



Department of History  
School of Humanities  
The University of Hong Kong

# Spring History Symposium

For History Research Postgraduate Students

Friday 3 May, 2013

08:45 to 17:30

B0758,  
Run Run Shaw Tower,  
Centennial Campus,  
The University of Hong Kong

**All Are Welcome**

All enquiries to Phoebe Tang (phoebet@hku.hk) or  
Kenny Yuen (kennyq@hku.hk).

For more information about this symposium, please visit:  
<http://www.history.hku.hk/news/2013-shs.html>

The Spring History Symposium would like to acknowledge the generous support of the History Endowment Fund.

# **ORGANISING COMMITTEE**

## **CO-ORDINATORS**

Ms Angharad FLETCHER  
Ms Chi Chi HUANG  
Mr Aurelio INSISA  
Ms Zardas LEE  
Ms Phoebe TANG  
Ms Laura VERNER  
Mr Kenny YUEN

## **MC**

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Dr Peter CUNICH  
Prof Charles SCHENCKING

The Spring History Symposium would like to acknowledge the generous support of the History Endowment Fund.

**SPRING HISTORY SYMPOSIUM  
EVENT SCHEDULE  
3 MAY 2013**

<b>Time</b>	<b>Event</b>	<b>Panel</b>	<b>Moderator / MC</b>	<b>Presenters and Paper Titles</b>
<b>1</b>	0830-0845 Registration CPD 7.58	---		---
	0845-0900 Opening CPD 7.58	---	Angharad FLETCHER	<b>Prof Charles SCHENCKING</b>
	0900-1030 Plenary Session CPD 7.58	<b>Hong Kong and the British Empire</b>	Phoebe TANG	<p><b>CHANG Kin lan, Monica (UMAC):</b> Collaborative Colonial Policies Adopted by Sir John Pope Hennessy during his Governorship in Hong Kong in the years of 1877 - 1882</p> <p><b>Erico YUEN Weng Ngok (UMAC):</b> Standardisation of Chinese Folk Religions in Hong Kong</p> <p><b>Zardas LEE (HKU):</b> Governing the Chinese: Moral Censorship of Films in Colonial Hong Kong</p> <p><b>Kenny YUEN (HKU):</b> Vietnamese Boatpeople Crisis in Hong Kong, 1978-1979</p> <p><b>Chi Chi HUANG (HKU):</b> British Perceptions of Hong Kong</p>
<b>Morning Tea: 1030-1100</b>				
<b>2</b>	1100-1230 2 CPD 7.58	<b>International Networks and Organizations</b>	Aurelio INSISA	<p><b>Laura VERNER (HKU &amp; KCL):</b> Catholic Networks in the English Midlands</p> <p><b>Angharad FLETCHER (HKU &amp; KCL):</b> Imperial Sisters: Disease, Conflict and Nursing in the British Empire, 1880-1914</p>

					<p><b>MA Kuo-An (CUHK):</b> Taiwan In Sight: Photography and Visual Culture in 1930s-1940s Taiwan</p> <p><b>Raquel DIAS (UMAC):</b> Satellites of Love: How to Explain the Impact of Portuguese Africa on the Cold War</p> <p><b>Phoebe TANG (HKU):</b> Spiders and Photos: Selling Skylab through Publicity and Practicality</p>
<b>Lunch: 1230-1330</b>					
<b>3</b>	1330-1515	3 CPD 7.58	<b>China and the World</b>	Zardas LEE	<p><b>Joshua HERR (UCLA):</b> Envoys, Inscriptions, and Imperial Visions: Contestation and Resolution in seventeenth-century Qing-Le Relations</p> <p><b>Davide MALDARELLA (UPI &amp; ISCTE-LUI):</b> From the Apennines to the Pearl River Delta: Genoese Trade Networks across the Pacific and the Macau “coolie trade” to Peru, 1851-1874</p> <p><b>YE Yangxi (CUHK):</b> On Oka Senjin and His "Kanko Kiyu"</p> <p><b>Brett GEARING (UMAC):</b> Anglo-American Newspaper Rivalry in Early 20th Century Tianjin</p> <p><b>Aurelio INSISA (HKU):</b> China’s Soft Power from a Historical Perspective</p>
<b>Afternoon Tea: 1515-1545</b>					
<b>4</b>	1545-1715	Plenary Session CPD 7.58	<b>China’s Social and Cultural Perspectives</b>	Chi Chi HUANG	<p><b>Flora ZHANG Peilin (CUHK):</b> The Space for Sexual Discourses of Urban Women in Republican China: A Case Study of <i>Ling Long</i> (1931-1937), Shanghai</p> <p><b>Brian HU Xiaobai (HKUST):</b> Cultural Landscape Mirrors City: The Symbolic Meaning of Mo Chou (莫愁) and the Urban Identity of Nanjing</p>

