environmental management, and consumer marketing. I am unifying congruent evidence from a wide range of consumption sectors under a theory called *'The Romantic Reappraisal of Chinese Consumer Values'*.

Sino-Russian relation Monika Renata Grzanka

The end of the Cold War opened a new chapter in the relations between China and Russia. As many specialists emphasize both countries share complementary economic interests. The People's Republic of China (PRC) is mostly interested in the abundant resources of raw materials of its northern neighbour. While Russia, on its part, has a high demand for Chinese consumer goods and - most of all - Chinese cheap workforce.

Chinese migration to the Russian Federation (RF)

The demand for the Chinese workforce derives from an unfavourable decrease of Russia's population in the past few years, which not only hit the headlines in the Russian press, but also became an important issue for government in Moscow. According to demographic data Russian population is diminishing at a frightening speed. Some experts estimate that the country's population is declining by at least 700,000 people each year, leading to slow depopulation of the northern and eastern extremes of Russia.

Despite all the measure the government takes to improve the situation, most demographers agree that the RF needs to open its door to the immigrants from the neighbouring countries to maintain economic growth on the present level. (The majority of those migrants are expected to come from the PR China.) Chinese migration is a controversial issue in the RF, which nowadays seems to find few supporters at the governmental level as well as among ordinary people.

A substantial wave of Chinese immigrants has already arrived in the RF after the opening of the Sino-Russian border in the early 1990s. According to the current data there are between 200,000 and 300,000 Chinese living in Russia at the moment. Due to the long-term studies, led by Prof. Gelbras, there are two major groups of immigrants from the PRC: the first group regards Russia only as a stopover on their way to other countries, second group wants to work or study in Russia temporarily,

but finally plan to come back to China. Only a quarter of the interviewed Chinese migrants want to obtain a permanent residence in Russia.

Russian Far East (RFE) as an example of coping with migration problems

After the collapse of the Soviet Union, many Russians moved out from the RFE to the European part of the country, which led to a sharp decline of the Russian population in that area. On the other hand, after the opening of border trade and lessening of travel constraints between China and Russia, migration of Chinese workers and businessmen to the RFE increased significantly. The central governments of both countries are cooperating on the issues concerning local trade and migration control. The economic and political factors led to the fluctuation in the number of Chinese living in the RFE in the past years. To curb illegal migration in the RFE, Russia and China tightened their visa procedures and migration control. Newly introduced (January and April 2007) changes in the status of foreigners living in the RF will most probably continue to restrain the Chinese migration, which will lead to significant reduction in the border trade with China, and will terminate the advantage of cheap workforce employed by Russian companies in the region.

“Yellow peril”

The arrival of Chinese traders and workers has stirred up the already high social tensions in the RFE. Many Russian are concerned that Chinese might take over the control of the border economy from local entrepreneurs. Those fears are, to certain extend, justified. The sheer demographic data speak for themselves: there are 8 million Russians living in the RFE who face approximately 100 million Chinese in the north-western PRC. The fear of the “yellow peril” that might flood into Russian territory is present in the Russian press and influences attitudes of local people towards Chinese newcomers. Some regional leaders take advantage of the difficult economic situation in the RFE and manipulate anti-Chinese resentments in order to consolidate their power in the region.

NGO-state relations in Greater China

Christopher Heurlin

This research project concerns patterns of NGO-state relations in China, Hong Kong and Taiwan. Much of the literature on civil society and NGO politics focuses on Western patterns of NGO development. This literature tends to emphasize the importance of NGO autonomy as a precondition for the development of civil society. In deed, some NGOs have attempted to achieve autonomy from the state. Many NGOs in Greater China, however, have actively pursued closer relations with the state. These NGOs have sought out former government officials as leaders and advisers, received governmental funding and sought to undertake collaborative projects with the state. Why do some NGOs strive for independence from the state, while others actively seek to become more embedded with the state? This project will examine the impact that differing levels of democracy, economic development, NGO type and funding structure have on NGOs' strategies towards the state.

This project is still at the research design phase. It deals with the issues encountered in applying Western theories and discourses of citizenship and civil society to the empirical realities of China, as well as social policies in a globalized world.

China's Africa watchers: views, epistemic community formation, contribution to learning and policy influence

Sara Van Hoeymissen

China's Africa policy has become a widely debated topic in the West, Africa and Asia. In these discussions, motives and views have often been imputed to China and relatively little attention has been paid to policy changes and adjustments. This study proposes to take a distinctly Chinese perspective on the issue by focusing on the community of Chinese Africa watchers. These individuals are employed at Chinese semi-official research institutions, think tanks and universities to study and interpret events in Sino-African relations. They are believed to inform policy-making by providing advice and circulating their writings among Chinese policy-makers (Shambaugh, David (1991). *Beautiful Imperialist: China Perceives America 1972-1990*. Princeton: Princeton Univ. Press). Collectively they resemble an "epistemic community" as described by Peter Haas (Haas, Peter M. (1992). Introduction: Epistemic Communities and International Policy Coordination. *Institutional Organization* 46 (1), pp. 1-35).

The study will first identify members of the community of Africa watchers in China. Secondly, it will track their views on Sino-African relations through detailed study of publications in official, semi-official and academic journals, contributions to conferences and meetings and through interviews. In doing so the study will briefly shed light on the theoretical and conceptual frameworks through which Chinese Africa watchers view Sino-African relations. It will then track the content and changes in the views of Chinese Africa watchers during the last decade on topics such as the political and development situation in Africa, commonalities and potential for cooperation between China and Africa, the strategic importance of Africa to China, China's Africa policy's outcomes and efficiency etc.

Secondly, the study will try to identify factors (political, diplomatic, economic, intellectual etc.) that account for variations in perceptions among Africa experts over time. The study will also probe whether changing views can be explained as the result of an adaptation process (rationalist explanation) or a learning process (ideational explanation) (Johnston, Alastair Iain (1996). Learning versus Adaptation: Explaining Changes in Chinese Arms Control Policy in the 1980s and 1990s. *The China Journal* 35, pp. 27-61). One of the factors contributing to learning is the formation of an expert community with international linkages. The study will therefore look at interactions between Chinese experts and their international counterparts which led to a paradigm shift or internalization of international norms among Chinese experts.

In the last part the study will make the link from perceptions to actions, which in the case of policy analysts consist in the formulation of policy recommendations. In recent years there has been increasing room for analytical independence and interaction with the leadership but it remains unclear to what extent Chinese foreign policy experts exert real policy influence. China's Africa policy provides an interesting case-study in the regard since it is relatively new and rapidly evolving. Policy-makers tend to be more open to advice from knowledgeable experts when faced with information asymmetries, complexities, uncertainties or crises. The study will try to gauge the extent to which China's community of Africa watchers has been able to present policy recommendations or alternatives and to effectively influence policy making by analysing policy changes or alternative policy outcomes that were precluded as a result of expert community influence. The study will also look at how policy advice presented by the expert community is framed (e.g. in terms of image costs, enhancing efficiency, alleviating international pressure, reducing risks etc.) as this could provide further indications about the occurrence of adaptation or learning.

Does globalization lead to convergence of regional disparity in China?

Jing Jiang

Background of the Study

For many of the world' population, the growing integration of the global economy has provided the opportunity for substantial income growth. However, at the same time, globalization has caused growing unequalisation within and between countries. Globalization influences the distribution mode and restructures the economic stratification. In the end, the social class will be stratified. So it is close connection between globalization and Social Stratification.

Globalization and regional disparity in China: East and West

First, someone has lost from globalization and been confined to the non-participants. This is the situation in the middle-west of China. People are marginalized by globalization because of lack of skills and ill infrastructure. Export-oriented FDI in labour-intensive industries in the coastal regions has induced labour in the inland regions to migrate to capital-rich coastal regions. The effects of this migration on the growth in inland regions have been unfavourable on balance, although the contribution of remittances to the home regions cannot be ignored. As a corollary, this migration may have contributed to the increase in the income gap between the coastal and inland regions in China. Second, globalization makes those who have participated actively in the process of global integration losers. There has been so little correspondence between the geographical spread of economic activity and the spreading of the gains from participating in global products markets. Hence, there is a need to manage the mode of insertion into the global economy, to ensure that incomes are not reduced or further polarized. This happens in east China. The open door policy makes that area developed more rapidly than inland of China, but the consequence of the failure of individual firms, groups of firms to insert themselves appropriately into global markets is that the spectre is raised of 'immiserising growth'. This describes a situation where there is increasing economic activity (more output and more employment) but falling economic returns.

