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China and the World in a Community of Shared Future for Mankind

《人类命运共同体里的中国与世界》

Abstracts
论文摘要

Compiled by: OUYANG Ronghua

汇编：欧阳荣华

Ronghua.ouyang@unf.edu

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The Rejuvenation of Legal Literature and “Legalistization” in Song Dynasty 宋代的律学振兴和“法家化”

East China University of Political Science and Law
CHEN, Linghai
chenlinghai@hotmail.com

Abstract: From the dynasty of Northern Song on, the legal literature that “private discussions are despicable” had witnessed a rejuvenation whose main propellant derives from the changing interest guide of the civil service examination and official policies starting from the reign of Song Taizong. Because of this change, people in the Song tended to have more active and affirmative attitude toward law and their poetry also had a more positive view on legislation and judiciary. By constantly absorbing legal concepts, Song scholarly officials familiar with Confucian classics combined these concepts with their works and political practice so as to make them more “legalistized”. In terms of punishment, the concept of “clear virtue and cautious punishment” held by early Confucians to lessen corporal punishments had been substituted by “lucid punishment and assisting education” to intensify punishment. Such a legalisting proclivity helped us comprehend the coexistence of an intensified central control and a strengthened legal construction. Yet, the Confucianized law argued by Ju Tongzu and other scholars fails to provide us a convincing interpretation.

Sophistry and Scandalous Behavior of Chinese Contemporary “Intellectuals” Slandering Chinese Traditional Culture 中华现代“知识人”诋毁中华传统文化的歪论和丑行

Appalachian State University
CHEN, Zhiyuan
chen_zhiy@hotmail.com

Abstract: 近 100 到 150 年以来，西方的所谓普世价值被植入了中华大地，西方文艺复兴新时期的启蒙运动大旗被留洋者和本土假洋鬼子高高举起。特别是在近 40 年来，此现象积重难返。从此在中国的知识界，舌战至今，不得平息。

在上个世纪的初期和中期，中国文化界被来自五个方向的不同声音所垄断。第一种，以胡适，陈独秀为主，主张要全面，彻底，不折不扣地否定，消灭，肃清中国自孔子，老子，孟子，墨子，庄子为代表的“腐朽没落”的，“封建”的先秦文化对中华精神世界的统治，主张按西方模式对“丑陋的”中国人进行全面的启蒙和改造；第二种，以梁启超等所谓的改良派为代表，主张“中学为体，西学为用”，既全面地保持中华民族优秀的文化传统，又要学习和掌握西方先进的科学技术，改革和更新中华的传统制度，以不再受西方欺辱，赶超西方；第三种，以梁漱溟为代表，主张中西文化需要取长补短，特别要创新和创兴中国文化，建立新文化，新社会，新农村，新制度；第四种，以大陆，台湾，香港和海

外的所谓新儒家学派为代表，其代表人物为冯友兰，牟宗三和熊十力等。主张儒学按照西方希腊哲学和文艺复兴的思想模式进行彻底改造，人为地制造一个新儒家学说，既照顾了国人对旧有的文化的守旧传统，又改造了国人的立足点，把屁股坐到西方的价值观上来，从而向“西方现代化”进行无缝接轨；第五种，是以毛泽东为代表的老一代中国共产党人的主流思想体系，主张在批判儒学中的保守面和西方思想的邪恶面的基础上，把中华传统意识形态融合到西方马克思主义哲学理论的精髓中，建立所谓的“有中国特色的”的社会主义思想体系或新民主主义思想体系。

在上个世纪的中期和中后期（1949-1978），最后一种思想体系基本占据了中国主流意识和话语主权。从上个世纪后期开始到本世纪（1978-2017），以胡适，牟宗三为代表的对中华传统文化进行大面积外科手术的第一种和第四种方式似乎在国内的知识界和海外华人学者中占据了上风。做为彻底否定派在中国大陆学术界，思想界和大学教育领域以及海外华人知识界占据了相当多数或绝对的统治地位。第五种曾经占据绝对统治地位的思想体系受到了全面围剿。第二种的改良体系，被大部人所谓的知识人所歧视，被知识人贬为所谓“中间道路”，“换汤不换药”，不大受欢迎和重视。梁漱溟的创新论，在被一些官方学术机构的推崇下，开始受到某种程度的重视和推动，但是并没有受到国内外广大华人知识界的重视，开拓和推进。只有少部分学者在三农研究的旗号下开拓的“试验田”和建立的训练班上进行小规模的经营，似乎有一些成绩。再注意大量海内外学术刊物，书籍，大学讲座和人文科目课堂教学的实际内容中，攻击，诋毁，谩骂自己的民族所谓的“劣根性”成为了时髦和最强音。任何不同的意见都被冠以“愤青”，“极左”，“腐朽”，“保守”，“毛左”的帽子。

总体说来，中华所谓知识人的大部分，甚至绝大部分的知识人，表面上唱“维护”中华文化的高调，而实质上都是在为推翻，诋毁，谩骂，讽刺，挖苦我中华文化。由此可见，此种不正常的人文学术气氛，显示“中华民族”的确“到了最危险的时刻”。