					<p><b>YAO Jiaqi (HKUST):</b> Advertising Strategy of the Magazine in Isolated Shanghai: the Case of <i>Xifeng</i>, 1939-1941</p> <p><b>Jesse WANG Ching Ning (UMAC):</b> People's Lives Reflected in Newspaper Advertisements in Macau during the 1940s</p> <p><b>Rosalynn LIU Yu (CUHK):</b> The Underground Organization of the Chinese Communist Party in National South-west Associated University, 1937-1946</p>
<b>5</b>	1715-1730	Closing CPD 7.58	---	Angharad FLETCHER	<b>Prof John CARROLL</b>

**CHANG Kin lan, Monica**  
**MPhil Candidate**  
**University of Macau**

**Collaborative Colonial Policies Adopted by Sir John Pope Hennessy during his  
Governorship in Hong Kong in the years of 1877 - 1882**

Hong Kong Scholar, Law Wing Sang, has published two books named *Re-theorizing Colonial Power* in 2007 and *Collaborative Colonial Power: the Making of the Hong Kong Chinese* in 2009. In these two books, colonial Hong Kong history has stopped being viewed from either a very nationalistic or a 'barren-rock-to-emporium' perspective. He suggested us to look at the history of Hong Kong from its own dynamics, its people and its society. With collaborative colonial policies, the indigenous people were no longer against the government but collaborated with it for a mutual benefit. This idea has inspired my research in putting this theoretical framework on one imperial figure, Sir John Pope Hennessy, who was the eighth governor of Hong Kong. He had been an interesting figure as he caused opposing voice almost everywhere he went. He was accused of being an unrealistic humanist who was thus not putting attention to practical policies and in this way, he was hated by almost every British colonialist. Recent scholars had agreed on his humanitarianism and that his ideas on human rights were much ahead of his time. However, my research is going to look at some of his policies as more of political concern rather than pure humanitarianism and to see how collaborative colonial policies had been employed by him.

**Erico YUEN Weng Ngok**

**MA Candidate**

**University of Macau**

### **Standardisation of Chinese Folk Religions in Hong Kong**

There are two Ordinances about Chinese Temples in the Laws of Hong Kong, which are the Man Mo Temple Ordinance (Chapter 154) and the Chinese Temples Ordinance (Chapter 153). The legislations of the ordinances are symbols of standardisation of Chinese Folk Religions, and also expansion of the British colonial rules to Chinese communities. The Man Mo Temple Ordinance first regulated the finance of a specific temple by law in 1924. Four years later, the Chinese Temples Ordinance established regulation of running a Chinese temple, and also put all temples under the colonial rules. Seemingly, through the ordinances, Hong Kong Government stepped in the affairs they promised not to touch, although it was for solve the social problems. It was following the track from 1880s, when Sir Hennessy first appointed Ng Choy as a member of the Legislative Council, that British rulers started to cooperate with Chinese people. More restricts were applied to the Chinese communities. The standardisation of temples, even though it was an “urgent request” from Chinese people, was a kind of new restriction to the Chinese communities. The research is to explore the change of relationship between British ruler and Chinese communities in early 20<sup>th</sup> century Hong Kong by the standardisation of Chinese temples.

**Zardas LEE**  
**MPhil Candidate**  
**The University of Hong Kong**

**Governing the Chinese: Moral Censorship of Films in Colonial Hong Kong**

In 1968, a government official who carried out moral censorship in films challenged the reason for its existence. It was twenty-one years after film censorship had come into practice after the Second World War. The Hong Kong government officials did not use the term “moral censorship” until the late 1960s. Nonetheless, moral censorship implied that censors judged whether the films would offend prevailing moral standards in the issues of sex, violence, religion and race in Hong Kong society.