Globalization and Income Difference: Skilled VS Unskilled Workers, Employees VS Firms in China

China has experienced an increase in inequality during the globalization. It can be reflected by two sides. Firstly it can be measured by the wages of skilled and unskilled workers. Globalization makes production be more reliable to those who have skills, which raise the demand of skilled workers and their wages. What's more, trade policy play important role in affecting inequality within China by changing the relative demand for skilled workers. It eventually influences the social stratification. Secondly, it is the income gap between employees and the firms. Globalization makes the competition more international and tense. When threatened by competition, economics actors, especially the firms of China will be forced to increase the efficiency by cutting down the cost. The possible way is to exploit the workers by reducing their wages or adding their work time while keeping their wage fixed.

Further Analysis: the Influence of Appreciation of RMB

China has the world's biggest foreign reserves and RMB has the pressure to appreciate. In the background of pressure of RMB's appreciation, the goods and services will charge more in foreign exchanges and local firms and FDI enterprise will lose part of their competence in the global market. What's more, the global buyer of

goods and services takes up most of the value-added by driving down the buying price. It leads to the income disparity between the local firms of China and the global buyers. It also leads to the income disparity between the firms and workers since the lack of competence in global markets will make the firm exploit the workers even more.

Conclusion

Globalization does influence the distribution of the income in China and make the social class stratified. It is necessary to explain the social stratification in China in the background of globalization.

New transnational players in China and their concepts of Asia

Stefani Jürries

My research focus is set on the emergence of new concepts of Asia that are discussed by intellectuals and maybe also by the members of other groups like NGOs or Social Movements in Asian societies in the last 10 to 15 years. These concepts are certainly reactions to the challenges of globalisation. I will concentrate on East Asia and especially China. There were earlier concepts like 'Asianism' and 'Pan-Asian ideas' in the beginning of the 20th Century that also should be reconsidered.

What are the reasons for this new emergence in the 1990s? What are the benefits for e.g. Chinese groups to identify themselves as Asian and not only Chinese? Are there more connections than just the emergence of new concepts that mainly surface in form of intellectual discourses? What are the practical means of transnational Asian topics like how to deal with a shared history and how to memorise this history? In journals like *Inter-Asia Cultural Studies*, *Dushu*, *Tianya* and *Taiwan: A Radical Quarterly on Social Studies* intellectuals from China and other parts of Asia discuss this new ideas since the 1990s, but are they also trying to form groups like NGOs, are they trying to work together beyond the borders of their nation states? How do they cooperate in research and scholarship?

I am rather interested in these new forms of cooperation than in the pure intellectual discourses, but I am convinced that these discourses and the newly developing transnational co-operations between groups of different parts of Asian societies are interconnected in a way. How these co-operations work should be further explored in my project. Another interesting question is the motivation behind such Asian co-operations, are these co-operations always directed against Europe or the United States?

What are the main topics that can be fixed in this discourse and what implications for the Asian societies develop out of them? Are these topics typical for a critical debate on globalisation? What about Europe as a concept in the context of globalisation? Are these new concepts of Asia aiming on an Asian version of the European Union or are they more culturally defined?

Higher education management

Zhanzhan Liang

China is experiencing dramatic higher education reform, and its government uses transnational higher education as part of the reform. UK universities have taken this

opportunity and become major education providers in China. The universities have achieved great results as the British government expected. For example, Nottingham University established China campus in collaboration with local Chinese partner, Wanlin Education Group. Recently, Liverpool University also followed Nottingham university' footstep to set up offshore campus. Moreover, although other UK universities haven't established the offshore campuses, they have reached the Chinese market through different entry strategies such as twining programs and distance learning programs. All the moves have strengthened and consolidated UK Education's competitiveness in China. This research is set to investigate the entry strategies in relation to UK universities' several aspects including their motivation, decision making and implementation. Several preliminary research questions are established (1): what are the motivations for different types (research led, teaching focused and mixed) of UK universities entering the Chinese market? (2) Why do different universities choose certain entry strategies rather than others, and based on what influential factors in their decision making processes? (3) What are the challenges and risks when they implement the entry strategies, and what are their implementation process like? The conclusion of this research will help other UK universities to choose the ideal entry strategies, and also minimise the risks when they implement them.

**Globalization impacts on higher education
in Mainland China and Taiwan: the rise of network governance**
William Yat-wai Lo

My study aims to examine the recent education reforms and development in mainland China and Taiwan within the globalisation discourse, thereby reflecting upon its policy implications for university governance. The literatures about globalisation impacts on higher education have sketches a paradigm shift in the policymaking process and the changing state-university relationship within the global context. By adopting an instrumental approach in analyzing the changing university governance, I argue that the notion of neoliberal globalisation transforms societal governance towards 'less government' but 'more governance', in which the concept of co-governance has been brought to advocate mobilisation of non-state sources and actors engaging in social policy provision and financing. This leads us to a discussion on the adoption of neoliberal policies like privatisation, deregulation, marketisation and corporatisation of higher education. In addition, I will adopt an institutional approach, by which I argue that nation-states have changed their governance strategies from 'positive coordination' to 'negative coordination'. These structural adjustments produce a new governing pattern that emphasizes the 'hollowing-out of state centre', 'coordination and self governance' and 'networks and partnership management' in order to replace the traditional hierarchical governing that stresses state intervention and control. Bring this discourse into higher education governance, I suggest that the university education governance in mainland China and Taiwan is transforming towards a mode of network governance. This study employs cases study design with qualitative research approach using interview and documentary analysis.

**“Who are the poor in China?” comparison of three approaches
in identifying the poor in rural Yunnan, southwest China**
Caizhen Lu

Identification of the poor is very crucial for poverty reduction. The current approach to the identification of poverty and to policy formulation is rather messy. Despite the recognition of multidimensional poverty and the importance of the Poor's perspective, the income poverty line approach is still dominating poverty assessment. It has been debated whether different approaches identify different households as poor and lead to different policies for poverty reduction. This research is about comparing three different approaches –(Participatory Poverty Assessment, the income poverty line approach and the multidimensional poverty indicators) in identifying the poor in Rural Nanhua County, Yunnan Province, Southwest China -. The central hypothesis is that different approaches will identify households with different characteristics as the poor, and the policy implications will also differ. The objective is to explore differences that might arise from the use of different approaches in identifying the poor in practice and discuss potential policy implications.

The reconstruction and the internationalized imagination of the living space in the cities of Mainland China

Yuan Lu

Since the 1990s, the estate industry in mainland China has experienced unprecedented development. All in a sudden, the living space in urban areas is dramatically changed, compared with its stagnation in previous years. The developers, the constructors, and the realtors utilize all kinds of symbols and thus draw up the image of “a Western-styled life”, so as to meet the urgent demands of those who become rich and are eager to enhance the quality of residence. This “internalization”, to a large extent, transforms the living space in urban areas. The influence imposed by the symbols of “internalization” upon estate industries reveals various characteristics of the contemporary Chinese society in the process of modernization.

Bilateral relations between European Union and People's Republic of China, specifically in the areas of political dialogue and cooperation

Mireia N. Paulo

The purpose of this project lays in understanding which kind of bilateral relation exists between both regions, how it develops, who works for it and which are the ways and the areas for promoting, among other issues.