The Western Transmission of Buddhism

佛教西传的走向

University of North Carolina at Charlotte
CHU, Bei-Tseng
billchu@uncc.edu

Abstract: 佛教曾以两个方向传出印度。南传至东南亚，把上座部佛教传承至今。北传经中亚，把不同教派传到中国。两汉至南北朝在本土文化的影响下，形成了中国特色的大乘佛教。佛教西传是指二十世纪以来佛教在以西方文化为主体的人群中广泛流传。本文试图以“佛教西化”与“西方佛化”来描述佛教西传的走向。前者指以西方哲学，科学，宗教等概念来阐述佛教。如对轮回就有以下的解释：（1）以生命的连续性来解释轮回。

每个生命有无数因素组成，我们的一言一行都影响其他生命。（2）以量子纠缠来说明轮回的可能性。后者把源于佛教的文化融入西方文化，如用正念冥想来缓解焦虑。本文基于对有重要影响的著作的综述与分析，并讨论佛教西传和印度佛教的差异。

Soft Skills – Vital to Relationship Success **软技能 – 公关成功的关键**

LMCI - International Union of Painters and Allied Trades
DORAN, Dennis
dennisddoran@gmail.com

Abstract: The term “Soft Skills” is generally underappreciated as a critical topic when discussing the development of relationships in all areas of one’s life. Soft Skills are not really skills at all. Rather they speak to the qualities of a person that help or hinder their success. They are manifest in a very significant manner through a core competency or skill – communication. And, there is growing recognition and research that emotion plays a significant role in your success, particularly as a leader. This expanding body of knowledge is referred to as Emotional Intelligence (EQ).

One of the most talked about frameworks to understand EQ puts forth two competencies and skills that can be learned and improved upon to improve EQ – personal and social. Each competency is further described as skills.

Relationship success in a rapidly changing world is more important than ever in part as the distribution of generations in the work place continues passed the tipping point between older and younger generations, particularly Millennials. The topics of this presentation include: 1) Difference between Soft Skills and Hard Skills, 2) Communication as an essential skill. 3) EQ competencies and skills, and 4) Generational differences impact.

Chinese Communist Judicial Development and Practice between 1954 and early 1957 **1954-1957 年中国司法制度的发展与实践**

University of Minnesota Duluth
FANG, Qiang
qfang@d.umn.edu

Abstract: After the end of the Korean War in 1953, with the focus of the Chinese Communist Party (CCP) shifted to domestic economic development and political normalization, the CCP tended to advocate retrogression by retreating to its earlier, more lenient and normal legal policy before the 1952-1953 Legal Reform movement. In 1954 alone, the National People’s Congress passed two important laws among others: a revised Constitution and the Court Organization Act. On the one hand, the Constitution championed the rule of law and granted the

court the power to conduct trials independently; on the other hand, the Court Organization Law not only stipulated detailed and clear judicial systems but also, like the Constitution, stressed the importance of judicial independence.

Indeed, the judicial practice in 1954 or to some extent until July 1955 had undergone a relatively less harsh periods toward many alleged counterrevolutionaries and criminals. This lenience prompt some legal scholars both inside and outside China to hail the period between 1953 and 1957 as a “Golden Age” for Chinese judiciary in the Mao era. Is this argument viable and convincing? To what extent does this argument mirror the realities of the Chinese judiciaries in this period? Drawing mostly primary archival court sources in Shanghai and other provinces, this paper intends to study the court development and practice in this crucial period before making the first challenge to this conventional quite positive argument that this post-legal reform period was a Golden Age in the Mao China.

First, this study will examine the post-Legal Reform judiciary in mostly 1953, which, with the recruitment of new progressive yet unprofessional judges, unlawful or unscrupulous rulings, disrepects of basic legal procedurs, and even torture were common; then the attention will be paid to 1954 and spring of 1955, a period of some improvements in legal practice but many previous problems remained. Third, after a new call for a new anti-counterrevolutionary movement in July 1955, courts once again became a state tool to solidify the CCP rule. Finally, the period of latter part of 1956 especially in early 1957 seemed to have a return to legality during which the CCP kicked off a policy called “timely but lawful (既及时又合法)” to be a guideline for judges to follow, albeit the damage to the judiciary had been so profound since the 1952 legal reform and that the role of the judiciary had been set to be so tractable as a tool of the CCP that the the people’s courts deviated farther from their counterparts in the republican periods. To provide a more actual and vivid picture of the legal practice of the communist courts in this period, this study will use and review many contemporary cases of both criminal and civil law.

This study seeks to argue that the period between 1954 and Anti-Rightist movment is not monolithic. While some parts of this period such as 1954, spring 1955, late 1956, and spring 1957 were ease in judicial punishments, the rest of the periods witnessed similar to if not worse legal crackdown and practice than in the legal reform movement. Even during the moderately “good” periods, the legal practice was invariably uneven and discrepant.