In the 1960s, how did the government officials perceive prevailing moral standards in a Chinese-dominated society, given that all members in the Film Censorship Board of Review were British? This is the theme of this paper. Such a question did not bother the officials in the Board of Review in the late 1940s and the 1950s when the burden to identify prevailing moral standards was on the individual censors in the Film Censorship Board. By contrast, the Board of Review, which consisted of the Secretary for Chinese Affairs, Director of Social Welfare, Director of Education and the Commissioner of Police, could no longer escape the debates relevant to this question in the 1960s, since its members had to deal with public demand for film classification.

By studying the debates involved in film classification and the censorship of the local film *Death Valley* (*Duanhungu* 斷魂谷) in the 1960s, this paper explores two broader issues: the governance of the Chinese population and state-society relations in Hong Kong. It reveals the limited and insincere measures of the government to understand and engage with the Chinese general public. Failure to initiate film classification in 1961 was due to the intended distortion of Chinese public opinion by the Secretary for Chinese Affairs. Moreover, the officials had never measured Chinese moral standards by consulting the general public. This paper also shows that the government officials upheld an ambivalent idea of state-society relations which they thought was ideal. On the one hand, they maintained a policy of moral censorship in which their value judgments were incorporated. On the other hand, they expected parents to protect children from pornographic films, and thus rejected film classification which some officials regarded as too much intervention in people’s daily life. They did not attempt to draw a line between the duty of government and individuals. Thus, moral censorship had been in operation without a clear understanding of Chinese morality and a clear objective. In order to present the most important issues in moral censorship coherently, this paper focuses on censorship of sex, particularly in the 1960s.



**Kenny YUEN**  
**MPhil Candidate**  
**The University of Hong Kong**

**Vietnamese Boatpeople Crisis in Hong Kong, 1978-1979**

This paper focuses on how the Hong Kong government reacted to the Vietnamese boatpeople influx from 1978 to 1979. In Hong Kong, there was the first human trafficking case from Vietnam on 23 December 1978. It drove the Hong Kong government into a difficult situation of whether the boat people should be accepted. There are several reasons for the Hong Kong government to be reluctant to receive the boatpeople. First of all, the influx of illegal immigrants from the mainland China and the existing Vietnamese boatpeople had already exhausted the resources in Hong Kong. Moreover, public opinion at that time did not support the acceptance of the refugees. The government also feared accepting the boatpeople encourage more human smuggling cases. The British government, in contrast, hoped the Hong Kong government could receive the refugees on humanitarian ground.

In Hong Kong history, the Vietnamese boatpeople crisis has not been a major refugee problem, which is as serious as the refugees from China in the 1950s. Historians usually pay less attention on the crisis. Still, it will be important to examine the boatpeople. The refugee crisis helps us to understand the relationship between Britain and Hong Kong. There were always tensions between two sovereignties. The colonial government did not necessarily follow the British government. The crisis also demonstrates how the Hong Kong government balanced the opinion of the local society and the interests of Britain. Furthermore, the governor of Hong Kong, Sir Murray Maclehoose, directly communicated with the other countries to discuss the arrangements on the boatpeople. It shows Hong Kong's high degree of autonomy in handling international affairs.

Previous studies focus on the impact of the government policies on treating the Vietnamese refugees in the 1980s and the 1990s, while the area of refugee reception and resettlement is under-researched. Adopting a top down approach, I will examine the tensions between Britain and Hong Kong in the boatpeople crisis. Considering three boat cases – Huey Fong, Skyluck and Sibonga, which set a pattern in respect of the arrivals after 1979, I will argue, there is a negotiation between Hong Kong and Britain on receiving and resettling the boatpeople. Moreover, I will also argue Hong Kong has a higher degree of autonomy in participating international affairs during the crisis. This autonomy should be understood in the context of contemporary international politics.