The relationship between the two regions needs to be strengthened, so to reflect the new global context and the perspectives of the new century. It is clear that an important goal for EU and China is to share the responsibilities in building greater understanding, strengthened dialogue on equal basis and enhance mutual understanding and benefit. According to this idea, my research purchases to analyse this bilateral relation in two domains: political dialogue and cooperation, specifically in culture and people contacts. Firstly, I will research governmental organizations working for this bilateral relation from both EU and PRC. Secondly, I will research on non-governmental organizations in both areas as well. Furthermore, I will make an analysis of the results of this bilateral relation. These results will correspond to: (a) for governmental organizations in EU, (b) for non governmental organizations in EU, (c) for governmental organizations in PRC and (d) for non governmental organizations in PRC. This investigation will take in consideration the following: weaknesses, threats, strongholds and opportunities. Finally, I will make a personal assessment and will

determine some amelioration that can be taken into consideration in order to improve this bilateral relation.

Freedom of speech, individual expression and the internet: an Anthropological study of Chinese weblogs

Cuiming Pang

This project will examine perceptions and performance of Chinese internet users as individuals on the internet, focusing on Chinese webloggers as case-studies. The main research questions to be addressed in the study are, as follows: What is the nature of individuality as expressed via the medium of Chinese weblogs? How do Chinese individuals employ weblogs to exhibit their individuality or express themselves? How do they perceive their rights and responsibilities in the internet arena? What are the factors regulate and accommodate the practices of individuals on the internet and in the blogosphere? And, to what extent do these factors influence the relevant practices? My departure point is that the online representation of individuality and claims for rights to free expression are shaping alongside the transforming internet environment and social conditions, which includes the ever-changing media agenda, the reconstruction of the legal context and the reformulation of cultural values.

Public service advertising in contemporary China

Giovanna Puppini

My PhD research topic deals with the investigation of televised public service ads in contemporary China, focusing on the verbal and non verbal language they use, but also trying to explain them as a form of “discourse”. My research deals mostly with primary sources, namely the VCDs I collected in China, which contain the best public service advertising works that won the national competitions (e.g. from the monothematic campaign *Ziqiang chuang huihuang*, held in 1997, to the recent *Quanguo sixiang daode gongyi guanggao dasai*, held in 2005).

The choice of the public service advertising as a research field is dictated by its strict relation to contemporary Chinese society and by the rapid diffusion of television in China. If compared to more traditional forms of public service announcements (e.g. the outdoor ones), tv ads appear particularly interesting: they can reach more people - therefore should be more appealing and efficient - and unite the audio and visual components, so they are more complex from both a linguistic and a semiotic point of view. The originality of my research subject is amplified by the limitations emerged from a review of the existing literature on the field. First, the few Western sinologists who wrote about Chinese public service announcements tend to simply underline their genetic relation with propaganda. Second, recent research has paid little attention to social ads, preferring the analysis of commercial ads and their contents. Third, the few pioneering studies on Chinese PSAs deal with urban outdoor ads, are rather specific or out-of-date. In my opinion the existing Western literature is still restrictive for rendering the meaning and function which television public service advertising has in China now. On the contrary, the variety of studies in Chinese on *gongyi guanggao* demonstrate that the phenomenon has gradually gained attention and is worth analysing. The birth of public service advertising in China is often described as a “historical necessity”, and is one of the most striking results of globalisation.

Following the reforms and the opening-up initiated by Deng Xiaoping at the end of the '70s, the communist propaganda posters were no longer efficient and attractive in the new context of a country in transition: first of all, the new value to be propagated was economic growth; second, the government needed to switch to modern forms of communication in order to restore its image lost during the Cultural Revolution.

Public service advertising in China is - once again - a phenomenon with *Chinese characteristics (you Zhongguo tese)* and has a lot of problems to face: not only material problems - such the lack of funds - but also ideological problems mining its existence.

Urban redevelopment and regeneration: experience in Britain and lessons for China

Yun Qian

Urban regeneration has been one of the most important topics in urban studies in Britain during the last two decades. It has replaced the post-war approach of urban renewal or redevelopment and emphasises comprehensive, integrated visions and actions in restructuring the industrial cities. Urban regeneration is a relatively new idea for planners in the developing countries like China, though large scale redevelopments have been carried out everyday. This paper aims to examine the urban redevelopment practice in Chinese cities in relation to the theoretical concepts developed in Britain. It will address questions of: Why and how have large scale redevelopments happened? What are the similarities and differences between redevelopment approaches in China and Britain? To what extent are the Chinese redevelopment processes in complying with the regeneration theories? This paper will firstly review the development of urban regeneration concepts, policies and practice in Britain. It will followed by analysis of redevelopment practice in China, using Beijing as case studies. The paper argues that large scale physical redevelopment will destroy existing communities and create more social and economic problems for the future. Chinese planners could learn a lot from the regeneration practice in the UK. The paper uses both secondary and first hand information collected during fieldwork carried out in China.

The Politics of middle-class in China's "economic centre": Shanghai and the making of Chinese urban identity

Tina Schilbach

The fast speed of urban development along China's east coast has engendered a lot of government and academic interest in the emergence of a new middle class. This discourse is not only concerned with new articulations of material affluence and urban lifestyle change. Rather, the debate has been accompanied by significant political and ethical value judgment, asking how the new middle class can contribute to the domestic reform direction. My research investigates these political ideas of middle class in China and probes their significance for the construction of Shanghai's urban identity. Transforming regimes like China present us with a complex pattern of class and belonging. On the one hand, there is a strong process of post-Communist stratification at work, with its increasingly fragmented imaginaries of social order. On the other, there is a state engaged in its own project of cultural governance, searching the world for models appropriate for adaptation to a harmonious society. Official references are at pains to stress that Shanghai is China's „centre of the economy“ whereas Beijing is the „political centre“. While Beijing works as the nation's timeless ancient capital (Broudehoux: 2004: 16), Shanghai is the show-case city. It is

a city of change and aspiration, looking for its own coherence to the future rather than too closely into the past (Hemelryk Donald and Gammack: forthcoming). The reinvented Party-state has invested substantial effort to subordinate Shanghai's imaginary to the needs of a national development agenda. Is Shanghai therefore a place in which class and politics work differently? How acceptable is the city's official version really to the people who live and work there? Does China's business city produce a distinct set of urban expectations? Or does it produce a self-content middle-class consciousness, easily coopted by the promise of material reward and the appearance of social stability? Is Shanghai perhaps a place that, after all, cannot offer a convincing formula for comfortable consensus? Post-Maoist reforms have elevated a variety of transnational and local agents in making Shanghai. At the same time, Shanghai remains embedded in a paradox of privilege and exclusion, of liberalization and administrative intervention. This research will ask how the middle class concept impacts upon notions of Shanghai as a political – and not just economic – city. It will be enquired whether the new middle class is employed as a convenient tool for state-centred governance and city branding or whether it is a term that furnishes more complicated and less harmonious approaches to questions of urban belonging. Shanghai's unique metaphorical salience for China's transformation process makes this city a valuable site for observing the tensions between middle-class urbanity and its representational limits.

**Giving China a new face:
China's changing international communication since 1978**
Chunyan Shu

After a long period of isolation, China has become integrated in an increasingly globalized world. However, along with far-reaching cultural and political transformations brought about by the reforms since 1978, the search of Chinese political elites for a new place for the nation in history and in the world has become problematic: the influx of foreign values can not fill the vacuum left behind by Maoist ideology, whereas integration into the international community has not eliminated Western doubts about the Communist regime, and more recent concerns about the threat of China's growing power.

Contemporary political elites present China as a country undergoing peaceful development, establishing a free market economy, and becoming increasingly liberal. At the same time, however, the particularity of China's history and cultural traditions are re-emphasized. What is particularly interesting is why do they present an image in which a western-oriented modern nation and a tradition-oriented civilization seem to coexist in the name of "Socialism with Chinese Characteristics".

This research will analyze the changing visions of China's political elites of the country's national identity and international position, as reflected by and represented through official international communication channels. The main research questions are:

- What image does the government intend to present to the outside world? How has it changed since 1978?
- Why do the political elites want to present this particular image?
- To what extent does it reflect their own perceptions of China?
- How does it interact with other factors, such as Western perceptions of China?

My research will mainly rely on content analyses of China's official English-language external journals, book series and special publications on internationally influential issues and events, as well as primary sources including Chinese documents, statutes and internal discussions.