Speech Made for the Ear and Symbol Made for the Eye

Troy University
FENG, Rui
RFeng@Troy.edu

XU, Hong
IrisXu@Troy.edu

Abstract: An innovative thought experiment has discovered that native speakers make one type of possible error, while second language learners make six types of errors with two languages, and third language learners may make fifteen errors with three languages. This presentation analyses two fundamental differences of languages, sound-basedness or sight-basedness, which result in a set of rules for the learning and teaching of the two types or kinds of languages differently. Participants will learn how to lead their language learners into the development of sufficient, proficient, and efficient language learning practice and the avoidance of deficient language learning.

The intrinsic connotation and world significance of the proposition of human community of a shared future

人类命运共同体思想的本质内涵与世界意义

Institute of Philosophy, Chinese Academy of Social Sciences
FENG, Yanli
fengyl@cass.org.cn

Abstract: With the further enrichment of the theories and practice of global cooperation such as the Road and Belt Initiative, the proposition of human community of a shared future has gradually gained the recognition of the international society and become one of the common values to promote the innovation of the world governance system, construction of a new type of international relations and world order. It is a creative transformation and development of the outstanding Chinese traditional culture, an inheritance and development of Marx-Leninism, and a scientific generalization of China's diplomacy since 1949. The proposition embodies great Chinese wisdom. It has offered China's alternative to achieve global ecological harmony and world peace, innovation of international governance and a new world order of justice.

A Philosophical Analysis of Authority and Authenticity

关于道家权威和真实的哲学思考

Rowan University
HAN, Aiguo
Han@rowan.edu

Abstract: In the widely acclaimed classic, Daodejing, Laozi describes Dao as “Something vast, silent, formless, and nebulous exists before heaven and earth. Standing alone, being its own, never changing, and moving in cycles without any hindrance, it is the mother of everything” (Daodejing, 25). Ever since this definition of Laozi, practitioners of Daoism have regarded Dao as the absolute truth and it is comprehensible and attainable through the examination of nature and the activities of mankind. Over several thousand years many people have been working on

ways or systems to authenticate their understanding and practice of the Dao so as to establish themselves as the authority of the Dao. However, the endeavor has proved to be more challenging than many realized. Not only has the Dao proved to be more elusive to grasp, people also find many different ways to define the truth, thus disagreeing among them. This presentation discusses some of the philosophical challenges in the authentication process and a system utilizes by Taijixue, an elite school of Daoism, to measure the comprehension and achievement of the Dao.

在备受推崇的道家经典《道德经》中，老子对道的描述是“有物混成。先天地生。肃兮寥兮。独立而不改。周行而不殆。可为天下母”。自老子以下，众多的修行者都把悟道，得道，成道视为生命中的大事，并且认为这一目标可以通过对自然和人类活动的认知而实现。两千多年以来，很多人都在寻找和构建不同的方法来验证自己悟道，得道和成道的真实性，进而确定自己于道和修道的权威。然而这种关于真实性和权威性的验证远比人们想象的要难和富有挑战性。不仅老子有关道的叙述庞大无比，恍惚不定，人们关于真实和权威的看法也多有不同。本文将讨论这一论题所面临的哲理挑战，并介绍道家太极学关于悟道，得道，成道的验证理论和方法。

The Power of Focus – Practice of Meditation **凝神冥想 – 理论与实践**

Savannah State University
HAN, Ying
hany@savannahstate.edu

Abstract: There are a lot of different ways of doing meditation and tons of meditation techniques. This presentation aims to navigate the sea of different practices of seated meditation, sort them out, and briefly give some information on each. This presentation will also focus on the most popular ones and talk about personal preferences of style and experiences of meditation. It will focus on three sections: 1) General Types of Meditation, 2) Types of Techniques, and 3) Chinese Meditation.

On the Multi-structure of Religion Culture in the Silk Road **丝绸之路沿线宗教文化多结构考察**

Shaanxi Normal University
HAN, Zhongyi
hanzy_1966@sohu.com

Abstract: 丝绸之路沿线的宗教文化资源十分丰富，我们必须理性地认识这些宗教文化的价值，并合理地利用和发掘这些资源为人类的物质文明和精神文明服务。因此，我们不仅

要成为丝绸之路上的宗教文化的享用者，还要成为宗教文化的保护者。若只利用不保护，宗教文化资源必定不会长久；若只保护不利用，就是对宗教文化资源的浪费。用两手齐抓的办法，让丝绸之路上的宗教文化资源发挥出自身最大的价值。

China's Rural Revitalization and Ecological Civilization: Lessons from American Amish's Rural Development

中国的乡村振兴和生态文明：美国阿米什人乡村发展的启示

University of Cincinnati
HUANG, Shaorong
shaorong.huang@uc.edu

Abstract: The rapid economic development during China's forty years reform has brought great wealth to the country. However, this development has been highly unbalanced, and as a result, the gap between the rural area and the cities has become larger. In order to seriously deal with the so-called three rural issues (agriculture, rural areas and rural people), the Chinese government has proposed a drive of rural revitalization in which ecological civilization is the most important index parameter. This paper will use the examples of the rural development of the Amish people in America to provide some practical suggestions to China's rural ecological civilization and rural revitalization.