**Chi Chi HUANG**  
**PhD Candidate**  
**The University of Hong Kong**

**British Perceptions of Hong Kong**

This project examines how the British imagined and understood Hong Kong during the first hundred years of its colonisation. It will use primary sources produced and distributed in Britain, in order to explore how the city was imagined and integrated into their Empire. As a cultural historical study, the main sources will be from the British press, images, literature, travel writings and other popular cultural forms.

Over the last two decades, the history of Hong Kong has received increased attention from historians. Early British and Chinese histories of Hong Kong have focused on separate histories of the colony. More recent historiography however has drawn light on the shifting boundaries of influence and complex relationships between the British administration and the Chinese community in Hong Kong. My studies however look at Hong Kong as a site of British perceptions and will then consider Hong Kong's perceived place within the Empire. Rather than this being a study of Hong Kong, it is a predominantly a study of the British and the ways that Empire was made applicable and comprehensible to them. Hong Kong is an intriguing site for this study because it was essentially a "barren rock," with no identifiable peoples to make British and little economic potential. So how was this place made relevant to its Empire and the British back in England? This is the question that I will seek to answer.

**Laura VERNER**  
**PhD Candidate**  
**The University of Hong Kong & King's College, London**

### **Catholic Networks in the English Midlands**

An integral method of keeping a non-conforming community functioning is the construction and up keep of a network, as this web of connections provides security and protection with other non-conformists against the persecuting authorities. The non-conforming Catholic community of Elizabethan England (1558-1603) established various networks within England and abroad.

A network can be created through simple relationships, for example, between a writer of Catholic material and a printer, or a messenger delivering a letter, through to more complex relationships that include families, friendships and people within an institution such as a university or jail. A functioning network necessarily meant loyalty to fellow Catholics and ones own conscience. However, the reaction of the government to infiltrate Catholic networks in England and abroad with its own agents is evidence of its proficiency.

This paper is based on research that examines the network of Catholics in the Elizabethan Midlands in order to understand both its effectiveness and the relationship of the local and extended Catholic community with one another. The construction, function and result of these networks will be surveyed over several categories of networks, such as local, underground, clerical and exile. The main objective of this exercise is to show the dynamic and function of the network, and understand the impact it had at the local level for Midland Catholics.

**Angharad FLETCHER**  
**PhD Candidate**  
**The University of Hong Kong & King's College, London**

**Imperial Sisters: Disease, Conflict and Nursing in the British Empire, 1880-1914**

This paper focuses on the period from 1880 to 1914, decades crucial to the institutional expansion of nursing in the British Empire. The period also saw a significant shift in the understanding of disease and the provision of healthcare, underpinned by transnational developments in biomedicine, economic priorities and broader social changes.

Furthermore, technology not only reshaped disease prevention and healthcare policy, it also facilitated the mass migration of people, creating new pathways for the spread of disease, but at the same time helping to form various different conduits, including nursing, for the “new” medical knowledge required to combat the spread of disease. In addition, the decades between 1880 and 1914 were characterized by instances of global crises, which provide an important context for reappraising the history of nursing at a local, national and transnational level, while also creating an important lens through which to study the changing profession.

The geographical focus of this study will be on three port cities; Cape Town, Melbourne and Hong Kong. These sites have been selected since they represent different types of colonial administration, forms for government and societies, with different colonial histories, which naturally affected the implementation of healthcare systems.

More traditional approaches to the history of nursing are enclavist in the sense that they have argued that nursing practice, education and policy was established and solidified in the metropole before being exported to the colonies by British nurses, and as a consequence, professional nursing developed independently in each of the colonial outposts. However, I argue that nursing practice is equally constituted on the peripheries of the Empire, and that a complex network of nursing ideas existed within the British Empire, fuelled and expanded by the mass migration of nurses from various colonial locations.

