

Asian Humanities

and/or

Humanities in Asia

亞洲人文學 與 人文學在亞洲

Asian New Humanities Net
Eighth Annual Meeting

第八屆亞洲新人文聯網會議

October 15–16, 2010

2010年10月15至16日

Conference Programme

會議手冊



Faculty of Arts
Research Institute for the Humanities
Centre for East Asian Studies
The Chinese University of Hong Kong

香港中文大學文學院、人文科學研究所、東亞研究中心

Organized by

Faculty of Arts

Research Institute for the Humanities

Centre for East Asian Studies

The Chinese University of Hong Kong

主辦單位

香港中文大學文學院

人文科學研究所

東亞研究中心

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Programme at a Glance

Date	Time	Activity	Venue
14 October	14:00–17:00	Pre-registration for Overseas Scholars	Lobby, Hyatt Regency Hong Kong, Sha Tin
	17:30–18:30	Welcoming Cocktail Reception	Courtyard, Institute of Chinese Studies (ICS)
	19:00–21:00	Welcoming Dinner	University Staff Common Room
15 October	09:00–09:30	Registration	Cho Yiu Hall
	09:30–10:00	Opening Ceremony	
	10:00–10:30	Keynote Speech	
	10:30–10:45	Participants proceed to East Wing Conference Room, ICS	
	10:45–12:30	Roundtable I	East Wing Conference Room, ICS
	12:30–12:45	Participants proceed to Luk Ming Room, Benjamin Franklin Centre	
	12:45–14:00	Lunch	Luk Ming Room, Benjamin Franklin Centre
	14:00–14:15	Participants proceed to East Wing Conference Room, ICS	
	14:15–15:30	Panel I Panel II	East Wing Conference Room, ICS
	15:30–15:45	Tea Break	
	15:45–17:15	Panel III Panel IV	
19:00–21:00	Dinner	Luk Ming Room, Benjamin Franklin Centre	
16 October	08:45–10:15	Panel V Panel VI	East Wing Conference Room, ICS
	10:15–10:30	Tea Break	
	10:30–12:30	Roundtable II	
	12:30–14:00	Lunch	Chung Chi College Staff Club
END OF MEETING			
	14:00–18:00	Optional guided cultural tour in Hong Kong	CUHK → Tsang Tai Uk (Shatin) → Hong Kong Museum of Coastal Defence → Heritage Trail in the Central (HK Island) → The Peak

Transportation

Date	Gathering Time	Gathering Place	Destination
14 October	17:00	Lobby Hyatt Regency Sha Tin	Institute of Chinese Studies
	18:30	Institute of Chinese Studies	University Staff Common Room
	21:00	University Staff Common Room	University MTR Station and Hyatt Regency Sha Tin
15 October	08:15	Hyatt Regency Sha Tin	Cho Yiu Hall
	21:00	Luk Ming Room Benjamin Franklin Centre	Hyatt Regency Sha Tin
16 October	08:00	Hyatt Regency Sha Tin	Institute of Chinese Studies
	12:30	Institute of Chinese Studies	Chung Chi College Staff Club
	14:00	Chung Chi College Staff Club	Optional guided cultural tour in Hong Kong
	19:00	Optional guided cultural tour in Hong Kong	University MTR Station

THE EIGHTH ASIAN NEW HUMANITIES NET ANNUAL MEETING

PROGRAMME

October 14 Thursday

2:00–5:00 pm Pre-registration for Overseas Participants

Lobby
Hyatt Regency

5:30–6:30 pm Welcoming Cocktail Reception

Courtyard, ICS

Welcoming Remarks

Professor Benjamin W. Wah
Pro-Vice-Chancellor/Vice-President, CUHK

Welcoming Remarks

Professor Ping-chen Hsiung
Dean of Arts, CUHK

Poetry Reading

Professor Zhenkai Zhao (Bei Dao)
Professor of Humanities, CUHK

7:00–9:00 pm Welcoming Dinner

October 15 Friday

9:00–9:30 am Registration

Cho Yiu Hall

9:30–10:00 am Opening Ceremony

Cho Yiu Hall

Welcoming Address

Professor Joseph J.Y. Sung
Vice-Chancellor/President, CUHK

Welcoming Address

Professor Laurence K.P. Wong
Director, Research Institute for the Humanities, CUHK

Opening Remarks

Professor Ping-chen Hsiung
Dean of Arts, CUHK

10:00–10:30 am Keynote Speech

Cho Yiu Hall

Is There an Asian Way of Doing Humanities?

Professor Leo O.F. Lee
Wei Lun Professor of Humanities, CUHK

10:30–10:45 am Participants proceed to Conference Room A, East Wing, ICS

10:45 am–12:45 **Roundtable I**

pm

Asian Humanities: How to Develop Humanities in the Global Context?

Conference Room A
East Wing, ICS

Chair Joseph S. Lee
National Central University

Humanities and General Education in Asian Universities

Glenn Shive
Hong Kong America Center

Arts and Humanities in a Global Asian University

Alan K.L. Chan
Nanyang Technological University

Arts and Humanities in Asia: The Cases of Hong Kong and Taiwan

Ping-chen Hsiung
CUHK

12:45–1:00 pm Participants proceed to the restaurant

1:00–2:00 pm Lunch

2:00–2:15 pm Participants proceed to the conference rooms

2:15–3:30 pm Panel I

Conference Room A **Asian Humanities and Globalization I**

East Wing, ICS

Chair Zongli Lü **Discussant** David Faure
HKUST *CUHK*

The “Humanities” in Contemporary China

Pingyuan Chen
Peking University/CUHK

Humanities and China’s Future

Yufan Hao
University of Macau

Facing a See Change: How Do World University Rankings Impact the Humanities in Asia?

Chung-hsiung Lai
National Cheng Kung University

2:15–3:30 pm Panel II

Conference Room B **Asian Humanities and Globalization II**

East Wing, ICS

Chair Laurence K.P. Wong **Discussant** Theodore Hutters
CUHK *CUHK*

National Languages and Languages of Scholarship

Robert Gibbs
University of Toronto

The Four Causes: Western Model of Scientific Explanation According to Aristotle or China’s Integrated Approach to Knowledge Description?

Chu-ren Huang
HKPU

“Classics” in Asia

Lisa Raphals
National University of Singapore

3:30–3:45 pm Tea Break

3:45–5:15 pm Panel III

Conference Room A **Asian Humanities (Philosophy) in the Global Context**

East Wing, ICS

Chair Kwok-ying Lau **Discussant** Chung-yi Cheng
CUHK CUHK

Characteristics of East Asian Humanities from the Perspective of the Establishment of the Translated Term “Zhhexue” in Late Qing

Yuezhi Xiong
Shanghai Academy of Social Sciences

Chinese Philosophy on the World Horizon

Guorong Yang
East China Normal University

“River-Sea” and “River Scenery”—Reflection on the Contemporary Historiography of Chinese Science from Post-humanism

Zhong Cai
Nanjing University

3:45–5:15 pm Panel IV

Conference Room B **Asian Humanities I: Narratives and Interpretation**

East Wing, ICS

Chair Jian Zhang **Discussant** Jianyu Zhou
CUHK CUHK

The Formation of Canonicity: The Critical Context and Theoretical Significance of Ming-Qing Drama Commentary

Ay-ling Wang
Academia Sinica

Ethnicity, History and Memory in the Narratives of War and Migration

A-ron Liu
Yuan Ze University

Thief as Father/Father as Thief: The Negotiation of Colonial Legacy in *A Borrowed Life* and *The Puppetmaster*

Hsien-hao Liao
National Taiwan University

Chinese Grammar: Construction, Deconstruction and Reconstruction

James T.Y. Tai
National Chung Cheng University

7:00 pm Dinner

October 16 Saturday

8:45–10:15 am Panel V

Conference Room A
East Wing, ICS

Local Society and Asian Humanities

Chair Sui Wai Cheung
CUHK

Discussant Zhiwei Liu
Sun Yat-sen University

A Comparative Study of the Networking of Modern Fujian and Taiwan Merchants in the Circum-China Sea

Yifeng Dai
Xiamen University

Local Aesthetics and Identity Crisis Against the Globalization

Jie Wang
Shanghai Jiaotong University

Preserving a Tradition: Traditional Chinese New Year Prints in the New Age

Cheuk-Yin Lee
National University of Singapore

New Discoveries in Tibetan Archaeology and Early Asian Civilizations

Wei Huo
Sichuan University

8:45–10:00 am Panel VI

Conference Room B
East Wing, ICS

Asian Humanities II: Southeast Asia

Chair Seonjoo Park
Inha University

Discussant Sidney C.H. Cheung
CUHK

Ethnographic Evidence of Women's Knowledge and Women Practitioners in the Health Sector

Navamany Semmanachelvy Jeremiah Thiruchandran
Women's Education and Research Center, Sri Lanka

Dynamics of Vulnerable Families in Rural Areas of Cambodia: In Relation to Human Trafficking

Yuko Shimazaki
Waseda University

10:15–10:30 am Tea Break

10:30 am–12:30 pm **Roundtable II**
Humanities in Asia: Comparison and Reflection on the Initiatives and Developments of Humanities in Asia
Conference Room A
East Wing, ICS

Chair Yuen Sang Leung
CUHK

Silent Revolution: Social Origins of Elite University Undergraduates in China, 1949–2000

James Lee
HKUST

The Humanities as a Motor for International Cooperation

Anita Traninger
Freie Universität Berlin

Comparative Study: Methodological and Institutional Issues

Mu-chou Poo
CUHK

Globalizing Global History

Sven Beckert
Harvard University

12:30–2:00 pm **Lunch**

END OF MEETING

2:00–6:00 pm **Optional Guided Cultural Tour**

CUHK
→ Tsang Tai Uk (Shatin)
→ Hong Kong Museum of Coastal Defence
→ Heritage Trail in the Central (HK Island)
→ The Peak

Abstracts

Roundtable I

Asian Humanities: How to Develop Humanities in the Global Context?

Author Glenn Shive
Institution Hong Kong America Center
Title Humanities and General Education in Asian Universities
Abstract Asian universities are rethinking undergraduate education. The 3-3-4 reforms in Hong Kong are an example of efforts to counterbalance deeply entrenched norms of early-specialization, vocationalism, and the dominate idea of learning as the accumulation of knowledge assessed by high-stakes exams. Several major universities in China are experimenting with general education programs to break out of this institutional straightjacket. There is new interest among Asian education leaders, supported by major employers who are dissatisfied with the graduates of Asian academe, in building elements of a liberal or general education into the curriculum and more intentionally into the student experience at university.

Mr. Po Chung, CEO emeritus of DHL/Asia, is one such employer and advocate for general education. He made major gifts to HK universities to engage Fulbright scholars to work with academics here to design and deliver new GE courses and programs. The Hong Kong America Center administers this Fulbright program in HK, with outreach to other universities in Asia. Many of these scholars from the US are in humanistic disciplines and adapt its approaches to teaching and learning to the early phase of the undergraduate experience across the university.

What is the role of the humanities in building GE programs in Asian universities? Beyond cultivating their own majors set on obtaining degrees in humanities disciplines, scholars of the humanities have increasing opportunities (responsibilities?) to shape academic programs that will engage vast numbers of students beyond their departments in discovering core questions of human life and social order. This is a worthy enterprise, and not of secondary value to offer service or introductory courses to students in other majors and departments. In the vertically structured university, scholars of the humanities can easily catch the disease of myopic academic specialization, satisfied to teach their own majors and publish only for their counterparts in other universities. This attitude isolates the humanities in the academy, with scholars talking mainly to themselves, publishing for each other as means of promotion, and having a modest impact on the larger university and society.

General education often involves inter-disciplinary courses where students learn how perspectives from different areas of knowledge can bear on a major problem in human life. We look to humanists to be skilled in engaging with scholars of other disciplines to create such courses. Humanist scholars should be good at asking big questions, and teaching students in many academic fields how to ask those big and important questions of themselves. Beyond abstract knowledge, and even of professional skills, universities also must teach values and attitudes toward core issues in human life. These include the very existence of oneself, relations to one's family, friends and community, the role of work and profession, citizenship in broader society, and one's relationship with the cosmos, however conceived.

Much of the university culture in the West has adjoined the idea of teaching values in favor of an all-permeating relativism in a social order conceived as market-place of power relationships. Asian societies and governmental authorities have other expectations for universities to play strong roles, not only in preparing students to enter the competitive workplace, but in national development around cultural symbols and social values. These social, political, economic and cultural forces shape the way Asian universities are growing and reforming. In this context, we may ask: what are the core values that Asian universities are expected to nurture in their undergraduate students? What is the role and responsibility of scholars in the humanities, working beyond their own disciplines, supported by their universities, to design and implement new general education programs?