**Policy implementation in the new era of governance:
a case study of sure start programme**

Xiongwei Song

More than any previous Labour Government, the present Blair Administration has shown and maintained an interest in reforming the machinery of government with a view to improving policy delivery. 'Public service delivery' has become one of the key priorities for New Labour. The issue of 'poverty and social exclusion' has become one of the most significant priorities in policy areas. New Labour outlined many facets of 'Poverty and social exclusion', such as, 'lack of opportunities to work', 'lack of opportunities to acquire education and skills', 'childhood deprivation', 'disrupted families', 'barriers to older people living active, fulfilling and healthy lives', 'inequalities in health', 'poor housing', 'poor neighbourhoods', 'fear of crime', 'disadvantaged groups'. 'Sure Start Programme' as one of the policy initiatives plays an important role in alleviating poverty and social exclusion of children and young people. However, some evidence has shown that Sure Start policy has been a failure. For example, in the report of The Epoch Times, it demonstrates the setback for child poverty target. 'The number of children living in relative poverty in Britain has risen for the first time in six years, dealing a blow to the government's target to halving child poverty by 2010'.

In my PhD thesis, I will seek to build a new theoretical framework —*Implementation Network*—beyond the traditional top-down and bottom-up perspectives, with which to understand the process of policy implementation, attempting to provide a holistic perspective to analyse why the outcomes of implementation are not consistent with the initial intentions from the decision-making stage within the context of Sure Start Programme. In addition, The New Labour government's approaches to modernising public services are based on 'mixed measures', which not only stress the significance of devolution, decentralisation and marketisation, but also, strengthen central control to ensure that public services are delivered efficiently. It creates an *asymmetric relation* between the centre and other actors, such as private or voluntary actors. I am also trying to make clear to what extent the unforeseen and unintended implementation consequence is related with this asymmetric relationship?

**Determinants of rural women's migration decision in China:
A case Study of the Yangtze Delta**

Yu Song

China is now experiencing a historically unprecedented scale of rural-to-urban migration. And women migrant workers account for one third of the floating population. Women are facing greater risks in the labour market and are constrained by the traditional division of labor and power between men and women, and of course by women's unique psychological and physical characteristics. Besides the household registration, which is a hurdle to both rural men and women, rural women have to challenge the traditional gender roles and expectations of filial daughters, obedient wives and loving mothers (Davin, 2005; Bai and He, 2002). The traditional gender norms not only determine that rural women have less human capital and social capital, which decrease their job opportunities in cities, but also put rural women in a no-win situation because they're always in a vulnerable position regardless of whatever decision they make (Zhu, 2005). In such a background, any study regarding rural women's migration decision-making will produce new

theoretical and empirical insights into internal migration in China and hence have pragmatic value for policy makers to improve and protect rural women's rights. To achieve this, the following two questions will be addressed in the paper: What are the determinants of rural women's decision making on rural-to-urban migration? What are the implications of the research for policy makers?

Based on the research questions, there are two focus groups for this research: migrant women and non-migrant women. In my study, determinants of rural women's decision making on migration were studied in two dimensions: (1) personal factors for rural women's decision making on migration, including age, education degree, marital status and previous migration experience; and (2) household factors including pre-school children or/and children in primary or/and junior school, and social network. Such a combination of both personal factors and household factors allows an intensive and comprehensive research into the determinants of rural women's decision making on migration in China. Questionnaires respondents are selected by random sampling in the Yangtze Delta which is the most important receiving area for migrants.

The following conclusions are drawn from the research: (1) Rural women with higher education are more likely to migrate; the female migrants are more educated than the female rural labour force as a whole. (2) Better urban education opportunities and facilities for children are becoming a strong motivation for rural women's migration decision; such motivation even outweighs the traditional norm constraining married women. (3) Rural women's social network plays a much more important role in their migration decision than their previous migration experience does.

And in terms of policy implications, I argue that government should give priority to the education of both migrant women and their children, and the governments in the sending areas should integrate the social network of the migrant women into their official employment channels for migrants.

Sino-British relations in the postwar period (1945-1950)

Yang Sun

My research topic is Sino-British Relations in the Postwar Period (1945-1950). The study mainly focuses on four themes. Firstly, it discusses the historical and international background of Sino-British relations in the early postwar period from the internationalization perspective. With the breakdown of the colonial empire, Britain found its power falling into a decline in East Asia after the Second World War, and thus sought to maintain the influence, prestige and interests held by itself before the outbreak of the Pacific War. In the same sense, although Britain no longer played an important role in Chinese affairs, its political influence was still noticeable. The conflicts between Kuomintang (KMT) and the Chinese Communist Party (CCP) dramatically escalated, and the civil war finally broke out in the summer of 1946. In this situation, which power, KMT or CCP, should be favored, became a difficult problem for the British government.

Secondly, this study deals with the Hong Kong issue. Hong Kong was the most important British colony in Far East area. It was occupied by Japanese army in 1942. Chinese government tried to take over Hong Kong after the war, but in the meantime Britain also intended to reoccupy Hong Kong. Accordingly, the dispute about the ownership of this area turned out to be inevitable. Chinese people were deeply irritated by the resumption of the British control over Hong Kong in Sep., 1945. My

concern lies in why and how China missed the chance of retake Hong Kong after the Second World War.

Thirdly, the cooperation and conflicts between China and Britain in international organizations are also analyzed in details. On the one hand, after the Second World War, China, as the initiator of UN and GATT, became one of the so-called “four powers” in the world. On the other hand, British influence was weaker than ever before. What’s more, the United States became the predominant foreign power in China. In this sense, the complicated relations among these three countries should be taken into careful consideration.

Lastly, the policy of non-intervention in the Chinese civil war carried out by the British government and the recognition of the P.R. China have a profound influence on the Sino-British relations. Britain didn’t like the KMT government because of its corruption and inefficiency. But due to the traditional anti-communism policy and the political deadlock in the cold war, Britain complied with the non-intervention policy when the Chinese civil war broke out in the summer of 1946. It is worth noting that the well-known amethyst crisis in Apr. 1949 was an accident caused by the misunderstandings between the communists and the royal navy. Before the occupation of Shanghai, Britain anticipated the inevitable success of CCP, and intended to protect its interests in China by means of cooperating with CCP rather than turning back on them. The subsequent political and commercial contacts between Britain and CCP laid the foundation for Britain’s recognition of P.R. China in Jan., 1950. Why and how Britain sought for cooperation with CCP in the background of the cold war is the main point in this part.

Globalisation and International adoption from China

Emily J. Taylor

This research will consider how globalisation has affected the occurrence of babies being left by their birth parents, the care provided by the welfare institutions, and the adoption process.

The availability of children, mostly girls, for international adoption from China has most commonly been attributed to the coercive implementation of the one-child policy and the use of other family policy to support that population control, to the extent that in the 1990s international adoptions were officially encouraged over domestic adoptions. Attention is also drawn to a cultural-historical ‘preference for sons’. However, the complexities of abandonment in China demand greater explanation.

This research will look at those factors related to social change in China in the context of globalisation – such as migration, urbanisation, and changing lifestyles. The greatest population movement currently underway is that of internal migration in China, women account for about one-third of migrants from rural to urban areas, and there has been a rise in unwanted pregnancies of unmarried women, related to the interaction between social mores, changing lifestyles, and a lack of sex education. However, little is known about the changing characteristics of birth parents, and what determines whether a child becomes available for adoption or international adoption in the context of this rapid social change.

The research will also consider the implementation of policies and practices around adoption and international adoption. Orphanage care and alternatives such as domestic adoption or foster care and international adoption are influenced by social

policy decisions which are made in the context of state discourses on development and modernity, which have largely been oriented around integrating into the global economy. International adoption appears to have been tightly regulated by the China Center for Adoption Affairs but at the same time has had a strong influence on orphanage care through funding new programmes and facilities, as well as influencing staff training and working practices. Divisions have been created between orphanages which are and are not involved in international adoption, and within orphanages between children who find families through international adoption and children who do not – often older children and children with disabilities.