**MA Kuo-An**  
**PhD Candidate**  
**Chinese University of Hong Kong**

**Taiwan In Sight: Photography and Visual Culture in 1930s-1940s Taiwan**

This is a historical study of photography and visual culture in Taiwan during the late colonial period (1930-1940s). “Visual culture” here is utilized as a framework, or a discursive boundary, within which I propose to discuss the ways in which the visual experiences of everyday life reflect, and are framed by the visual documents produced in this era. The visual documents I use are mainly photographic images. Namely, by making photography the central body of “text” for historical analysis, I propose to not only write a history of photography in 1930s-1940s Taiwan, but to investigate the history of late colonial Taiwan through visual documents. Thus, the project will explore how Japanese colonial and local Taiwanese practitioners of visual documentation in the late colonial period contributed to transforming Taiwan’s visual culture. How could visual documents help to make visible not only the sights that were documented by pictures, but the local contexts within which this documentation took place? Moreover, what did this transformation of what became “seen” have to do with shifting concepts of the modern? I would like to propose that, as visually developed concept, “modern” within colonial Taiwan’s historical context was embedded in different cultural identities, and shaped by different historical consciousnesses.

**Raquel DIAS**  
**MPhil Candidate**  
**University of Macau**

### **Satellites of Love: How to Explain the Impact of Portuguese Africa on the Cold War**

The Third World is often forgotten by the west. We tend to ignore its relationship with us and with our own history. The Cold War it is no different. We tend to think of these countries involvement merely on the last years of the 'War'.

This short study wants to explore the relevance of such territories giving as examples what used to be the Portuguese colonies, the last five countries to get independence in Africa: Angola, Mozambique, Guiné Bissau (previously Portuguese Guinea), Cape Verde and São Tomé & Príncipe.

There are several reasons for my choice, not only is there a lot to say about these countries (specially in the English speaking world), but also due to my close ties with them. I was able to conduct interviews and access information vital for the work in question. However the main reason for my choice was the fact that these are the only examples we have of a block of new countries using communist ideology to consolidate their autonomy.

Having in mind the broader context for the self-determination of these countries, such as the war for independence and the interests behind that war, one would like to explain both the impact the cold war had on them, but mainly what impact such struggles had on the Cold War.

**Phoebe TANG**  
**MPhil Candidate**  
**The University of Hong Kong**

**Spiders and Photos: Selling Skylab through Publicity and Practicality**

What could two spiders do? In 1973, two spiders, Anita and Arabella, promoted the American space station Skylab to the public. These spiders were part of the Skylab Student Experiment Project in which high school students designed experiments to be performed by astronauts on Skylab. Another project, the Earth Resources Experiment Project (EREP), featured astronauts taking photos of the Earth for practical uses in the society, such as urban planning and weather studies. The Skylab Student Experiment Project and EREP were two examples reflecting how the National Aeronautics and Space Administration (NASA) attempted to attract public interest in, and minimize their opposition towards space exploration. These projects were important to NASA because the Administration was losing public and budgetary support, resulting in operational problems and brain drain in the aerospace industry. From 1966 to 1973, the actual amount of money NASA received dropped by over 40%. Moreover, many voices from the public criticized the American space program for not bringing practical benefits. These voices preferred the United States government to cut spending in space exploration, and channel the resources to areas such as public works and education instead. This paper argues that in order to gain financial and public support for Skylab, NASA sold the space station by boosting its publicity and emphasizing its practicality.

**Joshua HERR**  
**PhD Candidate**  
**University of California, Los Angeles**

**Envoys, Inscriptions, and Imperial Visions: Contestation and Resolution in  
seventeenth-century Qing-Le Relations**

Borders and diplomacy are closely related phenomena that deserve to be examined together. In some cases, borders have been the object of diplomatic dispute, but, paradoxically, they represent spaces farthest from the political centers engaged in the dispute. In this paper, I examine Qing envoy accounts of two separate diplomatic missions to the Le kingdom of northern Vietnam in the late seventeenth century. These missions are significant for two reasons. First, they represent the beginning of diplomatic or tributary relations between Qing and Le, two states with origins in areas on the periphery of Ming China. Similarly, they both had only recently secured rule in their respective territories. Secondly, the object of these missions was to resolve the fate of a rival Vietnamese regime occupying the border area. I am interested in considering these envoy accounts in relation to Hamashita Takeshi's (1988) suggestion that the emergence of modern Asia was related to the development, amongst China's traditional tributaries, of secondary tributary networks or imperial aspirations. To interpret these envoy accounts, I read them in the context of contemporary Chinese and Western accounts of Vietnam, the Ming diplomatic tradition, and epigraphic texts from the borderlands of Vietnam.