“Happy Calligraphy” – Zhuan Shu as the Beginning of Learning Chinese Calligraphy in the West

快乐书法 - 小篆作为西方学习中文书法的起始

Brooklyn College - CUNY
HUANG, Yonggang
yhuang@brooklyn.cuny.edu

Abstract: Occurred in the Qin Dynasty (221- 207 B.C.), the Small Seal Script (Zhuan Shu), result of a state effort to unify the written language. This style signified a turning point of Chinese calligraphy and transformed and simplified various ways of writing the same character prevailed in previous feudal states into one unified form. After the Small Seal Script, the Chinese calligraphy moved to abstract lines, and thus lost much the original pictographic features.

Historically, learning Chinese calligraphy always starts from learning the Regular Script, a highly developed and complex style which requires great coordination from hand muscles, an arduous effort which often thwarts the beginner's ardor to learn.

Benefits of learning the Small Seal Script include: 1) the strokes are simple and easy, there are only three types of strokes: horizontal, vertical and curve, while the Regular Script has at least

eight different strokes; 2) the remaining pictographic features impress students with vivid images and help establish connections between components of a character; 3) students recognize the thinking behind the formation of each character and thus comprehend the original cultural significance of each character. For Western students, this approach of learning would connect Chinese calligraphy to the basic skills that they learned from the fine art class in elementary school, a relatively fast way of learning very complex foreign written symbols and turning Chinese writing into fun and less formidable task. More significantly, students would learn and appreciate the way of ancient Chinese observing, and express their feelings and understanding of the world.

The Social Inequality which is Unveiled by Leisure Sports Participant in a Community of Shared Future for Mankind-Take Golf for Example

人类命运共同体背景下休闲体育受众揭示的社会不平等性——以高尔夫球运动为例

South China Normal University

LI, Jiayu

lijiauyuyaya@126.com

Abstract: In recent years, in the community of human destiny calls under the background of the rising, the rapid development of leisure sports in China in order to yield to the potential, not only to a certain extent changed the structure of China's sports industry, expanding the size and strength of the sports industry in our country, but also with China's unique cultural depth fusion, form the leisure sports industry with Chinese characteristics. Therefore, it is of great significance to study leisure sports.

In this paper, using the method of documentary, expert interview method, the author compares the leisure sports in China from the dimension of multiple comprehensive and systematic general situation, and present a representative of leisure sports, golf, as a typical concrete analysis and research. This paper covers the following: (1) Leisure sports, from the perspective of the "public" sports is compared with traditional sports has the qualities of different form, is as the sports market matures, is filled with sports participants in the leisure time, and established with the purpose of the development of the sports community elements such as necessary; (2) There are many reasons for the rapid development of leisure sports in China. The sustained development of national economy provides material guarantee for the emergence of leisure sports as the economic basis. Higher class people hope to meet their consumption needs through leisure sports, and establish or enter the high-consumption community to achieve the needs of improving social interpersonal network. However, it also reveals the social inequality to some extent, excluding lower income people from the community with leisure sports as the theme.

Publish Your Research Papers -- Meet with Editors of Academic Journals and Publishers

Ohio University
LI, Jieli
lij@ohio.edu

Grand Valley State University
SHAN, Patrick (Fuliang)
shanp@gvsu.edu

Abstract: Publish Your Research Papers -- Meet with Editors of Academic Journals and Publishers. Panelists are: Jieli Li, Ohio University, Guoqing Li, Ohio State University, Shipping Hua, University of Louisville, Liren Zheng, Cornell University. *American Review of China Studies (ARCS)*, peer-reviewed and published bi-annually, is official journal of the Association of Chinese Professors of Social Sciences (ACPSS) in the United States of America. Founded in 2000, ARCS is dedicated to its long-standing mission of providing a platform for intellectual discourse and inspiration among scholars who are interested in the areas of China studies. ARCS publishes original works that cover a broad range of China studies in the diverse disciplines of the humanities and social sciences and the editors particularly welcome submissions of critical and applied research using quantitative, qualitative, interpretative, historical and comparative methods.