The research will investigate how people involved in international adoption in China talk about the changes that have occurred over the last ten or twenty years in this area of adoption and international adoption and what can be learnt about social change, and about globalisation, social practices around children who are left, and international adoption.

Imagined Chineseness in transcultural contexts: dynamics in Chinese cinemas

Suk Man Tang

In mid-1980s, the emergence of the Fifth Generation of directors is a new page in the history of the cinema of Mainland China. Not simply are their works different from those of their predecessors in terms of cinematic aesthetics and narration; more ground-breaking, and at once controversial, is their ability to draw international attention and acclaims. However, this was not celebrated as a glorious entrance into the global film culture, so much as it has triggered debates over topics like Chineseness and Chinese film culture—the authenticity of Chineseness represented on-screen is called into question; a Western audience is imagined to perform “the other;” a line is drawn between Chinese and Western filmic traditions so on and so forth.

In Hong Kong, a process of identity construction emerged in the 1970s, and gathered momentum in the early-1980s, as a result of the negotiation and signing of the Sino-British Joint Declaration about handing over Hong Kong from British rule to the People’s Republic of China on July 1, 1997. During the 1980s and 1990s, there is an outpouring of art works, including films, in one way or another, involved in discussions about that very moment and its far-reaching impacts. Often billed as a place where the East meets the West, the city has been displaced from the equilibrium. There are discussions and debates about identity, Chineseness, the notion of home, and suchlike.

My project aims at examining the landscape of Chineseness in the Chinese cinemas of the Mainland and Hong Kong during these periods of cultural transition. What kind of picture is provided in the films about “what does Chinese mean”? Selected films will be analyzed regarding the following aspects:

1. narration of the past: myths, stories set in particular historical period, historical moments and events
2. narration of space: territories, iconic sites, rural/urban dichotomy, the notion of “home”
3. use of language
4. representation of folklore
5. representation of performative like rituals and citations

6. narration of ideology

I find these aspects relevant, because in the construction of a national or cultural identity, the sense of shared history, the nation as a bounded space and as home, a native language, common everyday enactments, and the embedment in cultural and ideological tropes often play important roles.

My aim to discern the landscape of Chineseness constructed in the films is not to pin down a list of characteristics that constitute the notion of Chineseness, through narration. On the contrary, my basic assumption is that it is a fluid notion, mutates with time, and should be understood within historical and social context. Therefore, my objective is to engage in the dialectics of Chineseness, so to open up more possibilities for the discussion of Chinese identity (which is actually more than a polemic of the Chinese diaspora) and the Chinese/Western dichotomy.

The word of God and the word of Man: religious discourse analysis of Chinese theology, after 1989 to the present. An Chu Tee

After 1989, there is a significant increase Chinese Christian population despite the restrictions imposed by the government upon religious activities. This study attempts to seriously examine how Chinese Christians sought to base the public character of the Church on the authority of Scripture, while the Chinese Communist Party sought an identity in harmony and acceptance of state authority over the Church. Such research is needed, because the majority of existing theories about theology and religious language are developed in the Western context. It is very likely that the religious discourses in East may not be the same as these prevalent in the West, due to the different socio-cultural, political, economic contexts in which those discourses are (re)constructed. To a certain degree, we can consider that the religious language, which expoused by Chinese speakers' assumptions about the nature and workings of language, involves persistent tensions between politics, religious identity, and symbolic power as well.

Those tensions sustain a wide range of certainties, ambivalences, and ambiguities and thereby are subject to a host of historical possibilities. Moreover, religious language touches on more general problems concerning relationship among performance, text and context. It also reveals chronic tensions between transcendence and the situated nature of practices, with implications for the nature of agency and belief. Therefore, it appears that the examination of the *what* and *how*, of the religious language has been used in Chinese theology will enable a better understanding of, throughout 1989 to the present, how Chinese Christianity responds to the experiences of certain highly politicised religious policy and seek to redefine it in relation to the new social order.

Regarding the methodology to analysing and interpreting data, basically, the methodology of this study will be primarily textual. I intend to apply Critical Discourse Analysis (CDA), to reveal how Chinese theology finds its 'common ground' in light of the social and political issues and terms of national identity and political consciousness. In doing so, the approach and method of this study will also involve a consideration both of the construction of religious discourses in Chinese churches by religious leaders or believers, and of the complexity of the interplay between politics, religious identity, and symbolic power upon (re)shaping of religious discourse.

In summary, this research is hoped to achieve a deeper understanding about Chinese religious discourse, and help to uncover the strength and limitations of existing theories, to shed new light upon the processes of constructing religious language in contemporary society, especially in the post-communist countries.

Confucian ethics in contemporary Chinese business management

Tianna Wang

Taking Confucianism as one of the main variables accounting for the specific management models is not new, but there are few detailed studies on this topic. Do Chinese companies have a distinctive management model? If they have, what is it? To what extent can it be attributed to the impact of Confucian ethics? This thesis will take these questions as the centre of its argument development, and will be built on case studies in Shandong province of the People's Republic of China [PRC] to provide plausible answers to them. A comparative analysis of the differences between British and Chinese management model will be made. The influences of Confucian ethics on contemporary Chinese business management models (CBMM) will then be elaborated with references to enterprise management in Britain.

Is this model effective? What kind of management models can be called effective?

The development environment of Chinese business has changed rapidly in the past two decades. But, literally speaking, in today's China, most of the managers (for examples, the senior managers of big companies), agree that the contemporary CBMM is efficiency, but what does 'efficiency' mean in a Chinese cultural context? Does it mean exactly the same thing as in its British equivalent, both in terms of values and in terms of system? Should China adopt exactly the same precepts, ideas and institutional modes of British management and culture? Or should China find, from its own traditional culture, some resource that will be able to rationalise/legitimise modern business management models thus making management reform more natural and following a self-propagating logic? Research and discussion will be given to these issues with a sociological survey and comparative analysis of the efficiency of British and Chinese management models.

The delicate and complex relationship between management modes and Confucian ethics is of great interest. Will Confucian ethics, as the mainstream of traditional Chinese cultural spirit, be compatible with, or, will it support a modern business management mode?

There are some quite divergent opinions concerning the above issue. Many people believe that Confucian heritage is fundamentally opposite to modern management modes and provides a huge obstacle to China's business management development. Scholars' and researchers' studies on organisation and management generally regard cultural influences as the key explanatory factor for management efficiency differences, like Kit-Fai Pun, Kwai-Sang Chin and Henry Lau, 2000, based on case studies, I am going to analyse the contemporary Chinese business management models (CBMMs) from a Confucian ethical perspective, with an attempt to justify the following hypothesis: influenced by Confucian conception of benevolence and its emphasis on family, the Chinese business management model has gradually acquired a distinctive feature that emphasizes strong leadership and efficiency but at the same time demonstrates humane management.

Digital inequality and social stratification in China

Tricia Wang

I study how adopted and improvised technologies affect social capital in fostering identity development, economic agency and collective participation among both online and physical world communities. Specifically, I am interested in how media technology, such as cell phones and virtual economies, are working with other social factors in transforming social stratification, policies, and practices in China. Before entering graduate school, I had the opportunity to work as a new media technology consultant in New York City and as a teacher in Beijing, China, where I taught high school students social applications of new media technology. This concrete field experience has informed my current research interests in how marginalized communities and the new-middle class are using technology in China.

I am currently researching the phenomenon of the underground virtual economy of gaming sweatshops (of at least a half million male workers) that supply gaming gold points to players in the United States and Europe. Western players use real world money to purchase the gaming gold points produced by “Chinese gaming gold-farmers.” All together, the virtual global gaming economy is estimated at billions of dollars traded against real world currency. While the news and some academic research has reported this as a new form of capitalism in China, I believe that however ‘virtual’ this world may seem, its structures are still grounded in reality and are not completely new forms of labor relations. Virtual gaming economies embody and reproduce real patterns of capitalist labor structures. This is why the “real” world effects of virtual economies are increasingly becoming a concern to the Chinese government, as online currency is starting to compete with the Chinese yuan.