**Davide MALDARELLA**

**MPhil Candidate**

**Pisa University and ISCTE-Lisbon University Institute**

**From the Apennines to the Pearl River Delta: Genoese Trade Networks across the Pacific and the Macau “coolie trade” to Peru, 1851-1874**

Between 1851 and 1874 more than 200.000 Chinese contract labourers (coolies) were shipped from Macau to Peru, Cuba and other Latin American countries to fulfil their manpower needs following the decline of the Atlantic slave trade. Along the 1860s the Portuguese entrepôt of Macau grew into the main hub for the export of coolies to these destinations, attracting capitals and a multinational network of traffickers and speculators.

Italian emigrants in Peru, almost all of Genoese origins, held a significant share in this business, playing a key role in the introduction of Chinese labourers in the Andean country during its highest stage, from the mid-1860s to 1874. Part of a wider commercial diaspora established in the main Latin American ports since the last days of the Spanish colonial domination, they engaged in almost all the phases of the coolie traffic, either as seamen, ship-owners, charterers or emigration agents, and employed Chinese labour in their cotton and sugar plantations on the Peruvian Coast.

A close analysis of these merchant families and their firms' activities offers a deeper insight into the organization and structures of the so-called Macau coolie trade. Drawing on a broad set of archival sources from Italy, Portugal and Macau this research seeks to recover individual trajectories and experiences, displaying the entangled stories of Chinese and Italian migrants whose destinies met on the often tragic journeys of the “coolie ships” through the Pacific Ocean.

**YE Yangxi**  
**PhD Candidate**  
**Chinese University of Hong Kong**

**On Oka Senjin and His "Kanko Kiyu"**

Oka Senjin (岡千仞, 1833-1914) was a celebrated literati living from the end of the Shogunate period to the Meiji period. Known as a Chinese poet and a sinologist, Mr. Oka had written, compiled and translated many books on literature, history, and particularly on western issues. He had close relations with many scholars of the Late Qing period. From 1884 to 1885, Mr. Oka had travelled extensively in China for more than 300 days. In 1886, the book Kanko Kiyu (觀光紀游), which was a record of Mr. Oka's experience in China, was published in Japan and had become one of the three most representative travel notes in Chinese about China during the Meiji period. In the above mentioned book, Oka Senjin seriously criticized the blindness with contemporary international affairs in the Late Qing society and came up with his own reform suggestions. Although not having been adopted by the government, these precious advises have significantly influenced the shift of modern Chinese scholars (Song Shu, Cai Yuanpei, Lv Xun, Zhou Zuoren and so on)' thoughts. By the above mentioned reasons, this book has its own place in Sino-Japanese cultural exchange history.

**Brett GEARING**  
**MPhil Candidate**  
**University of Macau**

### **Anglo-American Newspaper Rivalry in Early 20th Century Tianjin**

Newspapers have often served the role of fashioning a sense of communal identity as well as giving voice to points of view within them. This is no less true for China's treaty ports than for any other community, and for this reason they are an invaluable resource for the historian seeking to study the characteristics and influence of these pseudo-colonial enclaves. In 1920s Tianjin, they reveal an interesting shift in the way foreign residents regarded China. The established English paper, *The Peking and Tientsin Times*, was the product of the unapologetically conservative British editor H.G.W. Woodhead. That paper's point of view was challenged by a more liberal publication, *The North China Star*, whose publisher was American lawyer Charles Fox. This paper was the product of collaboration between Americans and American-educated Chinese nationalists such as Hollington K. Tong. The competition between the two papers is illustrative of a trend in the treaty ports in which the dominance of conservative "Old China Hands" primarily of British extraction was challenged by a more liberal outlook held in large part by Americans who favored beginning a new era of relations and ending foreign privilege in China.