Author Alan K.L. Chan
Institution Nanyang Technological University
Title Arts and Humanities in a Global Asian University
Abstract University education and research, just as other constituents of the contemporary cultural and socio-economic landscape, has been profoundly impacted by the forces of globalization. "International," "global," or words to that effect now frequently grace university mission and vision statements. University College London, for example, brands itself as "London's global university." An increasing number of universities are venturing beyond their home soil to establish "branch" campuses overseas. This development is well captured in a recent address by Richard Levin, President of Yale University, on "The Rise of Asia's Universities," and more comprehensively by Ben Wildavsky in his book, *The Great Brain Race: How Global Universities are Reshaping the World*. In this discussion, I explore some of the issues confronting the humanities, including creative arts, in an Asian university that aspires to be among the world's best universities.

Author Ping-chen Hsiung
Institution The Chinese University of Hong Kong
Title Arts and Humanities in Asia: The Cases of Hong Kong and Taiwan
Abstract Since the emergence of modern universities in the nineteenth century (the Humboldt Model for example) and the new humanities movement in the twentieth century, arts and humanities have become the most important agency to promote the development of modern scholarship. Interdisciplinary studies gradually replaced -ologies and more and more international cooperation and network have been established. In this paper I focus on two particular cases of regional operations—Hong Kong and Taiwan to examine the different strategies and/or similar situations of the arts and humanities in higher education. Regional and international cooperation will be emphasized especially given the current conditions that Asian universities find themselves in the intellectual, geo-political, and economic competition for first arriving at a “world class” success, surpassing their Euro-American competitors (beat others on their own terms and in their own twig), so as finally to secure the opportunity to turn the table around and define the rules of the game remain on the mind of many decision-makers. Such have always been the intention and mentality of our East Asian academic-political operators, which brought us back to the very aspirations behind the setting up of arts and humanities and the strategic investments whether individually or collectively.

Panel I
Asian Humanities and Globalization I

Author Pingyuan Chen
Institution Peking University/The Chinese University of Hong Kong
Title The “Humanities” in Contemporary China
Abstract Contemporary Chinese “humanities” can enroot in the mass media, or lie low in the research institutes; undoubtedly, though, the university is the habitat where they live, sustain and develop. The influence of the humanities often spreads beyond the university campuses and throughout the entire society; on the other hand, the very existence of the humanities depends on the society at large. The present paper analyzes the evolution of Chinese universities over the past twenty years and the role of “humanities” therein, and discusses how the “humanities” struggle, survive and development in the perplexing gaps within and outside the university campuses in contemporary China, which is undergoing rapid transformations in politics and the economy.
Translated by the ANHN Coordination Office

Author Yufan Hao
Institution University of Macau
Title Humanities and China's Future
Abstract One of the byproducts of the thirty-year reform in China is the lack of humanistic spirit in contemporary China. And because of this, today's China witnesses various social problems and China's modernization process becomes highly variable. This paper attempts to explore the significance of humanities for today's China and China's future.

Translated by the ANHN Coordination Office

Author Chung-hsiung Lai
Institution National Cheng Kung University
Title Facing a See Change: How Do World University Rankings Impact the Humanities in Asia?
Abstract A ranking fever has been spreading in Asian countries like a loud hissing fire in summer forests. To be ranked among the world's top universities has become a common goal for Higher Education Institutes (HEIs) in Asia in the 21st century. In truth, a high ranking, as a manifestation of global excellence and competition, represents a world-class mark of quality assurance in today's educational market. However, all rankings have pros and cons—university rankings as such have also attracted much criticism from different quarters. For example, as products of late-capitalism, such rankings have widened not only the gap between elite and mass education in general, but also between the sciences and humanities in particular. Two questions of interest in this context are thus as follows: will this ranking trend rise, and perhaps overwhelm, the humanities in Asia? And are educators in the humanities in Asia prepared to go against this market-driven and technology-based movement in higher education? Accordingly, this paper aims to take the Academic Ranking of World Universities (ARWU) by Shanghai Jiaotong University as an example to examine the core question: how do world university rankings impact the humanities in Asia?

Panel II

Asian Humanities and Globalization II

Author Robert Gibbs
Institution University of Toronto
Title National Languages and Languages of Scholarship
Abstract Humanities scholarship engages multiple languages—and most importantly explores the local tension between a scholarly idiom or even language and the vernacular tongue. This is more complicated due to the hegemony of classical languages and texts, often composed in a foreign language. When the matter is then refracted over

the question of in which script the classical texts are written, we have a further complication: translation as well as transcription. The emergence of modern universities in Asia arise in challenging as well as appropriating traditions of classical scholarship, but as classical languages were displaced for national languages, the humanities was transformed. The current situation, moreover, raises these issues again with the need for scholarship to be written in English language and script. I wish to explore the theoretical issues about how we conduct our scholarship and the complexity of the interaction of languages and scripts in the humanities.

Author Chu-ren Huang
Institution Hong Kong Polytechnic University
Title The Four Causes: Western Model of Scientific Explanation According to Aristotle or China's Integrated Approach to Knowledge Description?
Abstract Aristotle's Four Causes (*Aitia*: mode of explanation) has been regarded as a source for the western model of scientific studies. The four causes are the material cause, the formal cause, the efficient cause, and the final cause. In other words, scientific explanation of an object starts with asking what it is made of, what is its form and components, how it was made, and what it is for. In our ontological study of the Chinese writing system, we discover that a set of very similar principles underlies the conceptual classes as defined by radicals as semantic primitives. Similar to Aristotle, this classification seems to be driven the telicity, the final cause. And different from Aristotle, the four causes are not explicitly defined or differentiated. Instead, the radical system seems to represent a use-driven integrated approach to knowledge. I will argue that this coincidence not only highlights the universality of human conceptualization but also points to a promise way for Asian humanities to be more active contributing participants of today's knowledge oriented society.

Author Lisa Raphals
Institution National University of Singapore
Title "Classics" in Asia
Abstract Greco-Roman "Classics" have an important role in Asian Humanities curricula and research agendas. The contrasting roles of Han China and Imperial Rome have become of particular interest in the comparative study of empire. And Asian scholars are in a unique position to consider the role Greek "Classics" and its contributions, in particular, to philosophy and the history of science.

Panel III

Asian Humanities (Philosophy) in the Global Context

- Author** Yuezhi Xiong
Institution Shanghai Academy of Social Sciences
Title Characteristics of East Asian Humanities from the Perspective of the Establishment of the Translated Term “*Zhexue*” in Late Qing
Abstract In late Ming, the term philosophy was translated as *aizhixue*, *lixue* or *qionglixue*. In the Meiji period, Nishi Amane, a Japanese scholar familiar with the above translations, relinquished the terms and created a new one called *zhexue*. His new translation reflects deep cultural meanings. His term *zhexue* not only distinguished it from Zhuzi’s *lixue*, which was common in the oriental linguistic context, but also enriched the discipline with a flavor of the oriental culture. Although the term *zhexue*, thanks to the prevalence of dictionaries and newspapers, was finally accepted by Chinese scholars, there were not without rational thinking and obstacles in the process. Liang Qichao and Yan Fu were hesitant of using the novel term. The process of founding the translated term *zhexue* was the one that oriental scholars added the oriental significance into philosophy. The deep thinking and choice of Nishi Amane, Liang Qichao and Yan Fu upon the term *zhexue* were characterized by the oriental features. The fact that *zhexue*, the term lately invented by Nishi Amane, replaced *aizhixue* and *lixue*, which appeared in China for long and was used among the oriental academics, was a symbol showing that Japan was superior to China in terms of accepting Western cultures.
Translated by the ANHN Coordination Office

- Author** Guorong Yang
Institution Department of Philosophy, East China Normal University
Title Chinese Philosophy on the World Horizon
Abstract As an internal manifestation of Asian humanism, Chinese philosophy shows multiple links with world philosophy: The universalization trend in philosophy has become a prerequisite for the development of Chinese philosophy; on the other hand, the historical evolution of Chinese philosophy has fueled the development of world philosophy. The way philosophy is understood as “world philosophy” is linked to the broader understanding that history has already become world history—before that, different peoples possessed different histories, but afterwards peoples began to run into the same world. “World philosophy” attempts to think about and understand the common world; in this sense it represents a return to its original form as wise-thinking. As world philosophy takes root in the world history background, it also investigates what the world means to man in terms of universal human values. During this process, Chinese philosophy, as an internal manifestation of Asian humanism, embodies its distinct character, but at the same time displays its universal meaning.
Translated by the ANHN Coordination Office

Author Zhong Cai
Institution Nanjing University
Title “River-Sea” and “River Scenery”—Reflection on the Contemporary Historiography of Chinese Science from Post-humanism
Abstract The history of science of Needhamian “River-Sea” results from the “rational reconstruction” of traditional scientific realism. The basic orientation of Sivin’s “cultural manifold” is “social reconstruction” of social constructivism. Both of them remain foundationism and representationism, and adhered to the strict dichotomy of nature and society, therefore cannot really trace the history of Chinese Science. Turning theory to scientific practice, contemporary technoscience studies the assemblage of technology, science and society from a decentered view, emphasize various factors located in practice of science, and explore history of science with the view of internal becoming and evolution. As Chinese traditional thinking attaches great importance to the concept of “disposition”, the historiography of technoscience studies is very suitable for the studying of Chinese traditional science. However, Post-humanism bases their studies on western pragmatism, and thus studies practice of science in material world. Chinese traditional science was directed by value, and thus was the practice in life world. As a result, Chinese traditional science has strong normality of value, which kept Chinese traditional science from plunging in anarchy “temporal emergency”.

Panel IV

Asian Humanities I: Narratives and Interpretation

Author Ay-ling Wang
Institution Academia Sinica/Chiang Ching-kuo Foundation for International Scholarly Exchange
Title The Formation of Canonicity: The Critical Context and Theoretical Significance of Ming-Qing Drama Commentary
Abstract Ever since the mid-Ming, the “commentary” has been popular in the literary studies: the commentary on poetry and essays expanded to the novels and drama, and with the numerous publications of late-Ming *chuanqi* and *zaju*, the drama commentary has become a common practice. Almost immediately after the publication of a new play the critics published relevant commentaries, which, through the means of mimeograph, were easily circulated among the people. The sheer abundance of published drama commentary owed to the prosperity of drama culture, the active role played by the literati in writing drama plays, the popularity of drama aria and stage acting, as well as the development of commerce and printing. Because of the popularity of drama play and its temporal and spatial variety, Ming-Qing drama commentary has accumulated rich cultural resources that require our exploration from different perspectives. As far as the dramatic theory is concerned, the trajectory is focused on a

few significant scholars. This is primarily because “although literary critics appreciate novels and drama through the capacity for sensory perception, they lack the theoretical comprehension of the artistic spirit and structure of novels and drama.” Therefore, it is no doubt that there are only a few who could construct “critical context” or to interpret the text from a multi-perspective through the commentary on preface, postscript, inscription and close reading. In fact, “interpretation” as a mutual process of the writer, the text and the readers, concerns not only the interpreter’s perspective but also his subjective agency. Speaking of the “restriction,” literature as a “text” is restricted by literary norms. Readers, through the interpretation of the text, realize the potential relationships between the language’s “capacity” and “indication,” and through the reading of the text, participate in the cultural space/cultural context that are mutually created by the writer, the text and the readers. From the perspective of the interpreter who is not merely a “reader,” the interpreter, through the construction of the “critical context,” created a specialized space, namely a space of “a dialogue between critics vs. critics.” Thus, with proper derivation, “criticism” as an interpretation gains the possibility to solicit theoretical construction. This paper examines drama commentary on five classical drama plays (*Romance of the West Chamber* 《西廂記》, *The Romance of the Lute* 《琵琶記》, *The Peony Pavilion* 《牡丹亭》, *The Palace of Eternal Youth* 《長生殿》, and *Peach Blossom Fan* 《桃花扇》) and attempts to explore such issues as: Theoretical inquiry on literary criticism, interpretation, and reception; the construction of “critic context” in the Ming-Qing drama commentary; “viewing” and “reading” in the drama appreciation—the readership and criticism shown by the drama commentary; “specialized space” of the commentator—the dialogue and cultural space between “critics vs. critics”; the stance of the “commentator”: its critical consciousness and theoretical construction in the classical drama commentary; and drama commentary as a “cultural phenomenon.”

Translated by the ANHN Coordination Office

Author A-ron Liu
Institution Yuan Ze University
Title Ethnicity, History and Memory in the Narratives of War and Migration
Abstract Ethnicity has long been defined via blood, culture, or consciousness garnered from long-termed adaptation to the living conditions. Of late it is understood in terms of life community developed out of collected historical memories or amnesia. The remembering and its narratives not only remind those living through of the past, but move the audience with force.

The modern history of China is woven from tens of millions of life experiences in exile and separation. The literary scholars, historians and social scientists have either endeavored to describe, narrate, and interpret the lived experiences, or sought to restore the historical ‘truth’ from the pieces of interview and second-hand data. The recent works, Pang-yuan Chi’s *Juliu he* and Ying-tai Lung’s *Dajiang dahai 1949*, well

represent such attempts, with the former recounting the life lived and felt, and the latter jigsawing the tragic heroes exiling in between the Mainland, Taiwan, and Southeast Asia. Whereas the two works differ in style, the concern for humanity and critique of war are one and the same.