From Cultural Conflict to Cultural Consciousness --a historical approach to the concept of a community with a shared future for mankind
由文化冲突到文化自觉-----人类命运共同体理念的历史逻辑思考

Communication University of China.
LI, Peifeng
863619963@qq.com

Abstract: 中国文化在与外来文化的冲突和碰撞中，逐步被认知和反思，形成文化自觉的传统。从古代佛教的传入、到近代基督教的传入和 1840 年以后被迫进入现代化的过程，与文化冲突相伴的，是文化反思和文化自觉。中国改革开放以来，尤其是在 21 世纪全球化背景下随着经济、政治改革的不断深入，不同的思想和文化相互交流、互相碰撞更加剧烈。如何从世界文明史的角度看待中国的和平发展，如何在文化交流中寻求文化价值的最大公约数，如何理解当今世界所谓的“文明冲突”，通过对中国历史上具有代表性的文化冲突和文化自觉形成过程的分析，可以让我们更加理性地看待中西文化差异，引发对人类命运共同体理念之历史逻辑的思考，进而生发新时期的文化自觉，深刻认识到人类命运共同体这一理念的当代文化价值。

Chinese Netizens' Rationales in Support of or Opposition to Capital Punishment
对中国网民支持和反对死刑理由的实证分析

Oklahoma State University
LIANG, Bin
bin.liang@okstate.edu

Abstract: Data utilized in this study are part of a larger project to explore and examine Chinese netizens' opinions on the death penalty. Empirical studies of Chinese public opinions on capital punishment are very rare. Almost all of the past studies suffered from questionable survey designs and/or non-representative/non-random sampling (e.g., student samples). In this study, to examine the breadth and the depth of public opinions on capital punishment, we turn to Chinese netizens' opinions online. Though our netizen sample has its own limitations, it is innovative and encompasses the broadest group of representations compared to the past studies. In this study, we specifically focus on netizens' rationales explicitly expressed by Chinese netizens in their support of or opposition to death sentences. For death penalty supporters, a number of important rationales were reported, including but not limited to retribution, deterrence, justice/law requirement, just desert, payback, public order/safety, and social impact/indignation. In contrast, opponents of death sentences questioned retribution, deterrence, and indignation, and expressed concerns about fairness of law and the legal system and wrongful convictions, and some even called for an outright abolition.

Construction on Theoretical Model and Index System of Competitiveness of Human Resources in Science and Technology at metropolis level
大都市科技人力资源竞争力的“一体两翼”理论模型与指标体系构建

Metropolitan State University of Denver
LIN, Xiqing
linxiqing2018@126.com

ZHENG, Linlin
Putian University, CHINA

Abstract: 本论文提出大都市科技人力资源竞争力的定义，分析影响大都市科技人力资源竞争力的构成要素，提出大都市科技人力资源竞争力的“一体两翼”理论模型。“一体”是指“大都市科技人力资源竞争力”这个“主体”，“两翼”则是指大都市科技人力资源的“现实竞争力”和“潜在竞争力”两大部分。“现实竞争力”一翼包括大都市科技人力资源的规模力、质量力和创新力；“潜在竞争力”一翼包括大都市科技人力资源的培养力、投资力和环境力。在此基础上，构建了一套由2个一级指标、6个二级指标和20个三级指标组成的大都市科技人力资源竞争力评价指标体系。

A New Way to Enhance China's Cultural Confidence through Internet Cultural Consumption

互联网文化消费提升中国文化自信的新路径

Communication University of China

LIU, Kejin

kejinliucuc@hotmail.com

Abstract: 中国互联网文化产业新业态的蓬勃发展，深刻地改变着文化产业的内在结构和人们的文化消费习惯。随着国际文化交流的频繁，不同文化之间的碰撞和交融往往对本国的文化产品和服务产生影响。如何坚守自身的文化内核，并在互联网传播的浪潮中实现自身文化的扩展和提升是每个国家需要面临跟思考的问题。本文旨在厘清在中国发展互联网文化产业的必要性，并就互联网文化消费涌现出的新趋势、新特点进行梳理。本文主要采取案例分析的方法，从互联网文化产业的不同行业选取代表性的案例进行个案研究，以期从个体预测行业发展状况。唯有对中国互联网行业现状的深刻剖析及中国互联网文化消费特点的准确把握，才能够培育、引导、提升和管理经济社会发展的内生动力，并最终就政府治理的相关要点提出建议。

Chinese as a Second Language in the United States: Necessity or threat?

中文作为第二外语在美国有其必要还是一个威胁

University of North Florida

OUYANG, Ronghua

ronghua.ouyang@unf.edu

STANLEY, Nile

nstanley@unf.edu

Abstract: United States is a county with existence of multiple languages and integration of different cultures. According to Jason Oxenham (2016), Chinese is one of the three best language to learn in United States. Statistics show that Chinese as a second language is one of the top two languages spoken in the United States. The two largest languages in the United States are Spanish and Chinese. Based on the U. S. Census Bureau, American Community Survey 2016, the population of speaking Chinese (including Mandarin and Cantonese) has been reached 3.4 million. However, Chinese as a second language has been smeared, Confucius Institutes who is dedicated to provide Chinese instruction and Chinese culture sharing was attacked by few politicians in the United States recently. In a result of a few Universities are forced to close their Confucius Institutes, K-12 schools have to cut off their Chinese programs in the United States. Chinese language instructors cannot come to teach Chinese as a second language in the United States and current Chinese language instructors in the United States have to leave for their own institutions in China. Then the questions are: 1) Should academic arenas be interfered by a few politicians in the United States? 2) What is happening and what should Americans, including Chinese Americans, be aware of now? and 3) Is Chinese as a second Language a necessity or a threat in the United States?