**Aurelio INSISA**  
**PhD Candidate**  
**The University of Hong Kong**

**China's Soft Power from a Historical Perspective**

This study focuses on the role of soft power concepts of attraction, influence and non-coercion as they originated and developed within Chinese traditional political thinking in the history of China's international relations. The concept of soft power was introduced by Joseph S. Nye Jr. in 1991 in the context of the debate on "the relative decline" of the United States. In the last decade the concept has been thoroughly embraced by the Chinese leadership and the Chinese academic community. The latter, in particular, has rapidly understood the connection between Nye's ideas and a certain tradition of Chinese political culture, dating back to the periods of the Spring and Autumn and the Warring States, a tradition which has long argued for the superiority of non-coercive means and the role of cultural attraction in the managing of foreign relations.

The two terms of the Hu-Wen Administration consequently saw an organized and state-directed effort to implement soft power policies abroad, in order to create a friendlier and more receptive environment for the country's foreign policies. China's "charm offensive" in the last decade, however, has highlighted some remarkable shortcomings especially in the understanding of culture as an instrument to shape and influence other countries' political choices. In particular, it is the connection between ancient Chinese political culture and the implementation of soft power policies that has remained relatively unexplored, especially from a historical perspective.

This study consequently aims to reconsider, through soft power concepts, the role of Chinese political culture in the history of China's international relations. The ideas which were conceived as cultural soft power during China's past will be initially defined, primarily through a body of sources from the pre-Qin era that had a consistent and centuries-long influence on the subsequent developments of Chinese culture. In the second stage how these original core ideas were understood, reinterpreted and implemented in different stages of the country's history will be analyzed through a commentary on the following phases of Chinese history: the periods of the Westphalian-like domestic system of the Warring States and the Six Dynasties, the period which witnessed the apogee of imperial power during the Han, Tang, Ming and Qing dynasties, and the anomalous period of diplomatic equality between foreign states and imperial authority in the Song dynasty.

This study, therefore, argues that soft power ideas on attraction, non-coercion and influence were already developed within China's traditional political culture. These concepts helped define both the projection of Chinese imperial power abroad and the foreign policies of the various Chinese state authorities. Finally, these original ideas on soft power could still constitute a "built-in lexicon" in China's political practice which, if properly implemented, could help overcome the limits of the country's soft power "charm offensive" of the last decade.

**Flora ZHANG Peilin**  
**PhD Candidate**  
**Chinese University of Hong Kong**

**The Space for Sexual Discourses of Urban Women in Republican China: A Case Study of *Ling Long* (1931-1937), Shanghai**

In line with the “sexual turn” in historical research, this paper analyzes women’s sexual discourses in one of the most popular women’s magazines in Shanghai during the 1930s, *Ling Long Women’s Magazine* (*Ling Long* for short, 1931-1937). In so doing, sexual experience, feelings and concepts of female writers are uncovered shedding lights on the studies of urban women’s daily lives and sexual culture in modern China.

Literary discourses on sex in Tanci and Chinese dramas indicated that traditional Chinese women, most of who were talented ladies from middle class families, expressed their sexual desire in an allusive and strategic way. On the contrary, female authors of *Ling Long* discussed sex straightforwardly, and even expanded the types of sexual discourses. Besides literary discourses, there were also daily life essays on sexual thoughts and current event reports of sex-related cases. Most of the female authors who discussed sex in *Ling Long* were middle school students. The transformations of female writers’ social identity constitutions and the way they expressed sex indicated the significant influence of modern society on women.

Through critical textual analysis and contextualization, this paper pinpoints that women’s discourses on sex in *Ling Long* revealed the diversity of female sexual subjectivities. For example, some female authors voiced their anti-sexuality intention after experiencing sexual harassment; some urged for editors’ advices on certain sex-related problems; some even out-rightly expressed their sexual desire. Evidently, these multiple female voices indicated that sexuality was an essential topic for urban women.