This paper aims to analyze and compare the historical meanings conveyed in the two works. Viewing in the perspective of literary sociology, it also seeks to reflect on the relations between politics, ethnicity and war.

- Author** Hsien-hao Sebastian Liao
Institution National Taiwan University
Title Thief as Father/Father as Thief: The Negotiation of Colonial Legacy in *A Borrowed Life* and *The Puppetmaster*
Abstract While Hou Hsiao-hsien's *A City of Sadness* (1989) initiated a trend to re-examine the Japanese colonial legacy in Taiwan, similar film projects that have since followed from this historically important film, however, fall into two ideologically opposing categories, which more or less reflect the two separate routes between which the Taiwanese society has been torn ever since. This paper selects two closely related landmark films of the 90s—*A Borrowed Life* and *The Puppetmaster*—to demonstrate this split and to adumbrate a “politics of amorphousness,” which, given Taiwan’s complex socio-political situation, has been able not only to sustain Taiwan through various crises but also to enable Taiwan to make the best of this situation. Extremely similar in their cultural context and thematic emphasis, however, these two films each echo one of the two major strands of identity formation in Taiwan. Both utilizing the curious Chinese marital custom called *ruzhui* to radically reflect on the changing trajectory of identity formation effected by the constant changing of the ruling power in Taiwan, they nevertheless carry through their radicalness to different degrees. Despite the fact that both of them adopt the *ruzhui* custom as a metaphor for the betraying of the Father, *A Borrowed Life* actually posits the urgent need for a new Father while *The Puppetmaster* adopts the perspective of what Bhabha calls the “people” to bring out a historically valid articulation of subaltern performativity and transnational movement, one that can fully tap Taiwan’s unfathered liminality and epitomize what we’ve called “politics of amorphousness.”

- Author** James H.-Y. Tai
Institution National Chung Cheng University
Title Chinese Grammar: Construction, Deconstruction and Reconstruction
Abstract In this talk we identify problems of constructing Chinese grammar, pointing out the inadequacies of the foundation of modern and contemporary analyses of Chinese grammar. We propose a new approach to reconstructing a Chinese grammar that is capable of revealing some of the essential characteristics of the Chinese language.

There are at least two problems of constructing Chinese grammar. These are: (1)

absence of an indigenous grammar (except the concepts of ‘full words’ and ‘empty words’ [*shici* 實詞 vs. *xuci* 虛詞]), and (2) objectivism underlying the premises of linguistic analyses of Structuralism and Generative Grammar. Since *Mashi wentong* 馬氏文通 in 1898, Chinese linguists have almost without exception accepted the objectivist approach in analyzing Chinese grammar (Tai 1989). The result is a wholesale adoption of metalanguage, metatheory, and metacognition derived from facts of Indo-European languages for the construction of Chinese grammar.

Chinese grammarians’ heuristic strategy then became that of simply translation and analysis of Chinese sentences using Western metalanguage. Chinese grammarians’ knowledge of Western languages, especially English, is then superimposed onto their intuition of Chinese. As a result, Chinese grammar looks very much like English grammar. Furthermore, Chinese grammar is then seen as supporting Universal Grammar and the strong version of the Innateness Hypothesis espoused by Noam Chomsky and his associates.

The solution proposed here is to develop a non-objectivist approach to the analysis of Chinese grammar (Tai 1989), and to further utilize Chinese indigenous grammar’s fundamental concepts, such as ‘full’ and ‘empty’ words. In doing so, we re-connect synchronic linguistics with diachronic linguistics as an integral approach to linguistic analysis, contra the contemporary linguistic approach that is based on Ferdinand Saussure’s separation of synchronic and diachronic systems.

It is hope that our approach can provide a new perspective to the analysis of Asian humanities in different fields.

Panel V

Local Society and Asian Humanities

- Author** Yifeng Dai
Institution Tan Kah Kee College, Xiamen University
Title A Comparative Study of the Networking of Modern Fujian and Taiwan Merchants in the Circum-China Sea
Abstract As early as the Ming-Qing period, merchants from Fujian (especially southern Fujian) have already built up a transnational commercial network over the circum-China sea. Since the modern times, this solitary network gradually evolved into a complex variant morphed from commercial, immigration, financial, cooperate and trade union networks. Its deep embedment in the transnational circum-China sea social-sphere created by Fujian immigrants further enhanced its function.

At the same time, the massive immigration of mainland (especially Fujian and Guangdong) merchants and labors to Taiwan has swiftly generated a group of Taiwanese merchants who developed their own circum-China sea commercial network based on their Fujian and Guangdong counterpart. Due to a number of factors—the

formation of the group, its localization progress, and Taiwan's social and economic changes brought by the Japanese occupation following the First Sino-Japanese War—the circum-China sea network of Taiwan merchants displayed certain characteristic differences from the Fujian network, such as its spatial pattern, embeddedness of its social space, the commodities it carried, as well as the structure and flow of mobile subjects like capital, labor and information.

This paper therefore aims for a comparative study of the modern transnational circum-China sea networks of Fujian and Taiwan merchants in order to reveal an historical image of the networks' bequeathal, transmutation and interaction.

Translated by the ANHN Coordination Office

- Author** Jie Wang
Institution Shanghai Jiaotong University
Title Local Aesthetics and Identity Crisis Against the Globalization
Abstract Identity crisis in the local aesthetics has been a cultural phenomenon in some minority areas in recent years. As cultural heritage, minority arts have been a complex cultural phenomenon in the context of globalization. This paper argues that globalization has strong effects on minority culture in the economically developing areas. Such social and cultural phenomenon, folk songs for example, are a fluid and plastic art language. This paper focuses on folk songs as study objects and attempts to clarify that, folk songs, as a form of local aesthetics, has complex social and cultural connotations. In general, minority folk songs are: (1) a cultural heritage needs to be rescued and protected; (2) a resource for cultural innovation and cultural industry; (3) a cultural and political resource for local governments; (4) a symbol for minority identity and differentiation; (5) a basis for individual aesthetics. This paper focuses on a case study of folk songs of Heiyizhuang in Napo county, Guangxi Province and examines their "discovery" in 2000, the presentation in the Nanning International Folk Songs Festival in 2001 and 2002, and the performance in the Nanning International Folk Songs Festival "Southeast Asian Fashion Show" in 2004. I analyze the "tearing experience in local aesthetics" of minority folk songs to explore the contemporary features and relationships between the local aesthetics and minority art. The study concludes that (1) Against the context of globalization there is a "rupture" in the basis of local aesthetics and minority art. This is trauma, as well as a cultural expression and a restructuring process. (2) In this process, culture, as an asset, is imaginatively exaggerated. In fact, the genuine value and use value of minority art are basis for cultural development and cultural industry. (3) When the genuine value of the minority culture separates from its use value as cultural heritage, the rupture in the local aesthetics caused serious crisis for local cultural identity, which harmed the social life. Therefore, the business growth of minority art as cultural heritage should be developed on the premise that assures the integrity of local aesthetics.

Translated by the ANHN Coordination Office

Author Cheuk-Yin Lee
Institution National University of Singapore
Title Preserving a Tradition: Traditional Chinese New Year Prints in the New Age
Abstract Chinese woodblock New Year print is a form of folk art that can be traced back to the Tang dynasty. The thematic topics of the prints, with the purposes of warding off evil spirits and festive celebration, are good examples for reflecting Chinese historical and social environments. However, the rapid economic growth and social changes in contemporary Chinese societies also posted the biggest threat to the survival of the thousand years old folk art. The art of New Year prints steadily declined and enormous efforts were made to preserve the old tradition. Taking the new developments in Suzhou and Taiwan as examples, this paper attempts to examine the challenges faced by the traditional folk art and its future development in the new age.

Author Wei Huo
Institution Sichuan University
Title New Discoveries in Tibetan Archaeology and Early Asian Civilizations
Abstract The Tibetan plateau is not only an interior Asian highland, but also the juncture of several major Asian civilizations. Through analyzing recently excavated Tibetan artifacts, the present paper examines Tibet's historical significance in the development of early Asian civilizations, as well as the rise and interaction of nomadic and agrarian civilizations in this region.

Translated by the ANHN Coordination Office

Panel VI

Asian Humanities II: Southeast Asia

Author Selvy Thiruchandran
Institution Women's Education & Research Centre
Title Ethnographic Evidence of Women's Knowledge and Women Practitioners in the Health Sector
Abstract The paper tries to present Ethnographic information regarding Women's Knowledge and Women Practitioners with a particular emphasis on knowledge relating to medicine and health. While generally mapping Women's knowledge in other cultures the paper specifically looks at the Sri Lankan situation covering three ethnic groups (Sinhalese, Tamils, and Muslims). The information will be gathered through speaking to and having dialogues with such knowledgeable women across the three ethnic groups. There is evidence of specialised Midwives in the ancient days who delivered babies, prescribed medicines and even performed minor surgeries.

This paper deals with a category of women who have mastered a knowledge of an indigenous medical system as midwives and who have delivered babies at home in

traditional societies. Three ethnic communities in Sri Lanka, the Muslims, Tamils and Sinhala were selected for this study. The research focuses mainly on midwives though a few instances of other forms of medical treatment that we came across have also been included. The research findings are mainly based on field research, meeting with midwives in three locations where the above ethnic composition is represented. However, attempts were made to have dialogues with knowledgeable people who are aware of the system and practices. Midwives are no longer in this profession except in a few rare cases in the villages.

The discourse dispenses with rationality and science in the way meanings of these are constructed. Intuition as means of acquiring knowledge which is authoritative becomes a subject of this thesis. These women are marginalised now through a natural process when Western Medicine entered the field. However, we do know that in the villages the women are still plasticising this knowledge.

The women are not done away with like the Witches in Europe. A natural process of marginalisation took place when rationality and science became the dominant factors in the pursuit of knowledge.

Women's knowledge in preserving our environment and in having identified herbal remedies as home based medicines for members of the house hold have connections to their role as nurturers and providers of food and care for the members of the household. We could speculate that they have indulged in a process of trial and error and by exercising keen sense of observations of nature and its surroundings have mastered a specialised knowledge.

The paper is divided into three parts. The first part deals with Global situation of Midwives across other cultures of Midwives.

Second part deals with the conversations we had with scholars who had known, studied and first hand knowledge of the system.

Third part deals with first hand information we received from Practitioners and Midwives.

The paper classified indigenous knowledge as acquired, learnt and practise by women in Sri Lanka.

Author Yuko Shimazaki
Institution Waseda University
Title Dynamics of vulnerable families in rural areas of Cambodia: In relation to Human Trafficking
Abstract The purpose of this study is to gain more knowledge pertaining to human trafficking in rural areas of Cambodia. This study investigates correlations between expound of human trafficking and the migration of vulnerable families.

The study was conducted with the help of 50 trafficked victims and vulnerable families in rural areas and shelters from 2004 to 2007. The main methods used were based on "WHO Ethnical and Safety Recommendations for Interviewing Trafficked

Women” (World Health Organization) and interviews directly undertaken with affected women and girls. The definition of trafficking used follows the UN’s Palermo Protocol.

Migration is an emergent issue in Cambodia and it is on the increase. The Cambodian economy is predominantly agrarian, with agriculture employing 71% of the population. However, chronic poverty persists in rural areas with many landless people who carry heavy debts and who lack viable livelihood options. Because of this, many rural Cambodians migrate to seek work in the hope of finding a better life in other rural and urban areas, or neighboring countries.

My interview cases showed that the pattern of human trafficking is considered a part of any possible migration option. The occurrence of migration breaks up households and families and has close ties with economic poverty and human deprivation. This situation especially occurs in vulnerable families who are in some way deprived of their humanity, often plunging them into economic poverty. These families are at the bottom of the social pyramid in rural areas and subsequently they find it very difficult to change the situation by themselves.

We found out that cultural norms, such as gender bias, have strong influence on trafficking. Discrimination and stigmatization against women and girls working in the sex industry are widespread. Upon their return to their village, they would often be accused of immoral behavior and would be considered a health risk due to possible infection with HIV/AIDS.

This stigma often causes victims to feel great shame and this attitude, prevalent in rural areas, often stops those who would return home from actually doing so. Given these circumstances, even those who are rescued from the brothels and similar servitude remain outcasts in their home village and are fearful of ever returning. This results in a secondary victimization after the human trafficking.

Direct correlation can be made between the victims of human trafficking and social structure, and cultural attitudes at national, regional and family levels. The victims found in this study are at the same time subject to domestic violence and family hierarchy. When we consider the human trafficking issues in Cambodia, it is important to take into account the social structure as well as the cultural background that has given rise to it.