Perspectives and Future of Confucius Institute
孔子学院的前途和展望

University of North Florida
OUYANG, Ronghua
Ronghua.ouyang@unf.edu

Troy University
XU, Hong
IrisXu@Troy.edu

Abstract: By the end of 2017, across nations in 146 countries and regions, the number of Confucius Institute had reached to 525, the number of Confucius Classrooms was counted to 1113. In the United States, there were 110 Confucius Institutes and 501 Confucius Classrooms. Confucius Institutes has played an important role in promoting Chinese language instruction and learning, enhanced mutual understanding of different cultures and Chinese culture, strengthened the collaboration between hosting institution in USA and its partner institution in China. However, Confucius Institute is facing numbers of challenges, including Chinese Instruction on Campus/Schools, Chinese Teachers Recruiting and Training, Acceptance of Chinese Culture, Funds Matching, and Leadership Support ... In the United States, it is also constantly jeopardized by a few politicians. In the result, some of institutions in the United States won't likely continue the hosting Confucius Institutes on campus. Then, this round table discussion to explore ways to face the challenges and action plan for the future of Confucius Institute.

Health Care for Chinese Rural Residents: Policies, Programs, and Progress
中国农村医疗保险：政策，项目，与进步

Missouri State University
QIAO, Yuhua
yuhuaqiao@missouristate.edu

Abstract: In the past two decades, the Chinese government has undertaken various efforts to expand the health care access and service to the rural residents and in reducing their financial burden. In this paper, the author will trace the major rural health care policy changes and explain the major health care insurance programs aiming to create a health care safety net for the rural residents. The author will also attempt to examine the effect of these programs on the rural residents and the major issues these policies and programs face in their implementation. In

addition to using the existing literature and the online government documents, the author was able to collect information about the health care programs by making a field trip to China in summer 2017.

Commemorating the May Fourth Movement: Li Dazhao and the New Cultural Movement
纪念五四运动：李大钊在新文化运动的作用

Grand Valley State University
SHAN, Patrick (Fuliang)
shanp@gvsu.edu

Abstract: For a long time, the historical annals written inside and outside China create an impression that the student movement in 1919 tended to be spontaneous among the college students in Beijing and subsequently in other major cities. Indeed, many of those students who participated in the protests and demonstrations were motivated by the national crisis, in particular, China's imminent diplomatic failure at the Paris Peace Conference. Nevertheless, a careful examination shows that some intellectuals such as Li Dazhao, Chen Duxiu, and others were behind the scene to inspire students to be brave activists and enthusiastic campaigner for future actions. This paper investigates the role of Li Dazhao in the shaping of the May Fourth Movement by tracing his leadership role in introducing new ideas, indoctrinating students to be participants in the upcoming national events, organizing a few organizations, and playing an important role in related events. Of course, this paper traces Li's personal odyssey in his tenacious pursuit of national salvation, constitutional yet democratic rule, and later on communism. In this paper, Li is regarded as a prominent figure of the May Fourth Movement, while some revisionist perspectives will be offered on this influential historical figure while his protagonist status at this crucial important moment of modern Chinese history is highlighted.

Knowledge and Attitudes of Social Inequality by College Students
大学生对社会不平等的理解和认可

Michigan State University
SHI, Pian
1012029568@qq.com

Abstract: Social Inequality has been a social problem in all societies in the present world. The questions are why there are such social inequalities? Are they the social issues or individual problems? Are they the governmental responsibilities or the individual solutions? What theories are best explained reasons for these social problems? What will be the appropriate ways or methods to cure and solve these problems, or at least, to minimize social problems at an acceptable level? As young people in general are the future of society, what are their views,

beliefs, attitudes, and knowledge on social inequalities? With these questions in mind, we conducted an online Qualtrics survey among college students in University of Wisconsin-Eau Claire in the fall of 2017. Based on a data of 147 valid respondents, we hypothesized that attitudes and knowledge of the college students on social inequalities are associated with their majors, levels of grades, demographic characteristics, and social backgrounds. By utilizing statistical methods such as Chi-Square Significant tests, along with other methods such as percentage distribution as well as aptitudes measures such as Cramer's V and Kendall's Tau-b and Tau-c, the results are delighted and encouraging and the hypotheses are partially supported.

Chinese Sunday Schools in Denver, 1870-1900

丹佛早期教堂英语班 1870-1900

SUNY at Old Westbury

SONG, Jingyi

jingyisong5@gmail.com

Abstract: The establishment of Chinese Sunday Schools in Denver was a result of an effort of both the Americans and the early Chinese immigrants in an attempt to pave the ways for the Chinese to acculturate to the American society. The earliest Chinese Sunday School in Denver was established in 1871. During the next two decades from the 1880s to 1900s, Denver witnessed the rise and fall of the Schools. Religious institutions in Denver played an important role in the establishment and the Chinese were ardent participants in the school activities. Although Bible studies were always the core component of the school activities, English classes and organized social events created a meaningful way to inspire the Chinese in their endeavor to be engaged in mainstream cultures. This paper explores some of the social activities that enabled the cultural communications between the local Denverites and the Chinese immigrants in the early days of Denver.