In a world that is increasingly mediated online, developments like the underground gold- farming community provide a window to understand how online behaviours and mobile technologies are tied to offline social conditions. Considering that these emerging practices are tied to global markets and interests, they present new challenges to China’s social institutions and policies. I am interested in applying sociological and interdisciplinary theoretical frameworks to analyze how these emerging practices in Chinese society challenge, transform or entrench social stratification. I also blog about my various research interests at YouMeiTI 有媒体 (www.youmeiti.com).

Narrowing the gap: a key issue in China’s educational policy

Eryong Xue

This study is mainly done with a questionnaire complemented with interviews, and investigated leaders of education department of cities and counties from eastern, middle and western China in terms of the issue of “present situation, cause and countermeasures for basic education equity development”. The results show that the imbalance of provision between education cost and public cost is the biggest problem; there exists an obvious difference in the balanced development of basic education and choice of policy between city and county leaders, the leaders from eastern, middle and western China. Based on the study of present situation, the paper puts forward the choice of policy and the arrangement of system in order to promote basic education equity development in China.

Actually, there are four kinds of gap nowadays in Chinese basic education, which are the gap between town and country, regions, classes, and different types of schools. Fortunately, the government has already taken some actions to narrow these gaps, for example, the “Compulsory Education Act” (amendment, 2006) set it clear: the central government and local government beyond county should arrange educational resources properly, promote equity development, which symbolize a new stage in Chinese education history. Some data proves the gaps become smaller gradually, and the public policy is an essential factor.

The development of charity organizations for public benefit of Jiangsu province in China —sample as the Amity Foundation

Lin Yang

With the Market Economy development, a quantity of Nongovernmental organizations in Jiangsu province are on the rise. In these organizations, results of charity organizations for public benefit are remarkable. In my paper, analysing the development course, operating pattern, raising-fund mode and charity activities sample as The Amity Foundation, for studying the general feature of the charity organizations in Jiangsu.

First, the tradition of charity undertakings in Jiang Nan district. During the North Song Dynasty, the earliest “Yi Zhuang” has been in Suzhou. Then in the Ming and Qing Dynasty, all types of “Shan Hui” “Shan Tang” were all over the country, Of those concentrated organizations were in Jiang Nan area. These organizations cooperated with Administration, practicing activities such as social relieve.

Secondly, the development and operation of The Amity Foundation. It was set up in 1985 by Mr DingGuangXun, who is a famous Christian. A great deal of China’s charity organizations were founded by the advocacy of Administration, but The Amity Foundation is the only civil foundation established by religious people while not religious one. Now, it is famous as an excellent foundation all the world.

English is the foundation’s work language and it has wide work scope.70%-80% of the foundation’s funds are from the foreign countries, especially the Europe countries. Amity has the biggest Bible-Printing Corporation in the southeast Asia, 70% among it’s profits are used to activities for public benefit. It formed “SanXin SanLi” (sixC) culture which based on Christian culture: compassion, commitment, competence, cooperation, communication, creativity. Amity is a new kind of Christian involvement. Christians represent approximately 1% of China’s population. Through Amity, Christians will continue to influence China’s development in the 21st century.

Amity’s project involve Education, Rural development, Medical and Health, Social welfare, Blindness Prevention and Special Education, Relief and Rehabilitation, for example: Young Faculty Development Project, Project for the Children of Migrant Workers, Participatory Community Development Methods for the purpose of alleviating poverty and improving educational and medical conditions, Red Ribbon Community-based Action, Mobile Medical Team, projects for orphanage children, Amity Grandma Project, helps establish three-level blindness prevention network, advocates and implements integrated education and early childhood care and education for the visually-impaired children and the Church-run Social Service Projects, and etc.

Thirdly, comparison Jiangsu of China with England in the charity organizations. The same: partly of the charity organizations are cooperating with Administration, the government play an important role in these organizations. The difference: Jiangsu's charity organizations raise funds by themselves while England's mainly by government's appropriate; A lot of volunteers take part in the job while Jiangsu not; There are sound laws and regulations in England of which is just lack Jiangsu's charity undertakings.

I'd like to get some information about the charity organizations for public benefit in England or other foreign countries. For example, the law and regulations of the charity undertakings, or the material of England's famous civil charity organizations and some thesis or articles about my topic.

Chinese new migrants in the UK and the globalization of China since 1990

Liyun Yao

Tracing the transnational practice and perceptions from a migrants-centred perspective, this research is concerned with the Chinese new migrants and their linkage with the globalization of China, focusing on those with portable skills in the UK since 1990. Different from the official discourse of globalization, this research places 'China's globalization' at the practice level of Chinese new migrants, examining how new migrants perceived and participate in China's globalization.

Chinese new migrants refer to those (former) PRC citizens emigrating abroad since 1979 when China began its economic reforms. These new migrants can be further divided into two categories, those with 'portable skills' (students-turned-migrants and professionals) and menial laborers (the majority of chain migrants and almost all illegal immigrants). In comparison with relevant studies about new migrants in America, Australia, Southeast Asia, little research has been done in the UK context. Few studies pay attention to the relationship between new migrants and China's globalization from a bottom-top and actor-centered perspective. This migrants-centered perspective is quite different from the nation-Centered perspective in the context of the transnational migration. It transcends the narrow focus on the nation and top-down interpretation, analyzing transnational migrants in the transnational social field and exploring the dynamics of transnational practice as a global phenomenon.

In the discourse of the Chinese new migrants, orthodox theoretical conception such as paradoxes between nationalism and transnationalism, contradictions between the patriotism to China and the integration into the host society can be rethought in a alternative research path. The research is concerned with the following questions.

How do the Chinese new migrants consider their transnational practice and knowledge as the transnational agencies in the context of Chinese globalization? What is the meaning for them to keep interactive relationship with China and Chinese government? How to understand their public claims: patriotism to China on the one hand and integration into host society on the other? What are the mechanisms between the China's globalization strategy and new migrants' transnational practice? How does the China bring the Chinese new migrants into the cause of China's modernization and globalization? To what extend the Chinese transnational new migrants indicate the discourse of the China's globalization?

This research puts the Chinese new migrants on the centre of the transnational social field, considering them as the intermediate between China and the UK in the trans-border stage, with the multiple forces intervening into their transnational practice in the context of globalization, exploring their role in the china's globalization.

The discourse on economic development in post-Deng China: the case of China's accession to WTO

Valeria Zanier

The object of the present research is to analyze the discourse on economy in China from mid 1990s to early 21st century. This is a highly important period in China's privatization process, as well as a restructuring period in Chinese institutions and in the country power structure. The chosen time frame also hosts the final phase of China-WTO negotiations –from 1998 to 2001- marking China's re-engagement into the world economic order.

Quite a number of works have analyzed the question of China-WTO accession, focusing on the challenge represented by China's rising economic power and on China's compliance to WTO obligations. In comparison, little has been written from a more domestic perspective and on WTO implications on local economic transformation.

In first place, the research has analyzed the debate presented by printed sources, such as domestic media (*People's Daily*; *Jiefang Daily*; *Beijing Youth Daily*; *Guangzhou Daily*; *Economic Observer*; *Nanfang Weekend*; *Caijing*), publications for party cadres and party internal correspondence. Sources have been analyzed in a *Critical Discourse Analysis* (CDA) perspective and the outcome reached so far can be summarized as follows:

1) Being a topic of national interest, the WTO accession is a sensitive topic. Information about it is often general and official. A broad debate has been going on among Chinese intellectuals, reproducing the different political nuances: especially in the mid 1990s, nationalistic Liberals expressed enthusiasm for privatization, the WTO, the dismantling of State Owned Enterprises. The New Left expressed more doubts, linked to the rising income inequality and the sharpening of the gap between the rich and the poor. The political leadership has long been divided about the WTO issue, because entering the organization would mean abolishing many local power elites in light of more centralized economic control.

2) China's accession to WTO is one of those events used by the Government in order to build a new Chinese national identity. The rhetoric of the official discourse makes frequent use of images, which award China a new place in the world, identifying the WTO deal as a "double victory": an immediate victory for the national image and a future victory for the country and its citizens.