Roundtable II

Humanities in Asia: Comparison and Reflection on the Initiatives and Developments of Humanities in Asia

- Author** James Lee
Institution Hong Kong University of Science and Technology
Title Silent Revolution: Social Origins of Elite University Undergraduates in China, 1949–2000
Abstract Meritocracy is a major articulated Chinese principle of social mobility and education has been a well documented Chinese ladder of success from pre-imperial and late imperial times onwards. This paper traces the salience of such traditions in the Peoples Republic of China by an examination of the trends and patterns of social origins of undergraduate students at one of the most prestigious national Chinese universities, Peking University, and one of the most prestigious provincial Chinese universities, Suzhou University, from 1950 to 1999 and 1950 to 2004 respectively. Specifically, we analyze the changes over time in student parental occupation, geographic location, and prior middle school education. In so doing, we show the extent to which the legacy of meritocracy has carried on, despite the tremendous social changes that have occurred in China since 1949.
- Author** Anita Traninger
Institution Freie Universität Berlin
Title The Humanities as a Motor for International Cooperation
Abstract Freie Universität Berlin is one of the leading universities in Germany, having been awarded a predicate of excellence in a national competition in 2007. It succeeded with a decided focus on excellence in the humanities as well as a concept to develop its existing strong international ties into becoming an international network university. Freie Universität has also been named one of the top three leading European Universities in the humanities. The Dahlem Humanities Center (DHC) acts as its core agency for fostering new programmes in the field. The presentation will explore the ways in which the humanities can work as the driving force in the development of international research networks. It will also introduce the most recent developments in research strategy planning and cluster formation at Freie Universität Berlin in order to explore possible points of collaboration between researchers in the humanities in Europe and Asia.
- Author** Mu-chou Poo
Institution The Chinese University of Hong Kong
Title Comparative Study: Methodological and Institutional Issues
Abstract Human knowledge is by and large the result of comparison. This paper examines two issues of comparative study: methodological issues and institutional issues. The first

part takes comparative study of history as an example to examine the choice of subjects and the usual conclusion of a comparative study: presenting similarities and differences. Ideally, the goal of comparison should be beyond merely presenting similarities and differences. We should seek to gain fresh insights into each of the subject that would not normally be discovered without comparison. The second part of the paper examines the current division of disciplines which limits the free development of comparative study and proposes the establishment of interdisciplinary centers as a solution.

Author Sven Beckert

Institution Harvard University

Title Globalizing Global History

Abstract Globalizing Global History will report on an initiative that started at Harvard University in 2007 to bring together historians from all continents to debate various approaches to the writing of global history.

PARTICIPANTS

by alphabetical order

Sven Beckert	<i>Harvard University</i>
Bei Dao	<i>The Chinese University of Hong Kong</i>
Zhong Cai	<i>Nanjing University</i>
Alan Kam-leung Chan	<i>Nanyang Technological University</i>
Pingyuan Chen	<i>Peking University/The Chinese University of Hong Kong</i>
Chung-yi Cheng	<i>The Chinese University of Hong Kong</i>
Sidney Chin-hung Cheung	<i>The Chinese University of Hong Kong</i>
Sui Wai Cheung	<i>The Chinese University of Hong Kong</i>
Yifeng Dai	<i>Xiamen University</i>
David Faure	<i>The Chinese University of Hong Kong</i>
Robert Gibbs	<i>University of Toronto</i>
Yufan Hao	<i>University of Macau</i>
Ping-chen Hsiung	<i>The Chinese University of Hong Kong</i>
Chu-ren Huang	<i>The Hong Kong Polytechnic University</i>
Wei Huo	<i>Sichuan University</i>
Theodore Hutters	<i>The Chinese University of Hong Kong</i>
Chung-hsiung Lai	<i>National Cheng Kung University</i>
Kwok-ying Lau	<i>The Chinese University of Hong Kong</i>
Cheuk-yin Lee	<i>National University of Singapore</i>
James Zhongqing Lee	<i>Hong Kong University of Science and Technology</i>
Joseph Shing Lee	<i>National Central University</i>
Leo Ou Fan Lee	<i>The Chinese University of Hong Kong</i>
Yuen Sang Leung	<i>The Chinese University of Hong Kong</i>
Hsien-hao Liao	<i>National Taiwan University</i>
A-ron Liu	<i>Yuan Ze University</i>
Zhiwei Liu	<i>Sun Yat-sen University</i>
Zongli Lü	<i>Hong Kong University of Science and Technology</i>
Seonjoo Park	<i>Inha University</i>
Mu-Chou Poo	<i>The Chinese University of Hong Kong</i>

Lisa Raphals *National University of Singapore*
Yuko Shimazaki *Waseda University*
Glenn Shive *Hong Kong America Center*
James Hao-Yi Tai *National Chung Cheng University*
Selvy Thiruchandran *Women's Education and Research Center, Sri Lanka*
Anita Traninger *Freie Universität Berlin*
Ay-ling Wang *Academia Sinica*
Jie Wang *Shanghai Jiaotong University*
Laurence Kwok Pun Wong *The Chinese University of Hong Kong*
Yuezhi Xiong *Shanghai Academy of Social Sciences*
Jian Zhang *The Chinese University of Hong Kong*
Guorong Yang *East China Normal University*
Jianyu Zhou *The Chinese University of Hong Kong*

ANH N PAST MEETINGS 2004–2009

1 Objects and Memory:

The Case of the Lower Yangtze in the Late Imperial Period

Institute of History, Shanghai Academy of Social Sciences

Ming-Ch'ing Studies Group, Academia Sinica

College of Liberal Arts, National Central University

Department of Modern History, Hanzhou Normal University

2004/9/6–9

Shanghai, Hangzhou and Suzhou, China

2 The Act of Knowing:

Academic Evaluation and Assessment in the Humanities in Asia

Ming-Ch'ing Studies Group, Academia Sinica

The Humanities Center, NCU

2005/6/24–25

NCU, Chungli, Taiwan

3 The Fine Line in the Between:

Humanities and Sciences in the 21st Century

Ming-Ch'ing Studies Group, Academia Sinica

The Humanities Center, NCU

2006/6/13–14

NCU, Chungli, Taiwan

4 East-West Cultures and Historical Memories

Chinese Civilization Centre, City University of Hong Kong

Macau Foundation

2006/6/27–30

Hong Kong, Macau, Taiwan

5 Cultural Heritage and Historical Memories

Center for Tibetan Studies of Sichuan University, China

Chinese Civilization Centre, City University of Hong Kong

2007/10/16–20

Chengdu, China

6 Modern Cities And Social Changes

Institute of History, Shanghai Academy of Social Sciences

2008/9/7–11

Shanghai, China

7 Maritime Cross-Cultural Exchange:

An Interdisciplinary Consideration in Asia-Pacific Region

The School of Asia-Pacific Study, Sun Yat-sen University, Guangzhou, China

2009/11/28–29

Guangzhou, China

Hotel Information

Hotel Address

Hyatt Regency Hong Kong, Sha Tin
18 Chak Cheung Street, Sha Tin, New Territories
Hong Kong SAR, People's Republic of China
Tel: +852 3723 1234 **Fax:** +852 3723 1235

Directions

➤ **From CUHK Campus**

The hotel is within a three-minute walking distance from the CUHK campus.

➤ **From University MTR Station**

The hotel is within a three-minute walking distance from University MTR Station.

➤ **From Hong Kong International Airport**

By Taxi: Time – approx. 30 minutes

Charges – approx. HK\$300 (US\$40) including tolls, excluding levy for luggage

➤ **From Central**

The central business district of Hong Kong, where many multinational financial services corporations and consulates of many countries are located, is accessible via MTR.

By MTR: Time – approx. 45 minutes

Operating hours – 6:06 am to 12:10 am

Frequency – approx. every 3 to 15 minutes

Charges – HK\$13.3 (US\$1.50)

➤ **From Tsim Sha Tsui**

Tsim Sha Tsui is a major tourist hub in metropolitan Hong Kong, with many shops and restaurants that cater to tourists. Many major museums are also located in the area.

By MTR: Time – approx. 30 minutes

Operating hours – 5:28 am to 12:23 am

Frequency – approx. every 3 to 15 minutes

Charges – HK\$8.50 (US\$1.00)

Coordination Office The Eighth ANHN Annual Meeting

Professor Ping-chen Hsiung	Dean, Faculty of Arts; Professor of History
Professor Laurence Kwok Pun Wong	Director, Research Institute for the Humanities; Professor of Translation
Professor Wei Hua	Associate Director, Research Institute for the Humanities; Professor of Chinese Literature
Professor Desmond Cheuk Kuen Hui	Associate Director, Research Institute for the Humanities; Professor of Religious Studies
Miss Florence Kwan	Executive Officer, Faculty of Arts
Miss Charlotte Li Yuen Kwan	Project Coordinator, Faculty of Arts
Dr. Ji Li	Instructor, Faculty of Arts
Dr. Abraham Chan	Post-doctoral Fellow, Faculty of Arts
Miss Fion Yang	Research Assistant, Faculty of Arts
Mr. Gary Luk	Research Assistant, Faculty of Arts

Contacts

Miss Florence Kwan	2696 1917 (O)
Miss Charlotte Li Yuen Kwan	2603 8698 (O)
Dr. Ji Li	2696 1695 (O)
Dr. Abraham Chan	2696 1694 (O)
Miss Fion Yang	2696 1694 (O)
Mr. Gary Luk	2696 1694 (O)

E-mail	anhn2010@arts.cuhk.edu.hk
Telephone	(852) 2696 1694
Fax	(852) 2603 5621
Mailing Address	Faculty Office of Arts Fung King Hey Building The Chinese University of Hong Kong Shatin, New Territory Hong Kong

程序簡表

日期	時間	活動	地點
10月14日	14:00-17:00	外地學者報到	香港沙田凱悅酒店
	17:30-18:30	歡迎酒會	香港中文大學中國文化研究所中庭
	19:00-21:00	歡迎晚宴	香港中文大學教職員會所
10月15日	09:00-09:30	報到	香港中文大學祖堯堂
	09:30-10:00	開幕式	
	10:00-10:30	主題演講	
	10:30-10:45	與會學者步行前往中國文化研究所東翼會議廳	
	10:45-12:30	圓桌討論一	香港中文大學中國文化研究所東翼會議廳
	12:30-12:45	與會學者步行前往香港中文大學范克廉樓鹿鳴廳	
	12:45-14:00	午餐	香港中文大學范克廉樓鹿鳴廳
	14:00-14:15	與會學者步行前往中國文化研究所東翼會議廳	
	14:15-15:30	討論組一	香港中文大學中國文化研究所東翼會議廳
		討論組二	
	15:30-15:45	茶歇	
	15:45-17:15	討論組三	
討論組四			
19:00-21:00	晚餐	香港中文大學范克廉樓鹿鳴廳	
10月16日	08:45-10:15	討論組五	香港中文大學中國文化研究所東翼會議廳
		討論組六	
	10:15-10:30	茶歇	
	10:30-12:30	圓桌討論二	
12:30-14:00	午餐	香港中文大學崇基學院教職員聯誼會	
會議結束			
	14:00-18:00	香港文化遊覽 (可自行選擇參與)	中文大學→沙田會大屋→海防博物館 →港島中區文物徑→山頂

交通安排

日期	集合時間	集合地點	目的地
10月14日	17:00	沙田凱悅酒店	中國文化研究所
	18:30	中國文化研究所	大學教職員會所
	21:00	大學教職員會所	港鐵大學站及沙田凱悅酒店
10月15日	08:15	沙田凱悅酒店	祖堯堂
	21:00	范克廉樓鹿鳴廳	沙田凱悅酒店
10月16日	08:00	沙田凱悅酒店	中國文化研究所
	12:30	中國文化研究所	崇基學院教職員聯誼會
	14:00	崇基學院教職員聯誼會	香港文化遊覽 (可自行選擇參與)
	19:00	香港文化遊覽 (可自行選擇參與)	回大學站 (可中途於港島區 就近地鐵站下車)

第八屆亞洲新人文聯網會議

程序表

十月十四日 (週四)

下午二時至五時

沙田凱悅酒店

外地學者報到

下午五時半至六時半

中國文化研究所中庭

歡迎酒會

香港中文大學副校長華雲生教授致辭

香港中文大學文學院院長熊秉真教授致歡迎辭

香港中文大學人文學講座教授、詩人北島詩歌朗誦

下午七時至九時

歡迎晚宴

十月十五日（週五）

上午九時至九時半

祖堯堂

報到

上午九時半至十時

祖堯堂

開幕式

香港中文大學校長沈祖堯教授致辭

香港中文大學人文科學研究所所長黃國彬教授致辭

香港中文大學文學院院長熊秉真教授致辭

上午十時至十時半

祖堯堂

主題演講

亞洲模式的人文研究？

香港中文大學人文學偉倫講座教授李歐梵

上午十時半至十時四十五分

與會學者步行前往中國文化研究所會議廳

上午十時四十五分至下午十二時四十五分

中國文化研究所

東翼會議室 A 廳

圓桌討論一

全球視野中的亞洲人文學與人文學在亞洲

主持 國立中央大學李誠教授

亞洲大學之人文與通識教育

港美中心 Glenn Shive 教授

全球化亞洲大學之人文與藝術

南洋理工大學陳金樑教授

亞洲人文與藝術：香港與台灣之例

香港中文大學熊秉真教授

下午十二時四十五分至一時

與會學者步行前往餐廳

下午一時至二時

范克廉樓鹿鳴廳

午餐

下午二時至二時十五分

與會學者步行前往會場

下午二時十五分至三時半

中國文化研究所

東翼會議室 A 廳

討論組一

亞洲人文學與全球化（一）

主持 香港科技大學呂宗力教授

講評 香港中文大學科大衛教授

當代中國的“人文學”