Using the Storytelling Approach in Teaching Chinese as a second/foreign Language

以讲故事的方法教二外汉语

University of North Florida

STANLEY, Nile

nstanley@unf.edu

OUYANG, Ronghua

ronghua.ouyang@unf.edu

Abstract: International students, who study a foreign language abroad, experience more adversities than their domestic peers. The social challenges they face include problems with

immigration status, isolation, difficulty speaking a new language, and learning unfamiliar customs. Recent global political challenges have stirred fear, resentment and even violence against second language learners. Storytelling has been described as the oldest technique in second language (L2) learning. Neuroscientists contend that our minds are literally wired to comprehend best the world through narrative. Researchers have claimed that the benefits of storytelling in teaching, translating and studying second languages include increased development of language skills, improved comprehension through classroom interaction, community building, and greater multi-cultural understanding. A growing body of research suggests storytelling is therapeutic, a narrative medicine that may provide an important role in promoting resilience, defined as an individual's ability to bounce back or recover from stress. This paper provides guidelines and recommends resources for using storytelling as an educational strategy at the primary through adult CSL/FL classroom. In beginning storytelling students learn and practice the basics in order to find their voice. Chinese folktales work very well for intermediate storytellers to hone their voice and sharpen their skills. Advanced storytellers learn how to enhance their storytelling and use it as a powerful community-transformation tool when they share their voice.

How Chinese Films “Go Abroad” under Multiculturalism 多元文化背景下中国电影如何“走出去”

Gannan Normal University
TAN, Yajing
tanyj814@126.com

Abstract: 文化多元时代是经济生活对文化直接、全面、深邃影响的时代。经济的全球化、文化的多元化，决定了影视文化的多元化、全球化。近几年，我国文化产业发展迅速，网络文学、电视作品等文化产品“走出去”取得了不俗的成绩，我国成为全世界第二大的电影市场，但是国产电影在海外市场的表现不尽如人意。本文主要从法律、制度、影视企业以及电影消费者等方面通过案例及现象分析造成我国电影缺乏竞争力的深层次原因，借鉴印度电影发展的经验，提出促进我国电影有效“走出去”的措施。

Urbanization and Rural Clan Culture

城市化和农村宗族文化

Auburn University at Montgomery
TANG, Zongli
ztang@aum.edu

Abstract: Whether driven by market forces or by the government, urbanization has become an inexorable trend in China. It is reported that more than 274 million peasants are now working

and living in cities and towns. This research, using data collected in rural Anhui, examines urbanization and its impact on rural clan culture and clan communities, emphasizing normative changes with regard to clan sentiment, family values, filial piety, ancestor worship, decent relations, patriarchal power, and rituals, which have been long neglected by pioneer studies. As revealed, urbanization has weakened traditional influences among villagers, especially the well-educated youths. But the impact is limited in scope and intensity. In surveys and fieldwork, a majority of the respondents expressed traditional viewpoints regarding ancestor worship, xiao (or filial piety), loyalty, clan rituals and clan genealogy, reflecting historical continuity of culture. Migrant workers are still connected to their rural roots. The current urban development is not sufficient to completely separate them physically and mentally from native clan communities. Traditional culture remains not only in their memory but also in their daily life, so urban effects move slowly on them. Although villagers are shifting from the big jia (i.e., the family) to the small jia, and individualism is rising, jia, being the foundation of Chinese society and Chinese culture, continues to be of more importance than individuals. As revealed, China's urbanization is distinguished from European models because of a changed technological environment, and it has issued a big challenge to existing theories.

The Clash and Communication between East and West Cultures in Hollywood Movies **中西文化的碰撞与交融：好莱坞电影中的中国文化剖析**

High Point University
WANG, Daliang
dwang@highpoint.edu

Abstract: 中国以其悠久厚重的历史文化，早已作为一个元素进入好莱坞电影。尤其是近几年由于中文经济和影响力的增长，中国元素在好莱坞电影中又有了新的发展。本文剖析中西文化在电影中的碰撞与交融。文章先列举好莱坞电影中固定的中国文化元素，比如名山大川，历史古迹，语言，建筑等，再聚焦于中国文化的偏见与误读，即中国文化在美国电影中的邪恶化，符号化，及脸谱化。文章接下来讨论中国文化在美国电影中的运用与解读，用广为接受的美国电影作为例证，比如功夫熊猫等。最后，文章探讨中西文化在好莱坞电影中潜移默化式的交融，以星球大战等好莱坞制作为例，着重解释好莱坞电影中的儒释道中国文化的存在和影响。