**Brian HU Xiaobai**  
**MPhil Candidate**  
**Hong Kong University of Science and Technology**

**Cultural Landscape Mirrors City: The Symbolic Meaning of Mo Chou (莫愁) and  
the Urban Identity of Nanjing**

“Mo Chou” is a long-lasting culture symbol in Chinese culture history. After Taiping Rebellion, Wang Kaiyun humiliated Nanjing beauties seriously by writing scrolls in Mo Chou Lake of Nanjing, causing fierce protests of local literati, from which we are able to see a contending behavior and a localizing action of the “Mo Chou” culture symbol. By using the concept of “Vernacular Culture Region” and the prospective of Landscape Study, we could analyze the urban symbolic space formed by “Mo Chou” both from the prospects of time and space after doing research of *Mo Chou Lake Poetry Anthology* and *Mo Chou Lake Gazetteer*. From the dimension of space, Mo Chou Lake locates in the southwestern part of Nanjing and has a broad vision for other famous Nanjing historical sites, which could easily evoke the unique historical memory of the city. The two above satisfy the objective and potential elements to construct the symbolic space. From the dimension of time, the Mo Chou culture symbol is closely related to the most honourable and memorable dynasties of Nanjing: Southern and Ming Dynasties, which makes it easy to arise the mediation of the past. The cultural elements of both space and time co-construct the Mo Chou Symbol of Nanjing City, as well as the local identity it carries shapes the special and representative culture memory of the city.

**YAO Jiaqi**  
**MPhil Candidate**  
**Hong Kong University of Science and Technology**

**Advertising Strategy of the Magazine in Isolated Shanghai: the Case of *Xifeng*,  
1939-1941**

By publishing translated articles from western magazines, *Xifeng*, the magazine established by Lin Yutang, Huang Jiayin and Huang Jiade, disseminated the idea of western popular culture to the masses. This paper addresses the issue of the advertising strategy made by editors and United Advertising Agency (Lianhe guanggao gongsi) in this magazine from 1939-1941 under the background of Anti-Japanese war period in isolated Shanghai. Through the exploration of the visual presentation of advertisements on this specific magazine, the paper is trying to illustrate the idea that publishing of advertisements in *Xifeng*, mostly regard to foreign products, and in terms of a few domestic products, was one of the methods to promote or even practice the western life style subsidiary to the journal articles in the end of 1930s. Those pictures of foreign and domestic products, which shared similar advertising ideas, constructed a modern impression of health, hygiene, fashion and high tech. Thus, analysis of separate pictures and relations between advertisements and articles can bring out the perspective that advertisements of western products, as well as national products, contributed to the creation of modern China in the particular period.

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**People's Lives Reflected in Newspaper Advertisements in Macau during the 1940s**

1940s were a turbulent time in world history, and Macau was no exception. World War II and civil war in China did not spread to Macau directly, but the abrupt change in surrounding regions did impact the relatively small city very much. A lot of refugees flooded into this so-called "neutral area" and influenced various aspects of the society. At that time, the main mass media were newspapers. The advertisements on these papers may provide us of useful information about details the residents' daily lives. The products and services promoted on newspapers including medicine, medical service, financial services, noble metals, traditional theatres, shows and movies, restaurants, tobaccos, souvenirs and local specialties. They were quite similar to their counterparts in other Chinese cities while had their own local features. These materials show that even Macau was usually considered as a city not so advanced, in some respect it did not fall behind Hong Kong much. I am trying to capture the social trends in the form of simple statistics; to explore spatial distribution of city functions; I also want to compare the advertisements with those in Hong Kong during the same period to see the characteristics of Macau society.



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**The Underground Organization of the Chinese Communist Party in National South-west Associated University, 1937-1946**

The emergence of National South-west Associated University (hereafter abbreviated as NSAU) coincided roughly with the war of the Chinese resistance to Japanese aggression. The University is known as an exemplar of wartime education in modern China history. It is also an important arena of the Chinese Communist Party (hereafter abbreviated as CCP)'s united front activities during the war. Little research has been done in the area of the Chinese Communist underground party in NSAU. Because of the secretive nature of written materials, oral histories become significant first-hand sources. This paper explores the CCP's underground organization in NSAU between 1937-1946. In reviewing the core and front of NSAU's underground party, examining the organization's guidelines and operations, and probing the complex struggle on campus, I try to discuss the NSAU's underground party's organization and its functions in the CCP's united front strategies and activities by using oral history materials to supplement other sources. Based on the open and closed original sources, I have found that the core and front of the CCP's underground organization formed an organism that could deploy its members efficiently and lay stress on its sustainable development. It is hoped that this study on the underground organization of CCP in NSAU builds the groundwork on which we can analyze in depth the effects of the CCP's united front activities.

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