北京大學/香港中文大學陳平原教授

人文學對中國未來發展的意義

澳門大學郝雨凡教授

**面對看得見的變化：世界大學排名如何影響
亞洲人文學？**

國立成功大學賴俊雄教授

下午二時十五分至三時半

中國文化研究所

東翼會議室 B 廳

討論組二

亞洲人文學與全球化（二）

主持 香港中文大學黃國彬教授

講評 香港中文大學 Theodore Hutters 教授

本土語言與學術語言

多倫多大學 Robert Gibbs 教授

**四因說：亞里士多德科學解釋之西方模式，還是中國式
知識描述之整合說？**

香港理工大學黃居仁教授

“經典”在亞洲

新加坡國立大學瑞麗教授

下午三時半至三時四十五分

茶歇

下午三時四十五分至五時十五分

中國文化研究所

東翼會議室 A 廳

討論組三

全球視野中的亞洲哲學

主持 香港中文大學劉國英教授

講評 香港中文大學鄭宗義教授

從晚清哲學譯名確立過程看東亞人文特色

上海社會科學院熊月之教授

世界視域中的中國哲學

華東師範大學楊國榮教授

“百川歸海”與“河岸風光”——對當代中國科學史學的
後人類主義的反思

南京大學蔡仲教授

下午三時四十五分至五時十五分

中國文化研究所

東翼會議室 B 廳

討論組四

亞洲人文學（一）：敘事與闡釋

主持 香港中文大學張健教授

講評 香港中文大學周建渝教授

經典性之建構——明清戲曲評點之批評語境與理論意涵

中央研究院王璦玲教授

族群、歷史與記憶：以戰爭遷移敘事為例

元智大學劉阿榮教授

認賊作父與認父作賊：《多桑》及《戲夢人生》中對殖民
遺緒的重審

台灣大學廖咸浩教授

漢語語法：結構、解構與重構

國立中正大學戴浩一教授

下午七時

范克廉樓鹿鳴廳

晚餐

十月十六日 (週六)

上午八時四十五分至十時十五分

中國文化研究所
東翼會議室 A 廳

討論組五

地方社會與亞洲人文學

主持 香港中文大學張瑞威教授

講評 中山大學 (廣州) 劉志偉教授

近代環中國海閩臺商人網絡的比較研究

廈門大學戴一峰教授

全球化條件下地方性審美經驗與認同危機

上海交通大學王傑教授

保存傳統：新時代的中國傳統年畫藝術

新加坡國立大學李焯然教授

西藏考古的新發現與古代亞洲文明

四川大學霍巍教授

上午八時四十五分至十時分

中國文化研究所
東翼會議室 B 廳

討論組六

亞洲人文學 (二)：東南亞之視角

主持 仁荷大學 Seonjoo Park 教授

講評 香港中文大學張展鴻教授

從民族志角度解讀健康領域之女性知識與女性從業者

斯里蘭卡女性教育與研究中心 Thiruchandran 教授

柬埔寨農村貧困家庭流徙及其與人口販賣的關係

早稻田大學島崎裕子教授

上午十時十五分至十時半

茶歇

上午十時半至下午十二時半

中國文化研究所

東翼會議室 A 廳

圓桌討論二

人文學在亞洲：比較與反思

主持 香港中文大學梁元生教授

無聲的革命：中國精英大學本科生社會來源研究，

1949–2000

香港科技大學李中清教授

人文學作為國際合作中的驅動力

柏林自由大學 Anita Traninger 教授

比較研究：方法與制度之考量

香港中文大學蒲慕州教授

世界史的全球化

哈佛大學 Sven Beckert 教授

下午十二時半至二時

崇基學院教職員聯誼會

午餐

會議結束

下午二時至六時

香港文化遊覽（可自行選擇參與）

中文大學→沙田曾大屋→海防博物館

→港島中區文物徑→山頂

論文提要

圓桌討論一

全球視野中的亞洲人文學與人文學在亞洲

作者 Glenn Shive

機構 香港中文大學

題目 亞洲大學之人文與通識教育

摘要 今日之亞洲大學正在重新審視本科教育。針對當下通行之本科教育早期專業化、職業化、以及將學習視為知識之積累并由正式考試來評估的觀念，香港力圖通過 3-3-4 學制改革以尋求平衡即是一例。在中國其他幾所主要高校，也試圖用通識教育來突破制度的局限。在對亞洲高校畢業生表示不滿的主要雇主的的支持下，亞洲教育領導者有了一種新的興趣，即在大學教育中將人文學或通識教育貫徹到課程教學，尤其是學生的大學培養中。

鍾普洋太平紳士，敦豪國際（香港）有限公司亞太區創辦人及名譽主席，即是雇主代表中大學通識教育的積極支持者。他捐資香港各大學以支持富布萊特訪問學者參與到通識教育的課程設計和教學中來，由港美中心對香港和亞洲其他高校進行具體管理。許多美國學者都來自人文學科，非常支持在大學本科早期培養中進行人文教學。

在亞洲大學通識教育中人文學承擔何種角色？不僅僅是以取得人文學科專業學位為目標，人文學者正逐漸意識到，應該讓更多的學生在本系科之外去認識人類生活和社會秩序的核心問題。通識教育的價值並非為各專業和系科提供基礎課程服務。在大學縱向體系中，人文學者很容易變成學術專業中的“近視眼”，僅僅滿足於在自身專業領域中教學和發表。這一態度將人文學孤立於學術界中，人文學者自說自話，在小範圍內發表文章以供考核晉職，而對整個大學和社會發展影響甚微。

通識教育通常包括跨學科課程，以便學生能夠從不同的知識角度去認識人類社會的主要問題。我們必須注意，人文學者在設計跨學科課程是往往被忽視。我們期待人文學者能夠和其他學科的學者共同開課。人文學者擅長於提出並教授各專業學生如何自己提出大的核心的問題。除開掌握一定知識和職業技術，大學必須要傳授人類生活的核心價值和態度。這包括自我認知，與家庭、朋友和社區之關係，工作與職業角色，廣發社會中的公民身份，以及人與宇宙之關係。

西方大學文化在教學價值觀念中大多贊成以在權力關係為市場的社會秩序中滲透相對主義。亞洲社會與政府權威期望，在培養學生進入競爭社會之外，大學應在圍繞文化要素和社會價值的國家發展中承擔更重要的角色。這些社會、正式、經濟和文化力量決定了今日亞洲大

學的發展和改革方向。在此情境下，我們要問：亞洲大學培養本科生的核心理念是什麼？在大學的支持下，在本學科領域外，在設計和實施新的通識教育課程中人文學者的核心角色和理念是什麼？

翻譯由亞聯會議工作組提供

作者 陳金樑

機構 南洋理工大學

題目 全球化亞洲大學之人文與藝術

摘要 大學教育與科研，作為當今社會文化與經濟版圖中不可或缺的一部份，已深受全球化浪潮之影響。“國際化”、“全球化”等術語頻頻出現於對大學願景與使命之闡述中。英國倫敦大學學院就為自身標注為：“倫敦的全球化大學”。越來越多的大學在本地之外開拓海外分校。這一趨勢，耶魯大學校長 Richard Levin 在最近的演講“The Rise of Asia’s Universities”中已經論及，而 Ben Wildaysky 在其新著“The Great Brain Race: How Global Universities are Reshaping the World”中有更加全面的論述。在此次會議討論中，我將探討致力於發展成為世界一流大學的亞洲大學在人文，包括創意藝術等方面面臨之種種問題。

翻譯由亞聯會議工作組提供

作者 熊秉真

機構 香港中文大學

題目 亞洲人文與藝術：香港與台灣之例

摘要 自十九世紀現代型大學（洪堡大學）出現及二十世紀新人文運動興起以來，人文與藝術已成為推動現代學術發展的核心力量。跨學科研究逐漸取代了學科分界，並建立起越來越多的區域與國際合作網絡。本文著眼於兩個區域個案——香港與台灣，分析兩地不同的發展策略以及在高等教育中人文和藝術不同或類似之境遇。區域與國際合作也是本文討論要點之一。尤其是在當下，亞洲大學紛紛進入爭創“世界一流大學”的競技場，力圖（在自己設定的意義上）超越歐美一流大學，以達到最終改變當下世界學術格局并掌握制定遊戲規則之話語權的目標。這一策略不僅被眾多決策者關注，更是東亞學術政治管理者長期追求之目標，而這一目標背後所涉及的人文藝術與策略投入（無論個人或團體）都促使我們做一次深入探討。

翻譯由亞聯會議工作組提供

討論組一

亞洲人文學與全球化（一）

作者 陳平原

機構 北京大學/香港中文大學

題目 當代中國的“人文學”

摘要 當代中國的“人文學”，可以落實在大眾傳媒，也可以藏身於研究院；但毫無疑問，大學是其存在、延續以及發展的中心。大學裡的人文學，其影響力往往溢出校園，擴張到整個社會；但反過來，人文學的生存處境，又是受整個社會風氣的影響。本文分析近二十年中國大學的演進以及“人文學”在其中扮演的角色，討論在政治/經濟迅速轉型的當代中國，“人文學”如何在校園內外錯綜複雜的各種夾縫中掙扎、生存與發展。

作者 郝雨凡

機構 澳門大學

題目 人文學對中國未來發展的意義

摘要 當前人文精神的缺失是中國三十年改革開放的一個副產品。而由於人文精神的缺乏，導致中國大陸社會問題叢生，中國現代化進程也充滿變數。本文擬探討人文學對中國大陸當下和未來的重要意義。

作者 賴俊雄

機構 國立成功大學

題目 面對看得見的變化：世界大學排名如何影響亞洲人文學？

摘要 猶如夏日山火，排名熱現已經席捲亞洲各國。能夠進入世界大學排名前列是二十一世紀亞洲大學的共同目標。事實上，一個高排名如同宣告在競爭中已進入世界前列，代表著在全球教育市場上的世界級品質。然而，所有的排名都有正面與負面——大學排名也同時招致各方面的眾多批評。例如，作為晚期資本主義的產品，這類排名不但擴大了精英教育與大眾教育之間的鴻溝，還加深了人文與科學之間的隔閡。在此情境下，有兩個問題值得我們特別注意：類似排名的趨勢是否會淹沒亞洲人文學？亞洲人文教育者是否已經準備好去迎戰這場由市場導向，科技為本的高教運動？本文以上海交通大學所公佈的“世界大學學術排名”（ARWU）為例，探討一個核心問題：世界大學排名如何影響亞洲人文學？

翻譯由亞聯會議工作組提供

討論組二

亞洲人文學與全球化（二）

作者 Robert Gibbs

機構 多倫多大學

題目 本土語言與學術語言

摘要 人文學術研究不但涉及多種語言，最重要的是，還要探求人文術語或學術詞彙與本土語言之間的緊張關係，以及更為複雜的，包含在外來語中由經典語言與文獻所呈現出的語言霸權。研究經典文獻由何種手稿撰寫，所折射出的，則是更加複雜的問題：翻譯與謄寫（translation and transcription）。亞洲現代型大學的出現，源自對傳統經典學術的挑戰和借鑒。但在古典語言被本土語言所替代的過程中，人文學也相應被改變。當前學術研究對英語語言及文獻的需要，使這類問題更加突出。在當前的情勢下，我們應當如何進行人文學研究，以及人文學語言與文獻具有何種複雜關係，我希望就此作一次理論性的探討。

翻譯由亞聯會議工作組提供

作者 黃居仁

機構 香港理工大學

題目 四因說：亞里士多德科學解釋之西方模式，還是中國式知識描述之整合說？

摘要 亞里士多德的四因說被認為是科學研究之西方模式的來源。四因說包括物質因，形式因，動力因，目的因。也就是說，對外物的科學解釋起於它是何種物質構成的，它的形式與成份如何，它如何生成，以及它的作用是什麼。我們在對中文書寫系統的本體論研究中，發現一組非常類似的，由詞根的原始語義定義的概念分類的原則。與亞里士多德類似，這種分類由結果，即目的因驅使。但不同的是，這四種因素並非被明確定義和區分，而是詞根系統似乎代表了一種由實用目的驅使的對知識的認知途徑。我要論證的是，這種一致性不但強調了人類概念的普遍性，還為亞洲人文學如何更加活躍地參與到當今的知識社會指出了一條道路。

翻譯由亞聯會議工作組提供

作者 瑞麗

機構 新加坡國立大學

題目 “經典”在亞洲

摘要 希臘跟羅馬的“經典”在亞洲人文學科的課程與研究當中占有重要的一席；漢朝跟羅馬帝國在歷史舞台上的角色，更令學者對這兩大帝國的對比研究產生莫大的興趣。亞洲學者可望對希臘“經典”的角色，以及它們對哲學和科學史的貢獻，提出獨特的看法。