3) The 'fil rouge' of the study conducted up to now, can be identified with the changing relationship between state and society. If, on one side, we have the national interest of the accession to WTO, on the other side we have the Chinese society, made out of citizens, whose lives are deeply touched by China's economic transition. SOEs reform process and the development of a private entrepreneurship represent important mirrors of this evolving situation. What remains rather difficult to grasp is the opinion of the people.

Increased urban citizenship of rural to urban Migrants in China? - an investigation of the role of “community building” in Wuhan and Suzhou

Jesper Zeuthen

At least since the early 2000s community building (*shequ jianshe*) has been an important tool for controlling urban citizens. The system has been particularly promoted in areas with many laid off workers from state owned enterprises, such as Wuhan and Shenyang. In these cities there was a particular need for replacing the lowest level of de facto government, the work unit (*danwei*), with another level of government in order to contain possible unrest from laid off workers.

While community building seems to have done its jobs well on taking over the control of urban citizens previously performed by the work units by means of a combination of control, appointment of laid off workers as local cadres, and by providing some welfare (pensions, medical care, cheap housing and basic education), it seems less clear whether and how migrants are awarded for becoming parts of the communities. In the original layout of the community building policy emphasis seems to have been at enabling communities to enforce birth control and policing of migrants.

Currently paroles such as “urbanization of peasant workers” (*nongmingong shiminhua*) are becoming an increasingly prominent position in the political discussion in China. This idea of civilizing rural to urban migrants is simultaneous with a political promotion of a “harmonious society” (*hexie shehui*) with a strong cohesion (*rongheliliang*).

The discussion of urbanizing “peasant workers” seems to give the state a larger role than to just control migrants and leave the rest of the civilizing process to the individuals. It seems to also stipulate that the urban areas have a responsibility for helping to change peasant workers into urban citizens by providing education to children of migrants, and trying to ensure improved housing and some medical care. For migrants not staying at dormitories provided by factories the community as the lowest level of urban government seems to be the place where both benefits and duties of urban citizenship are settled.

In my PhD-project I wish to investigate whether and to what degree community building has lead to increased degrees of urban citizenship for rural to urban migrants in Wuhan and Suzhou. The two cities are appropriate for my investigation, because Wuhan was one of the first cities to implement community building. Suzhou is interesting; because employment opportunities for the relatively few laid off state worker are very good, and because the city attracts considerably more migrants than Wuhan. Both cities have large numbers of migrants that live outside dormitories. I intend to investigate whether and to what degree community building has lead to increased degrees of urban citizenship by investigating how the state seeks to control migrants, offer benefits to migrants (education of migrant children, cheap housing, medical care etc.), grant access to jobs, give migrants access to decision making, and promote a harmonious society with a strong cohesion.

Social exclusion of rural migrant workers in urban China

Shaohua Zhan

After China initiated the Reform and Opening up in the late 1970s, millions of peasants have left their home villages for cities in search of off-farm jobs, a process

which has exerted tremendous impact on social structure and development in China. The population of rural migrant workers has reached up to more than 120 millions.

I devoted my four years in the Institute of Sociology of the Chinese Academy of Social Sciences to studying the issue of rural-urban labor migration in China. Every year I spent three to five months on fieldwork in either cities or villages. Besides working with the international organizations such as UNESCO, DFID and the World Bank, I also carried out my own project about migrant workers in Beijing who come from rural areas in Inner Mongolia. In addition to investigating the conditions these workers faced in Beijing, I examined the impact of migration on development in the rural areas they came from.

What interests me most is the institutional and social constraints facing rural migrant workers and the actions they take to ameliorate and avoid these constraints. Regarding poverty reduction, one can find an irony with migration: on the one hand, migration is taken as an effective measure to reduce rural poverty; but on the other, migrant laborers themselves become a new poor group in urban China. I examine this new form of poverty from the perspective of social exclusion. Social exclusion is, as I define it, a dynamic process in which the disadvantaged social groups are excluded from institutionalized welfare and services as well as from social resources associated with social networks, informal supporting groups and communities. Based on my previous work, I have developed a framework that differentiates two forms of social exclusion of migrant workers in China: institutional social exclusion (ISE) and relational social exclusion (RSE). ISE means social exclusion caused by existing regulations, laws and formal government policies as well as informal rules set up by employers, service providers, local governmental agencies, etc. RSE includes social discrimination, social isolation and network fragmentation. I found that some forms of ISE such as the household registration (*hukou*) system are no longer as important as many scholars believe in determining migrant workers' life chances. Instead, various forms of RSE now play a more important role in maintaining and reproducing migrant workers' disadvantages.

I am now in my first year in the sociology doctoral program at Johns Hopkins University. Over the next few years, I will be developing a dissertation research project that will involve investigating trends in social exclusion of migrant workers and their responses. My project will involve extensive field research comparing conditions in migrant workers face in cities of different size and in different regions.

Social Harmony and social stratification

Haibo Zhang

China, in the transformation period of her societal structure, has become more visibly stratified, with the wealthy and the poor being further polarized and social conflicts increasingly intensified. It is theoretically and practically vital to study how to sustain social stability, promote social harmony and ensure people's equal share of the achievements of economic reform and social development. Upon the review of theories and methods in the area of social stratification used both at home and abroad, and the analysis of social stratification in China from past to present, the author proposes that an upgraded transformation from a stratified society to a harmonious one will be possible only via building a healthy social mobility mechanism and creating a substantial middle class. Further more, eliminating inequality, preventing disturbances, valuing education and tearing down barriers to social mobility should be put into action.

My research will include four parts:

1) Social stratification and social harmony: an eternal topic for sociology studies. In this part, I will review it historically and theoretically that how researchers consider the relationship between social stratification and social harmony, and how it is important in contemporary China.

2) “One dimensional” vs “multi-dimensional” and “group” vs “entity”: an argument about methodology of social stratification. In this part, I will discuss the methodology of social stratification from two dimensions, one is by “one dimensional” or “multi-dimensional”, the other is by “group” or “entity”. For example, Karl Marx insisted on classifying people into the two classes by production materials, one is the bourgeoisie, the other is proletarian. It is a typical one-dimensional method.

3) Reality and ideal: how does Chinese social stratification influence on social harmony. In this part, I will analysis the features of social structure of contemporary China. Such as, the upper has become a class while the lower has become debris, and the formation of middle class.

4) Social mobility and middle class: a path from social stratification to social harmony. In this part, I will conclude some suggestions about how to build a harmonious society. I think the following policies should be considered. First, we should reduce the unfair feeling of the social members. Second, it is necessary to prevent social disturbance. Third, make a change from “status orientation” to “achievement orientation”. Fourth, guarantee the fair of education. Fifth, tear down barriers to social mobility.

Constructed legal vulnerability of Chinese migrant workers between state and market: reality and outlook

Libin Zhang

Following an ethnographic tradition in the studies of labors in transitional societies, my research examines the reality and outlook of constructed legal vulnerability of Chinese migrant workers. With the world’s largest migrant labor force bending heads over the biggest export powerhouse across the globe, China has achieved incredible growth in economy at the cost of great human sacrifice since the past two decades. Marginalized and abused migrant workers suffer from extensive legal vulnerability, hence might challenge the sustainability of such economy. Can Chinese state’s recent centrality of the law help to mediate the tension and reinvent the legitimacy of the economy? Built upon extensive fieldwork, I specifically locate the topic in an intertwined process of China’s developing a market economy and building a law-governed state, the fledging effort in a socialist country to balance both stability and development.

I address three questions: (1) how is China’s transitional market economy related to legal vulnerability of migrant workers within a state that has emphasized the power and prestige of working class since its birth? (2) How do Chinese migrant workers and their clients use the recent rhetorical and institutional centrality of law initiated by the state to claim for rights? (3) Upon the empirical findings of such legal vulnerability and counterbalancing efforts, how to move beyond the confines of China’s field and enrich the Marxist political economy tradition under the banner of “transnational political economy”?