The maxtfin in Xinjiang in the middle of the 18th century **18 世纪中叶新疆社会中“玛哈沁”**

Shaanxi Normal University
WANG, Qiming
xyymy112@126.com

Abstract: The Maxtjin (玛哈沁) that were active in Xinjiang during the Qianlong Period were actually a group of remnants of the Dzungar Khanate. They often hid in mountains and from time to time, went out to rob Juntai (military posts) and people for their own hard living. They were thus called “Maxtjin” by the Qing dynasty, which means “robbers or bandits” in Mongolian and later became their synonym. They were seen in a lot of areas but were mainly concentrated in the Tianshan Mountains. Of all the various incidents concerning Maxtjin, the most significant happened in 1759 when officer Deshu was killed by Maxtjin. The Qing dynasty’s attitude towards Maxtjin also went through different stages, gradually shifting from the initial “annihilation” policy to “allow to surrender” in the later years. Mainly on account of this policy adjustment, the robbery conducted by Maxtjin dramatically diminished and very soon disappeared. As a unique historical and cultural phenomenon in Xinjiang during the middle of the 18th century, the story of Maxtjin were later picked up by Ji Xiaolan (纪晓岚) who was exiled in Xinjiang, and became one of the many anecdotes in “Yuewei Cottage Notes” (《阅微草堂笔记》) .

Gaochang (高昌) Kingdom:Its Migration to Inland and the Political Situation in West Regions (西域)

高昌内徙与西域政局

Shaanxi Normal University
WANG, Xin
wangxin@snnu.edu.cn

Abstract: From 497 to 518, when Rouran (柔然), Gaoche (高车) and North Wei (北魏) competed with each other in West Regions, Gaochang Kingdom constantly asked North Wei admitting them to migrate to inland in order to save themselves from the threaten of Rouran and Gaoche. North Wei only agreed them moved eastward to Yiwu (伊吾), the attempt of the migration Gaochang failed at last.

**Communicating the Sino-American Rapprochement to the Chinese Public
中美缓和与中传媒对公众的准备工作**

Arkansas Tech University
YI, Guolin
guolin.yi@gmail.com

Abstract: This paper examines how the Chinese government used different means to get the Chinese people, who had been taught to hate the American imperialists, accustomed to the dramatic change in Sino-American relations. Through Renmin Ribao (the People’s Daily), the main propaganda machine, Beijing publicized the official exchanges between the two

governments. More importantly, as Ping-Pong Diplomacy opened the people-to-people diplomacy between the two countries, it played an important role in preparing ordinary Chinese through prominent and intensive coverage of so many visiting “American friends.” While the People’s Daily still maintained a critical attitude toward the U.S. government, the Reference News, an internal newspaper read only by higher-level communist cadres, deliberately published explicit signals of the Nixon administration and reprinted foreign news agencies that elaborated on the benefits and progress of Sino-American rapprochement. On another level, the Chinese government did not issue explicit instructions to the rank-and-file party members about the Sino-American rapprochement until it became evident when the two governments reached an agreement on Nixon’s visit in June 1971. Working together, these methods were effective in preparing the Chinese people “psychologically” for Nixon’s visit.

From the concrete form of nature to the abstract expression of painting

从自然的具象形态到绘画中的抽象表现形式

Sichuan University

ZHAO, Wu

zhaowu0220@163.com

Abstract: 在 20 世纪抽象主义表现时期，视觉形态要素在绘画作品中得以最大限度的拓展，抽象艺术已成为艺术家潜意识情感的最高境界，也是艺术家基本经验的直接表现。视觉形象的本身蕴涵着潜在的图形刺激，当我们将对自然形态予以特殊关照时，便会产生新颖奇的视觉形象。我们从飞机上鸟瞰地面时，黄色的山脉，蓝色的海洋呈现在人们眼前的只是抽象的几何色块，而从卫星上看我们的地球家园，更是具体的形态已被模糊、抽离、剩下的只是色彩各异的抽象的点、线、面。当我们将对这些形态凝神静思地关注时，感受到的是自然界的直接形态已全无踪影，只是陌生的抽象构成形式，这种常见事物的“陌生面”将启发和引导我们的想象。因此，我们感受到视觉上的具象与抽象原来仅一步之遥。在抽象艺术产生的初期，由具象过渡到抽象的演变是抽象艺术发展的一个模式，并且经历了一个很长的发展过程。康定斯基与蒙德里安代表了人类精神的两种根本不同的方向：感性和理性。二者是具象艺术过渡到抽象艺术的桥梁和里程碑。而赵无极的抽象作品讲究气韵，洋溢着对东方精神的理解，并将自己和作品融入到东方的艺术哲学之中。在这些抽象画派中，自然界的具象形态在绘画作品中被减弱以至于彻底的排除，这并不是艺术家对于自然具象形态的决裂或摒弃，而是创作时有着个人主观意识，个人文化修养，世界观，民族差异等，通过对自然形态的观察体验，所发现的新认识的结果。因此，我们通过对绘画中的抽象表现形式进行解析，可以看出，抽象作品并非只是形式的游戏，在它的深层是富于内涵，是反映我们情感、精神实质的媒介。