翻譯由亞聯會議工作組提供

討論組三

全球哲學視野中的亞洲

作者 熊月之

機構 上海社會科學院

題目 從晚清“哲學”譯名確立過程看東亞人文特色

摘要 哲學在明末的譯名是“愛知學”、“理學”或“窮理學”。明治維新時期，日本學者西周在知曉這一譯名的情況下，摒棄“理學”等原有譯名不用而新創“哲學”譯名，是有其文化上深意的。用“哲學”譯名，既與東方語境中人所共知的朱子“理學”劃清界限，又使這門學問具有東方文化氣息。“哲學”在辭典、報刊等普遍使用的情况下，最終為中國學者所接受，但其接受過程並非沒有理性的思考，並非毫無障礙。梁啟超、嚴復都會對這一譯名踟躕再三。“哲學”譯名確立過程，是東方學者賦予哲學東方意義的過程，西周、梁啟超、嚴復對“哲學”譯名深思、選擇的過程，也很有東方特色。西周後創的“哲學”譯名，能够取代中國已有的“愛知學”、“理學”而為東方學人共用，是日本在接引西方文化方面超過中國的標志之一。

作者 楊國榮

機構 華東師範大學哲學系

題目 世界視域中的中國哲學

摘要 作為亞洲人文精神的內在體現，中國哲學與世界哲學呈現多重的關聯。一方面，哲學的世界化趨向，構成了當代中國哲學發展的前提；另一方面，中國哲學的歷史演進本身則又為世界哲學的發展提供了資源。將哲學理解為“世界哲學”，首先與歷史已成為世界的歷史這一更廣的背景相聯繫。在歷史成為世界歷史之前，人們擁有不同的世界，在歷史成為世界歷史之後，人們則開始走向同一個世界。“世界哲學”意味著在共同的世界之下，展開對世界的思考和理解。就哲學本身而言，走向世界哲學，意味著回歸哲學作為智慧之思的本原形態。世界哲學在植根於世界歷史這一背景的同時，也表現為從人類普遍價值的維度考察世界對於人的意義。在這一過程中，中國哲學作為亞洲人文精神的內在體現，既體現了其獨特的品格，又展示了普遍的意義。

作者 蔡仲

機構 南京大學

題目 “百川歸海”與“河岸風光”——對當代中國科學史學的後人類主義的反思

摘要 李約瑟式“百川歸海”的科學史觀反映出傳統科學實在論的“理性重建”，席文的“文化整體”論的基本取向是社會建構論的“社會重構”。兩者仍保留著基礎主義、表徵主義的反映論，堅持著自然與社會的嚴格二分，因而無法真正把握中國科學史發展的脈絡。皮克林等人所宣導的後人類主義的技科學觀，以去中心化的科學史觀去把握技術、科學和社會三者的關係，強調各種因素內生於科學實踐的過程中，用歷史的內在生成與演化的觀點考察科技史。由於中國傳統思想極為重視“勢”的觀念，因而這種科學史學比較適合研究中國傳統科學。但後人類主義的科學觀卻是

以實用主義為基礎，研究的是物質世界中的科學實踐，而中國傳統科學是以價值為導向，是生命世界中的實踐，因而具有強烈的價值的規範引導性，從而使中國傳統科學不會陷入無政府主義式的“瞬間性突現”。

討論組四 亞洲人文學（一）：敘事與闡釋

作者 王璦玲

機構 中央研究院中國文哲研究所/蔣經國國際學術交流基金會

題目 戲曲批評語境之開展——明清戲曲評點之理論意涵與戲曲經典性之建構

摘要 中國自明中葉以降，文學研究中「評點之學」之日趨興盛，將評點學的範圍，從詩、文擴展至於小說、戲曲，並隨著中晚明傳奇、雜劇作品的大量問世，戲曲評點更是蔚然成風。凡有新的劇本問世，幾乎就立即有評家為之批點，並透過刻印出版，與舞臺演出一起流行於坊間。這種局面與戲曲文化之興盛、文人參與戲曲創作之積極活躍、戲曲聲腔與演出之繁榮，以及商業風氣與印刷業之發達皆有密切的關係。明清戲曲評點由於戲曲演出之活絡，以及時空環境之多樣性，因此累積頗為豐富之文化資源，值得我們分從不同的研究角度加以探究。但若從戲曲理論的建設來說，則重要之發展脈絡，集中於少數重要之學者。這種狀況之發生，主要在於「文論家對於小說與戲劇，雖能以感知性的方式加以欣賞，但對於其藝術本質與結構，則缺乏理論性之認知」這一點。因此真能藉批語與序跋、題辭、讀法等相互聯繫，構成一種多元觀點的「批評語境」，甚至對於作品能提供多元的「視界」融合的詮釋觀點者，必然屬於少數。事實上，「詮釋」之作為作者、文本與讀者相互作用的過程，中間既涉及詮釋者之視野，亦受詮釋者主觀意識的牽動。文學作品之以「文本」的形式受到文學規範之制約，僅是在其「封閉」的形式意義上說是如此。讀者藉助對文本的詮釋，達到語言「能」「指」間潛在關係的實現，並通過對文本賞讀的積極參與，將作品轉化成作者、文本與讀者共同創造意義的文化空間/文化場域。而就詮釋者而言，他除了當然的「讀者」的地位之外，他藉著「批評語境」的建立，另外構築了一種專業的場域，此一場域，即是「批評者與批評者對話」的空間。若從這一點來說，「批評」作為一種詮釋，如有適當的導引，便有了邁向理論化建構的可能。有鑑於此，本文將以五部戲曲經典《西廂記》、《琵琶記》、《牡丹亭》、《長生殿》、《桃花扇》之評本為例，擬探討以下議題：文學評點、詮釋與接受之理論思考；明清戲曲評點之形態發展與評本中「批評語境」之建構；戲曲品賞中之「觀劇」與「讀劇」——戲曲評本所呈顯之讀者精神與批評意識；評者「專業場域」之建立——戲曲評本中「批評者與批評者」之對話空間/文化空間；戲曲著名評本中「評者」之立場與其所展現之批評意識與理論建構；作為「文化現象」之戲曲評點。

作者 劉阿榮

機構 元智大學

題目 族群、歷史與記憶：以戰爭遷移敘事為例

摘要 傳統對族群的定義，偏重於相同的血緣、文化因素，或適應環境而凝聚的意識。晚近則從共同的「歷史記憶」，或集體的「結構性失憶」，去詮釋族群生命共同體的傳承與發展。許多歷史記憶與言說敘事，不但勾起經歷者的傷心往事；也常使閱聽者淒然怛惻。

近代中國的歷史，是由數萬萬同胞的生命共同譜寫的顛沛流離、悲歡離合之史頁。文學、歷史學、社會學者，從各個不同的角度，去描述、敘說、詮釋其所親歷的；或經由訪談、蒐集的種種資料，試圖拼湊、還原歷史的「真相」。最近關於中國大動蕩時代的幾本著作，頗引起社會大眾關注，也具有文學、歷史、社會學的研究價值。齊邦媛教授的《巨流河》，和龍應台教授的《大江大海：一九四九》，兩本中文著作頗具代表性。前者以其個人親身經歷，深情至性的嘔心瀝血巨著，感人肺腑；後者則動用大量人力、物力，訪談許多身歷其境的關鍵人物，描述中國顛沛流離於中國大陸、台灣、東南亞各地的「悲劇英雄」，讀之令人心酸。兩書風格迥異，但對人性尊嚴的關懷、對戰爭的控訴，則一也。

本文擬從「文學社會學」的角度，分析、比較前揭二書的歷史意義，並對政治、族群與戰爭，進行反思。

作者 廖咸浩

機構 國立台灣大學

題目 認賊作父與認父作賊：《多桑》及《戲夢人生》中對殖民遺緒的重審

摘要 雖然侯孝賢的悲情城市（1989）在台灣展開了對日本殖民遺緒的重審風潮，這個里程碑之後出現的類似影片，卻可區分為兩種意識型態相反的類別，並且一定程度反映了讓接扯台灣社會的兩條不同的路線。本文選擇了兩部 90 年代的標竿性影片——《多桑》及《戲夢人生》——來說明這個分歧，並佐證一種〈無定形政治〉的存在。後者在台灣複雜的社會政治環境中，不但歷來協助台灣渡過各種危機，並且讓台灣能充分善用它的特殊處境。這兩部影片雖然在文化脈絡以及主題上都極為相似，但它們卻呼應了著兩種相反的身份構造。這兩部影片雖都以傳統的〈入贅〉習俗來基進的省察台灣因統治者不斷變換而產生的身分構造軌跡的變動，但兩者的基進視野卻有徹底與否的差異。兩者雖然都以〈入贅〉來暗喻〈背叛父親（之名）〉，但《多桑》事實上提出了〈新的父親〉的迫切性，而《戲夢人生》則採取了巴巴所謂的〈人民〉的視角，凸顯出〈庶民的演出〉能與跨國移動結合之歷史事實，並暗示未來或應以此充分發掘台灣〈失父而產生的混沌能量〉。這個事實所體現的操作方式所體現的正是前述的〈無定形政治〉。

作者 戴浩一

機構 國立中正大學

題目 漢語語法：結構、解構與重構

摘要 本文旨在指出漢語語法構成的幾個問題，即漢語語法的現代和當代分析基礎之不足。我們建議一種重構漢語語法的途徑，從而能夠顯示出漢語的本質特點。

漢語語法構成存在兩個問題：本土語法的缺失（除開實詞和虛詞的概念）；以及對結構主義和生成語法理論語言學分析前提的客觀性的缺失。自 1898 年《馬氏文通》發表以來，中國語言學家無一例外都接受了分析漢語語法的客觀方法（Tai 1989），結果卻是在構成漢語語法的過程中，全盤接受了一種產生於印歐語系的元語言，元理論以及元認知。

中國語法學家啓發式的方式則變成了簡單的翻譯與用西方元語言對中文句式的分析。中國語法學家對西方語言（尤其是英語）的知識被置於題目對漢語的直覺之上。結果是，漢語語法看似與英文語法極為相似。甚至，中文語法還被視為普遍性語法的有力解釋和喬姆斯基語言天賦假說（innateness hypothesis）的另一版本。

我們提出的解決辦法是建立一種非客觀的漢語語法分析方法（Tai 1989），並深入運用漢語語法的本土概念，如實詞和虛詞。由此，與索緒爾（Ferdinand Saussure）建立的區分共時語言學與（synchronic linguistics）與歷時語言學（diachronic linguistics）的當代語言學方式不同，我們將共時語言學與歷時語言學結合為一種新的語言學分析的方法。我們也期望我的研究能為不同領域的亞洲人文學研究提供一個新的視角。

翻譯由亞聯會議工作組提供

討論組五 地方社會與亞洲人文學

作者 戴一峰

機構 廈門大學嘉庚學院

題目 近代環中國海閩台商人網路的比較研究

摘要 眾所周知，早在明清時期，以閩南商幫為主體的閩商，就在環中國海建構起一張跨國商業網絡。近代以降，環中國海閩商跨國網路進入其轉型期，即逐漸從一個單一的貿易網路演變為一個由貿易網路、移民網路、金融網路、企業經營網路、商人組織網路等多種跨國網路構成的複合網路，並使這一跨國網路，深深嵌入福建移民所建構的環中國海跨國社會空間，從而大大擴展了閩商跨國網路的功能。與此同時，由於以閩粵商民為主體的大陸商民向臺灣的大規模移民，以閩粵商人為主體的臺灣商人群體迅速形成。臺灣商人群體在傳承閩粵商人網路的基礎上，建構起自己的環中國海跨國商業網絡。由於受商人群體構成、商人在地化歷史進程，以及甲午戰後日本佔領臺灣所引致的臺灣社會經濟變遷等等諸多因素的影響，臺灣商人建構的環中國海商業網絡，無論在網路的空間格局、網路鑲嵌的社會空間、網路承載的商品、資本、勞力、資訊等

流動主體的結構、流向等許多方面，均與閩商網路有所差異，呈現出自己的某些特色。是故，本文擬對近代環中國海的閩商與台商跨國網路，做一比較研究，力圖揭示近代環中國海閩台商人網路傳承、嬗變及其互動的歷史具像。