Preliminary research I have done answers parts of Question 1 and 2, with the focus on the “GDP-orientated” ideology and deep pockets of local power collusion. Moreover, the insufficient institutional design of labor laws and the vague identity of migrant workers exacerbate their legal vulnerability, especially in claiming and disputing. Common refusing to represent cases essentially make lawyers as gatekeepers to justice, and the implementation of justice is very difficult due to the local power-capital nexus. I need more field work to address all the three questions. My empirical research (9 to 12 months) will be carried out in the global export base in Guangdong, which has the earliest special economic zone and the largest population of migrant workers. Moreover, the injury and vulnerability of migrant workers there are most salient, thus comes with the highest awareness of legal rights among these workers and consequent claiming efforts. Data will come from ethnographic research, especially semi-structured interviews with workers, lawyers, NGO staff and journalists, plus media reports about the migrant workers’ legal vulnerability-including official media as an organ of the government, state-sponsored media controlled by peripheral official organizations, Chinese media away from the mainland and non-Chinese media.

This research is significant in providing nuanced ethnographic mapping and critical underside-dynamics investigation from a combination of institutional, constructivist, and transnational political economy perspectives into a widely observed but scantily researched reality. Legal vulnerability of Chinese migrant workers is common, and would be devastating in the long run, both domestically and internationally. Overall, the reality and outlook in the Chinese experience has important policy implications for the governance of post-socialist political economies as well as potentials for theoretical enrichment.

**Intergenerational mobility
and the persistence of social stratification: evidence from China**
Liqiu Zhao

China has experienced a rapid economic growth since the 1980s. Meanwhile, the income inequality and social stratification become more and more serious problems. Analyzing the persistence of social mobility and the mechanisms that underlies it is important to understand China’s social stratification. Intergenerational mobility means to what extent the income of one person is determined by the income of his previous generation. It is an index that measures the persistence of social stratification. The social stratification of a society with lower intergenerational mobility is more persistent than that of higher intergenerational mobility. Meanwhile, it is a supplement to indexes of inequality, such as Gini coefficient and Theil Index. First of all, this paper estimates the intergenerational income elasticity of China using CHNS data which was conducted by The Carolina Population Center at the University of North Carolina and the Chinese Center for Disease Control and Prevention. The intergenerational income elasticity of China is about 0.7, which indicates that in China the economic status of one person is mostly inherited from his parents. Then, we analyze the causal mechanisms that underlie the persistence of social stratification. By decomposing the mechanism of intergenerational mobility into several channels, including education investment, health inheritance, social networks inheritance and fertility decision, we find that the inheritance of social networks is the main reason of the persistence of social stratification. In addition, quantile regression is to be applied to analyze the transmission channels of children at different position of income distribution. We find that the social stratification is more persistent at higher income

position and education investment is a more important channel at lower income position.

TRAINER PROFILES

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Dr. Wendy Bottero is a Lecturer in Sociology at the University of Manchester. Her main research interests are in the areas of stratification, hierarchy and 'class' with a particular focus on social mobility and social reproduction.

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Turning Risks Into Opportunities – Social Assessment Manual for Investment Projects in China (together with Susanna Price) 305 pp. (in print, Chinese publisher).

Labour Mobility in Urban China – An Integrated Labour Market in the Making? (co-editor with Michaela Baur, Yihong Jin and Guoqing Shi), Münster: Lit Verlag 2006; Chinese version 中国城市劳动力流动 Shanghai: Friedrich Ebert Stiftung 2006.

China. New Faces of Ethnography, Chinese History and Society. Berliner China-Hefte Vol. 28 (co-editor with Pal Nyíri und Shiaw-Chian Fong), Münster: Lit Verlag 2005.

中国投资项目社会评价指南 (Social Assessment Manual for Investment Projects in China) 中国国际工程咨询公司编著 China International Engineering Consulting Company (ed.), –世界银行亚洲开发银行资助项目 (Project supported by Asian Development Bank and World Bank), Beijing 2004, Chapter 4 社会评价: 关注社会性别问题 Social assessment: focussing on gender issues, pp. 60-69 and (as co-author) Chapter 2:14-29, Chapter 8:108-125 and Chapter 9, pp.126-163.

Villagers in the City. Rural Migrants in Chinese Metropolises (都市里的村民 - 中国大城市的流动人口), ed. with Li Hanlin (in Chinese); Beijing: Central Translation Press 2001.

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Dr. Rachel Murphy is Senior Lecturer in East Asian Studies and Associate Senior Lecturer in Sociology at the University of Bristol. Previously she completed her PhD in sociology at Cambridge where she held a British Academy Post Doctoral Fellow and was then a research fellow in Chinese Studies at Oxford.

Her main interests are in development studies with relevance to China, in particular, rural-urban interactions, population, and media and culture. She is author of *How Migrant Labor is Changing Rural China* (Cambridge University Press, 2002) which examines the impact of out-migration and return flows of people, money and information on the migrant sending regions in China's interior provinces. With V.L. Fong she is co-editor of *Chinese Citizenship: Views from the Margins* (Routledge,

2005) and of a special issue of *Critical Asian Studies* (forthcoming, 2007) which explores media and identity practices across different social groups in China. She has written articles and chapters on rural education, rural land conflicts, and gender and population policy and is currently researching human development in rural and urban China.

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Training topic: Literature search for your PhD in an online environment

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PAOLA SANDRI IN MEMORIAM

The China in the World Summer School 2006 in Nanjing was an extraordinary success, a wonderful experience for all those who participated. Little did we realise when we parted that within days one of the participants, Paola Sandri, would meet an untimely, tragic fate.

After the Summer School she continued to Beijing in preparation of further research, staying with a friend near Chaoyang Park. One night, on her way back from a meeting with friends, she was attacked and severely stabbed. She died on her way to hospital. The tragic news came as a shock to everybody who had been at the Summer School, and students and staff joined in grief, incredulous that such a thing could happen in such a safe place to a person of such integrity as Paola.

We are determined to pay homage to the memory of Paola at this Summer School and at those that follow.

Paola Sandri, an Italian studying at Lyon under Professor Gregory Lee, had previously studied at Venice and stayed for long periods in China before embarking on an MA and later a PhD at Lyon, where she researched soundscapes, or rather *Representations and perceptions of sounds in China*. Her truly original and innovative research, which aimed to explore “the role that the representation of sound has had and continues to have in the process of constructing a modern Chinese identity,” had the potential of being path breaking, making bold statements poised to reverberate in an academic community otherwise so oriented towards visual symbols that we tend to ignore the audible ones that probably resonate more effectively with our unconscious. For her fellow students, Paola was a strong and articulate discussion partner, for her trainers a uniquely promising scholar, in the words of her supervisor in his recommendation, she was a “gifted and serious young researcher.” She represented the best in original scholarship, and was among those pan-European academics who embrace the world in their research.

Paola’s father has instituted a prize to be awarded to the students in the Summer Schools whose research stands out as the most innovative and original. The exact form in which the awards will be made is to be decided by the speakers/trainers and the Steering Committee, using academic criteria. At this Summer School, the prize will be awarded on Friday 27th July 2007 in the afternoon by Paola’s father.

We will on that occasion pay silent respect to Paola’s young life which was taken so suddenly one year ago.

ACKNOWLEDGEMENTS

On behalf of the Steering Committee, I wish to express my gratitude to all those who have made the Summer School a reality. It is enabled by a large grant from the Marie Curie programmes of the European Union, and involves collaboration with colleagues from Bristol, Nanjing, and Oslo Universities. The initiative has been strongly supported by the CEO David Pilsbury of the Worldwide University Network (WUN) both at the outset and in later phases. Both the Network and the WUN office of the University of Leeds have contributed valuable resources that have helped it come true, among other things by covering some of the costs of self-funded students. The Summer Schools are only possible due to the commitment and selfless contribution of time and effort of its speakers/trainers. We are truly indebted to them. Last year's success in Nanjing was made possible by huge efforts from the History Department of that University and a great contribution from the Second Historical Archives. This year, we thank Nanjing and Zhejiang Universities for their work on behalf of the participants from there.

Flemming Christiansen