作者 王傑

機構 上海交通大學

題目 全球化條件下地方性審美經驗與認同危機

摘要 地方性審美經驗中的認同危機是近年來在部分少數民族地區出現的文化現象。少數民族藝術作為文化遺產所隱含的多方面價值使它成為全球化條件下十分複雜的文化現象。本文認為，全球化對處於經濟發展中的少數民族文化形成的強力衝擊和複雜的效果在中國一些少數民族地區正成為一種有意思的社會現象和文化現象。民歌是一種流動性和可塑性很強的藝術語言，本文以少數民族民歌為物件，努力澄清民歌作為地方性審美經驗的一種形態所具有的十分複雜的社會定位和文化定位。大體而言，少數民族民歌的文化定位有以下幾個方面：(1) 作為一種應該搶救和保護的文化遺產；(2) 作為文化創新和文化產業的資源；(3) 作為各級地方政府的文化資源和政治資源；(4) 作為少數民族族群認同和區分的符號標識；(5) 作為個體審美愉悅的基礎。本文以廣西那坡縣境內黑衣壯山歌為連續性考察個案，考察其從 2000 年被“發現”，到 2001、2002 年在南寧國際民歌藝術節上的呈現，以及 2004 年在南寧國際民歌藝術節期間的“東南亞時裝秀”的表演，分析少數民族民歌在全球化條件下呈現的“審美經驗被撕裂”的現象，從而論證地方性審美經驗與少數民族藝術的內在聯繫及當代特徵。本文的基本結論是：(1) 地方性審美經驗與少數民族藝術的基礎在全球化的衝擊下呈現出“分裂”的狀態，這是一種深度的創傷，也是一種文化的表達和意義的重組的過程，在這個過程中一些習俗被改變，產生出新的習俗和新的文化意義。(2) 在這個過程中，文化作為資本的力量被想像性地誇大。事實上，少數民族藝術的真實價值和使用價值是作為文化發展和文化產業的資源。(3) 當作為文化遺產的少數民族文化的價值與使用價值嚴重分裂時，審美經驗被撕裂對少數民族本體的文化認同會造成嚴重的危機，從而導致社會生活層面的傷害。因此，對作為文化遺產的少數民族藝術的商業性開發必然以當地族群審美經驗的完整性為前提。

作者 李焯然

機構 新加坡國立大學

題目 保存傳統：新時代的中國傳統年畫藝術

摘要 木板年畫是歷史悠久的中國民間藝術，傳統上具有祛邪納降、祈福慶喜的作用，題材和風格上具有濃厚的民間色彩，足以反映中國歷史的發展和社會的變遷。因為年畫來自民間，題材與人民的生活息息相關，社會的變革與年畫藝術的發展遂有不可分割的密切關係。隨著近代價值體系、居住環境、風俗習慣、藝術修養、審美眼光的改變，傳統民間年畫藝術面對前所未有的衝擊，在面對被時代所淘汰的命運之際，未來的出路成了少數有心人士最關切的課題。本文將以

近代民間年畫的發展為例，分析明清以後民間年畫藝術的發展脈絡與時代特色，並以目前蘇州桃花塢和臺灣的年畫創作為例，檢討民間年畫在新時代環境中的轉變和前景。

作者 霍巍

機構 四川大學

題目 西藏考古的新發現與古代亞洲文明

摘要 西藏高原是亞洲的內陸高地，也是亞洲幾大文明的交匯之處。本文通過西藏高原考古新發現的實物史料論證了這一地區在亞洲古代文明發展進程中的重要歷史地位，並對遊牧與農業文明在這一地區的興起及其交互作用等問題也作了剖析。

討論組六 亞洲人文學（二）：東南亞之視角

作者 Selvy Thiruchandran

機構 斯裡蘭卡女性教育與研究中心

題目 從民族志角度解讀健康領域之女性知識與女性從業者

摘要 本文旨在從民族志角度探討在醫療健康領域之女性知識與女性從業者。在將女性知識置於異文化的背景下，本文著重考察裡斯蘭卡的三個民族群體：僧加羅人、坦米爾人、穆斯林（Sinhalese, Tamils, and Muslims），其研究材料來源於對三個群體中知識女性的訪談。

本文選取一個特殊的女性團隊作為研究對象，即具有一定專業知識的專職接生、開藥方甚至小手術的助產士（midwife）。這個群體在現代社會中逐漸消失，目前僅存於少數鄉村中。助產士們具有一定的理性與醫療知識，直覺是她們獲取相關知識的主要手段。由於西醫的傳入，助產士們日益被邊緣化。助產士的日益邊緣化不同於女巫在歐洲的消失軌跡，是現代理性與科學成為知識主導所產生的自然結果。通過對自然與環境的觀察，助產士們主要是女性獲取了一定的專業知識。

本文分為三個部份。第一部份比較了助產士在不同文化中的處境。第二部份考察就此研究對象學者間的對話。第三部份分析我們從從業者與助產士訪談中獲取的第一手材料。

翻譯由亞聯會議工作組提供

作者 島崎裕子

機構 早稻田大學

題目 柬埔寨農村貧困家庭流徙及其與人口販賣的關係

摘要 本文旨在加深對柬埔寨農村販賣人口情況的了解，以及調查人口販賣跟貧困家庭流徙之間的關係。

研究對象是 50 名在 2004 至 2007 年間逗留在農村和庇護中心的受害人和貧困家庭。調查方法基於「世界衛生組織採訪被販賣婦女道德及安全建議」，直接訪問受影響的婦女。「販賣」的定義根據聯合國巴勒摩議定書。

在柬埔寨，人口流徙是一個日益嚴重的問題，該國經濟主要依賴農業，七成一人口從事耕作。然而，赤貧在鄉郊地區普遍存在，許多沒有耕地的農民負債度日，生活拮据。大量柬埔寨人流竄到其他農村、城市、甚至鄰國去找尋工作和更好的生活。

我採訪的案件顯示，人口販賣跟流徙息息相關：流徙導致家庭破碎，也導致貧窮和人性剝奪，而且往往是由人性剝奪演化為貧窮。這些家庭位處社會金字塔的底層，難以自力更生。

我們發現文化常模（例如性別歧視）對人口販賣有着深遠的影響。歧視和標籤從事性工作婦女的情況十分普遍，這些婦女回到家鄉以後，往往遭指摘為不道德，也因可能染上愛滋病而被目為洪水猛獸。

這種標籤往往令受害人遭到極大屈辱，而這種盛行於農村的成見也叫受害人不敢回家。在這樣的情況下，縱使受害人從妓院或其他困境中被救出，她們仍會被拒於家門，有家歸不得，形成雙重受害。

被販賣的受害人與國家、地區、家庭各個層面的社會結構和文化態度有直接關係：受害人同時遭受家庭暴力和長幼有序的觀念折磨。當我們研究柬埔寨人口販賣問題的時候，必須考慮到社會結構和文化背景如何引致問題發生。

翻譯由亞聯會議工作組提供

圓桌討論二

人文學在亞洲：比較與反思

作者 李中清

機構 香港科技大學

題目 無聲的革命：中國精英大學本科生社會來源研究，1949–2000

摘要 精英制度是中國社會流動中一個顯而易見的原則，文獻記載自中古和晚清以來教育成為中國社會成功的階梯。本文以新中國兩所著名高校（一所全國性高校北京大學和一所省級高校蘇州大學）本科生為研究對象，考察 1950–1999 年間北京大學和 1950–2004 年間蘇州大學本科生社會來源的模式與趨向。具體而言，我們分析了學生父母職業、生源地理分佈、以及中學教育在一個長時期中的變化。儘管自 1949 年以來中國社會發生了巨大變化，我們的研究顯示，精英制度仍然在大學教育中有一定程度的延續。

翻譯由亞聯會議工作組提供

作者 Anita Traninger

機構 柏林自由大學

題目 人文學作為國際合作中的驅動力

摘要 德國柏林自由大學於 2007 年在全國性評比中獲得國家嘉獎 (predicate of excellence)，是德國最優秀的大學之一。在致力於發展人文學，以及在現有國際交往的基礎上建立國際合作網絡的理念上，柏林自由大學都取得了成功。柏林自由大學被認為是人文學研究最發達的三所歐洲大學之一。Dahlem 人文學研究中心 (The Dahlem Humanities Center (DHC)) 是柏林自由大學發展人文學新項目的核心力量。在此，我希望討論人文學如何成為推動國際研究合作網絡的驅動力，也希望借此機會介紹柏林自由大學最新的研究策略與發展規劃，並以此探索在人文學領域歐洲與亞洲學者合作的前景。

翻譯由亞聯會議工作組提供

作者 蒲慕洲

機構 香港中文大學

題目 比較研究：方法與制度之考量

摘要 人類知識之獲得基本上為比較之結果。本文提出兩方面的問題做為討論之發端。其一是比較研究之方法問題，以比較歷史為例，討論如何選擇比較之對象，以及比較之目標。理想之比較，應不止是呈現同異，而在求得因探究同異而產生的對比較雙方的新理解。其二為比較研究之制度面問題，由於傳統學科分類之限制，我們主張以跨學科之研究中心來解決問題。

作者 Sven Beckert

機構 哈佛大學

題目 世界史的全球化

摘要 本文旨在介紹 2007 年在哈佛大學發起的一項新的研究項目：世界史的全球化。該項目集中了來自世界各大洲的歷史學家，共同探討世界史研究的多種途徑。

翻譯由亞聯會議工作組提供

與會學者

敬稱略 按姓名字母序

- Sven Beckert 哈佛大學
北島 香港中文大學
蔡仲 南京大學
陳金樑 南洋理工大學
陳平原 北京大學/香港中文大學
鄭宗義 香港中文大學
張展鴻 香港中文大學
張瑞威 香港中文大學
戴一峰 廈門大學
科大衛 香港中文大學
- Robert Gibbs 多倫多大學
郝雨凡 澳門大學
熊秉真 香港中文大學
黃居仁 香港理工大學
霍巍 四川大學
- Theodore Hutters 香港中文大學
賴俊雄 國立成功大學
劉國英 香港中文大學
李焯然 新加坡國立大學
李中清 香港科技大學
李誠 國立中央大學
李歐梵 香港中文大學
梁元生 香港中文大學
廖咸浩 台灣大學
劉阿榮 元智大學

劉志偉 中山大學
呂宗力 香港科技大學
Seonjoo Park 仁荷大學
蒲慕州 香港中文大學
瑞麗 新加坡國立大學
島崎裕子 早稻田大學
Glenn Shive 港美中心
戴浩一 國立中正大學
Selvy Thiruchandran 斯里蘭卡女性教育與研究中心
Anita Traninger 柏林自由大學
王瓊玲 中央研究院
王傑 上海交通大學
黃國彬 香港中文大學
熊月之 上海社會科學院
楊國榮 華東師範大學
張健 香港中文大學
周建渝 香港中文大學

歷屆亞聯會議資料

1 第一屆亞洲新人文聯網會議

會議主題：“明清以來江南物質與文化”

時間：2004年9月6-9日

地點：上海、杭州、蘇州

主辦方：上海社科院

協辦方：臺灣中央大學、杭州師範大學

2 第二屆亞洲新人文聯網會議

會議主題：“知之行：論亞洲人文學的學術評鑒問題”

時間：2005年6月24-25日

地點：臺灣中央大學

主辦方：國立中央大學人文中心、臺灣中央研究院明清研究會

3 第三屆亞洲新人文聯網會議

會議主題：“分合之際”：二十一世紀的人文與科學

時間：2006年6月13-14日

地點：臺灣中央大學

主辦方：臺灣國立中央大學，中央研究院明清研究會

協辦方：臺灣教育部顧問室、文化建設委員會、國家高速網絡與計算中心、誠藝建設公司

4 第四屆亞洲新人文聯網會議

會議主題：“中外文化與歷史記憶”

時間：2006年6月27-30日

地點：香港城市大學

主辦方：香港城市的大學中國文化中心

協辦方：澳門基金會

5 第五屆亞洲新人文聯網會議

會議主題：“文化傳承與歷史記憶”

時間：2007 年 10 月 16–20 日

地點：成都四川大學

主辦方：四川大學歷史文化學院、中國藏學研究所、香港城市大學中國文化中心

6 第六屆亞洲新人文聯網會議

會議主題：和衷共濟：中國與世界的共存之道

時間：2008 年 9 月 7–11 日

地點：上海社科院

主辦方：上海社會科學院歷史所

協辦方：杭州師範大學

7 第七屆亞洲新人文聯網會議

會議主題：海上跨文化交流：對亞太地區的跨學科思考

時間：2009 年 11 月 28–29 日

地點：廣州中山大學

主辦方：廣州中山大學亞太研究院、香港中文大學人文學科研究所

會議酒店

酒店地址

香港沙田凱悅酒店

中國香港新界沙田澤祥街 18 號

電話：+852 3723 1234 傳真：+852 3723 1235

路線指引

前往酒店

由大學火車站

由大學火車站步行至香港沙田凱悅酒店只需 3 分鐘。

由香港國際機場

香港國際機場位於赤鱸角，交通方便。旅客可乘私家車、的士、地鐵或酒店轎車往返酒店及機場。

的士 車程 – 大約 30 分鐘

營業時間 – 24 小時

車資 – 約 HK\$300 (US\$40)，含隧道費，不包括行李搬運費

由中環

不少跨國金融機構及各國領事館均設香港辦事處於中環，使其成為香港商業活動的集中地，旅客可乘地鐵直達中環。

地鐵 車程 – 大約 45 分鐘

服務時間 – 上午 6 時 06 分至零晨 12 時 10 分

班次 – 約 3–15 分鐘 1 班

車資 – HK\$13.3 (US\$1.50)

由尖沙咀

尖沙咀為香港主要旅遊區，區內有專為遊客而設的商店及餐廳，而香港數個大型博物館亦設於尖沙咀。

地鐵 車程 – 大約 30 分鐘

服務時間 – 上午 5 時 28 分至零晨 12 時 23 分，約 3–15 分鐘 1 班

車資 – HK\$8.50 (US\$1)

第八屆亞聯會議工作組

熊秉真教授	文學院院長、歷史系講座教授
黃國彬教授	人文學科研究所所長、翻譯系教授
華瑋教授	人文學科研究所副所長、中文系教授
許焯權教授	人文學科研究所副所長、文化與宗教系教授
關寶燕小姐	事務主任
李苑君小姐	項目主任
李紀博士	導師
陳以信博士	博士後研究員
楊吟小姐	研究助理
陸志鴻先生	研究助理

聯絡電話

關寶燕小姐	2696 1917 (O)
李苑君小姐	2603 8698 (O)
李紀博士	2696 1695 (O)
陳以信博士	2696 1694 (O)
楊吟小姐	2696 1694 (O)
陸志鴻先生	2696 1694 (O)

電郵 anh2010@arts.cuhk.edu.hk

電話 (852) 2696 1694

傳真 (852) 2603 5621

郵寄地址 香港新界沙田
香港中文大學
馮景禧樓 529 室
文學院辦公室

I



星期一至六「穿梭校巴」服務時間表 (公眾假期停止服務)

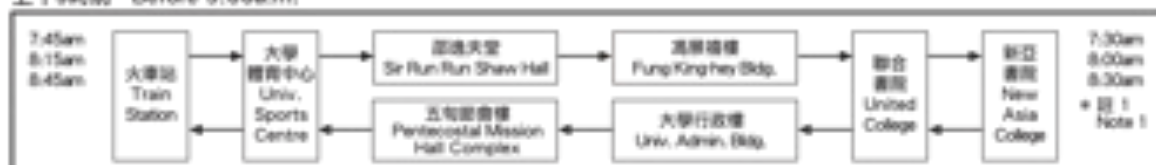
Time-table for "Shuttle Bus" Service from Monday to Saturday (Service suspended on Public Holidays)

實施日期：二零零九年九月七日 w.e.f. 7 Sept 2009

開出 Depart

開出 Depart

上午9時前 Before 9:00a.m.



上午7時45分至上午9時：加開車 (約5分鐘一班) 7:45am to 9:00a.m. : Additional Service (Approx. 5 min./departure)



註 1 上午8:10有一班車由逸夫書院開出，經新亞書院及康諾堂後駛往火車站，並繞停各站。

Note 1 At 8:10am a bus departs from Shaw College, via New Asia College, Chung Chi Teaching Blocks, to Train Station and calls at all stops.

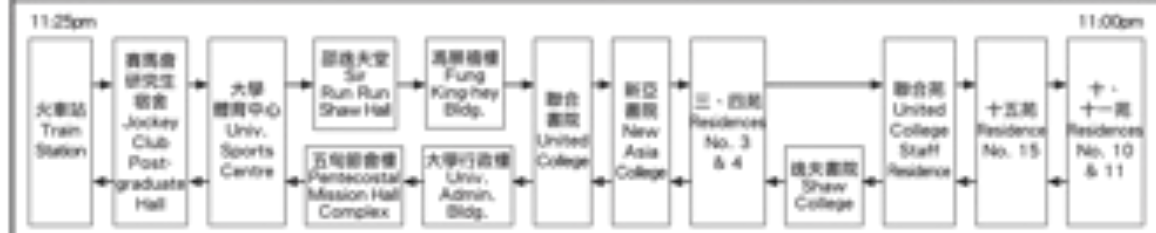
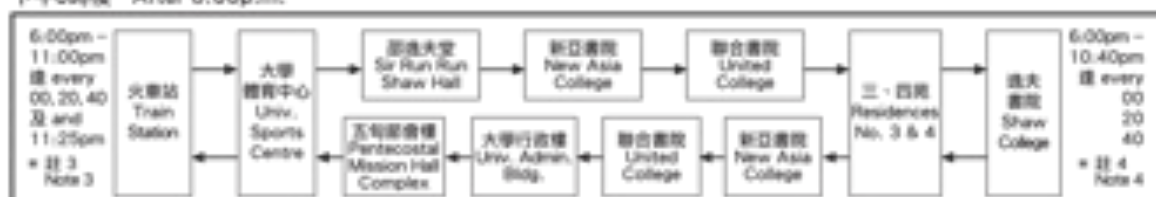
上午9時至下午6時 9:00a.m. to 6:00p.m.



註 2 每小時00分由火車站開出班次經體育會研究生宿舍往新亞書院及每隔半小時30分由新亞書院開出班次經體育會研究生宿舍往火車站。

Note 2 Every 00 minutes of the hour the bus departs from Train Station, calls at Jockey Club Postgraduate Hall to New Asia College. Every 30 minutes of the hour the bus departs from New Asia College, calls at Jockey Club Postgraduate Hall to Train Station.

下午6時後 After 6:00p.m.



註 3 晚上11:25有一班車由火車站開出，經體育會研究生宿舍，往新亞書院及逸夫書院，並繞停各站。

Note 3 At 11:25pm a bus departs from Train Station, via Jockey Club Postgraduate Hall, to New Asia College and Shaw College, and calls at all stops.

註 4 晚上7:00；8:00；9:00及10:00，各有一班車由逸夫書院開出，經新亞書院及體育會研究生宿舍往火車站，並繞停各站。

Note 4 At 7:00pm；8:00pm；9:00pm and 10:00pm respectively a bus departs from Shaw College, via New Asia College and Jockey Club Postgraduate Hall to Train Station, and calls at all stops.

II

Time-table for "Shuttle Bus" Service on Sundays & Public Holidays

星期日及公眾假期「穿梭校巴」服務時間表

上行校巴 Up Route

實施日期 w.c.f. 二零一零年九月五日 5 Sep 2010

校巴號	往	由	往	由	往	由	往	由	往	由	往	由	往	由	往	由	往	由	
8am	41																		
9am	20																		
10am	00	20																	
11am	00	20																	
12pm	00	40	大學站	大學體育中心	香港中文大學	香港中文大學	香港中文大學	香港中文大學	香港中文大學	香港中文大學	香港中文大學	香港中文大學	香港中文大學	香港中文大學	香港中文大學	香港中文大學	香港中文大學	香港中文大學	香港中文大學
1pm	20	40	大學站	大學體育中心	香港中文大學	香港中文大學	香港中文大學	香港中文大學	香港中文大學	香港中文大學	香港中文大學	香港中文大學	香港中文大學	香港中文大學	香港中文大學	香港中文大學	香港中文大學	香港中文大學	香港中文大學
1pm	50	10:00pm	逢星期																
11pm	00	20																	

特別服務：大學一星期中除第一公眾假期，及連續公眾假期最後一日，全年均增加班次。(注：公眾假期除外)
 Additional service on whole day of single Sunday or public holidays, and last day of continuous public holidays.
 (Sun., July & August, excepted.)

校巴號	往	由	往	由	往	由	往	由	往	由	往	由	往	由	往	由	往	由	
10am	00	20																	
10pm	00	20																	
11pm	00	20																	
12am	00	20																	
1pm	00	20																	

校巴號	往	由	往	由	往	由	往	由	往	由	往	由	往	由	往	由	往	由	
8am	20																		
9am	00	40																	
10am	00	20																	
11am	00	20	香港中文大學	香港中文大學	香港中文大學	香港中文大學	香港中文大學	香港中文大學	香港中文大學	香港中文大學	香港中文大學	香港中文大學	香港中文大學	香港中文大學	香港中文大學	香港中文大學	香港中文大學	香港中文大學	香港中文大學
12pm	00																		
1pm	50	10:00pm	逢星期																
11pm	00																		

特別服務：大學一星期中除第一公眾假期，及連續公眾假期最後一日，全年均增加班次。(注：公眾假期除外)
 Additional service on whole day of single Sunday or public holidays, and last day of continuous public holidays.
 (Sun., July & August, excepted.)

校巴號	往	由	往	由	往	由	往	由	往	由	往	由	往	由	往	由	往	由	
12pm	00																		
12pm	50	10:00pm	逢星期																
12pm	00																		

| | 指定時間內行車 Service limited to assigned hours

The Chinese University of Hong Kong

香港中文大學 The Chinese University of Hong Kong

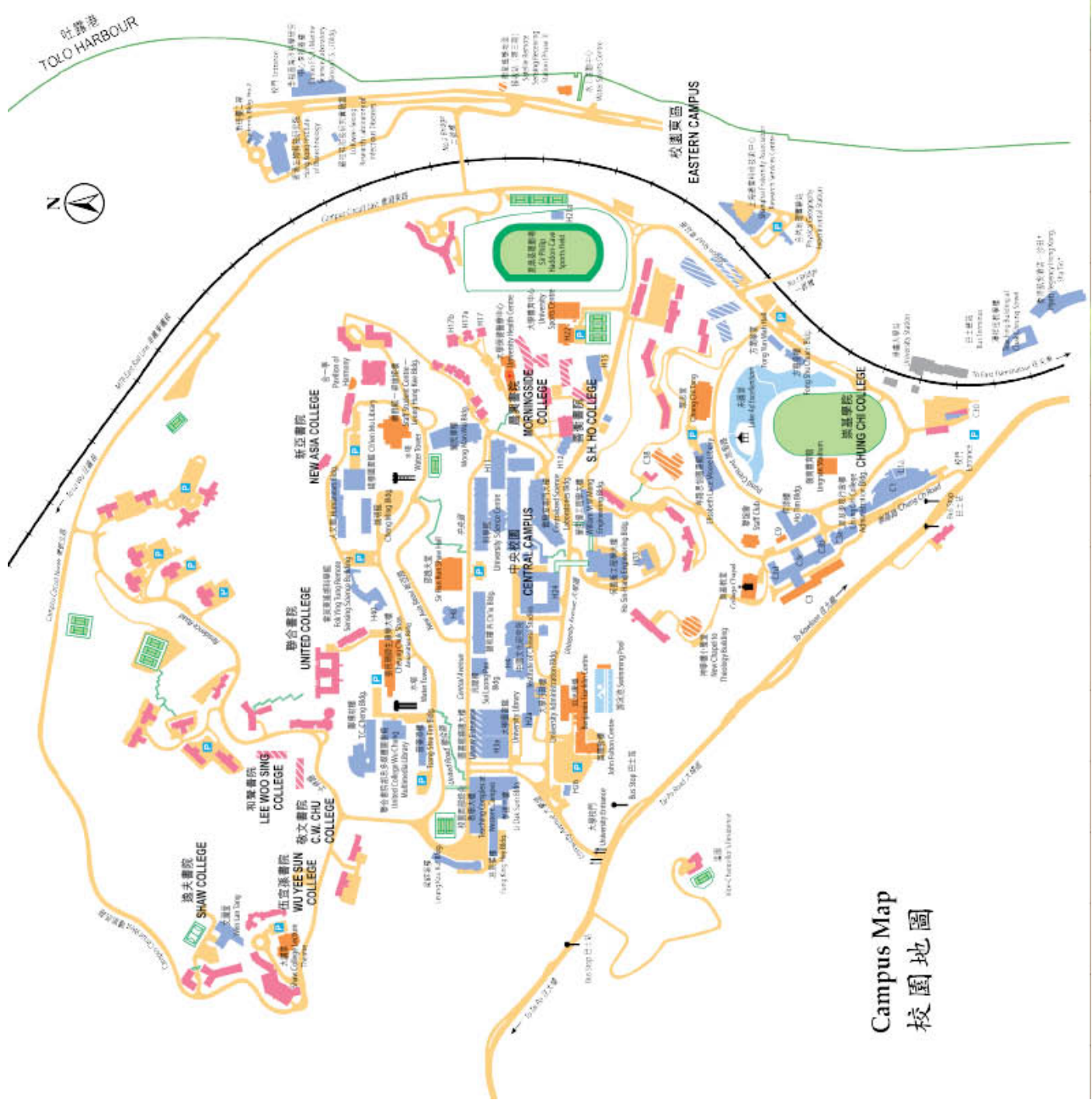
H13	學術樓一樓
H4	文學院
H13a	科學樓
H13b	理大書
H2	圖書館
H11	中文系基本學系大樓
H15	醫務樓
H2	化學樓
H12	日東人文堂
H24	日東人文堂
H40	新亞基理利服務站
H25	保安交通中心
H27a	運動樓一樓
H4a	田景軒樓
H8	禮堂
H17	香港禮堂
C/K	陳震木樓
C1	利運成樓
C3a	怡豐樓
C20	禮堂
C1a	利運成樓
C1	李卓人樓
C38	學生活動中心
C9	禮堂
C34	區紹儀
C35	王潔才樓

* 香港中文大學管理委員會建築工程處
 * Architecture & Planning Department of The Chinese University of Hong Kong

LEGEND 圖例

- Administration/Teaching/Research Bldg. 行政 / 教學樓宇
- Athletics/Sports Bldg. 文館 / 體育館
- Residence/Student Hotel/Guest House 住宅 / 宿舍 / 賓館
- Sports Field/Tennis Court 運動場 / 網球場
- P Car Park 停車場
- Construction in progress 興建中

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Campus Map
 校園地圖