



International PhD student workshop

Asian and North African Studies in a Globalized and Interconnected World

6/7 February 2020, Sapienza – Università di Roma

Organizers: Arianna D'Ottone Rambach (Sapienza) arianna.dottone@uniroma1.it

Coordinator PhD program: Civita' dell'Asia e dell'Africa

Patrick Heinrich (Ca' Foscari) patrick.heinrich@unive.it

Coordinator PhD program: Studi sull'Asia e sull'Africa

General information

- In case of *problems or emergency* you can contact us via mail or text us:
Arianna D'Ottone Rambach, arianna.dottone@uniroma1.it, 348 051 6907
Patrick Heinrich, Patrick.heinrich@unive.it, 334 732 9807
- You can find information on *Sapienza – Università di Roma* and how to get there under the following link: <https://web.uniroma1.it/diso/dove-siamo>
- We will be located at the following *guesthouses*: **Casa dell'Aviatore** (Via Spallanzani, 42) and at **"Forestiera"** (Via Volturmo, 42) of Sapienza, Università di Roma. You find indications how to get there under the following link:
<http://www.casaviatore.it/room/dependance/>
<https://www.uniroma1.it/it/pagina/foresteria-sapienza>
- The Workshop will take place at **Sala Riunioni 1** (Complesso Marco Polo, Circonvallazione Tiburtina 4, third floor). We will write you with an *update* one week before the workshop.
- **Student presentations** are 20min with 10min discussions. Make sure to stay in this limit. The *keynote lectures* should be 45min with 15 min discussion. Please bring your presentation on a USB stick and upload it before the session starts.
- *Tutorials* are not formally organized. We suggest that student/tutors go and take an *Aperitivo* together and discuss aspects of the presentation but also career plans, publication and networking possibilities and strategies. Students should also think of topics / issues they want to discuss.

Workshop Program

Thursday, 6 February 2020

- 08:45-09:00 **Arianna D'Ottone** (Sapienza): *Welcome*
- 09:00-10:00 **Christiane Brosius** (Heidelberg): *Relational urbanism: Studying cities as translocal assemblage*
- 10:00-10:30 **Jihye Bae** (Heidelberg): *Understanding diplomatic conflicts in Asia: Nationalism and history education in South Korea*
- 10:30-11:00 **Federica Cicci** (Ca'Foscari / Heidelberg): *Women at war: Beyond the national boundaries for a sustainable international peace*
- coffee break**
- 11:15-11:45 **Datong Qiu** (Heidelberg): *Life in a treaty port: The Chinese community in Hokkaido in the late 19th century?*
- 11:45-12:15 **Elena Nora Jucyte** (Sapienza): *Il versante culturale e accademico delle relazioni tra India e Unione Sovietica durante il premierato di Indira Gandhi / Cultural and academic relations between India and the Soviet Union during the premiership of Indira Gandhi*
- 12:15-12:45 **Emanuele Mainetti** (Ca'Foscari / Heidelberg): *Globalized Beirut: From a neoliberalist dream to a neoliberal nightmare*
- 12:45-13:15 **Ismael Abder-rahman Gil** (Ca'Foscari / Marburg): *Amman through the post-Arab spring novel in Jordan*

Lunch

- 14:30-15:00 **Sae Endo-Buseki** (Tohoku): *Asia and Africa in Roman paintings*
- 15:00-15:30 **Emily Hyatt** (Heidelberg): *Palermo's palimpsest: The painted ceilings of la Capella Palatina as a transcultural and transtemporal contact zone*
- 15:30-16:00 **Hua Wang** (Heidelberg): *Pan Yuliang in Rome: Negotiating the Oriental femininity*
- 16:00-16:30 **Tayebe Naderabadi** (Ca'Foscari / Heidelberg): *The spatialities of the 1979 revolution*
- 16:30-17:00 **Andrea Belletatto** (Ca'Foscari): *Eurasian cultural interconnectedness in the I Millennium CE: The case of Timothy I*

17:30-18:30 TUTORIALS

Jihye Bae <=> Antonetta L. Bruno / Andrea Belletatto <=> Harald Fuess / Federica Cicci <=> Yukihiro Kawaguchi / Datong Qiu <=> Enrico Fongaro / Elena Nora Jucyte <=> Patrick Heinrich / Emanuele Mainetti <=> Laura Guazzone / Ismael Abder-rahman Gil <=> Ada Barbaro / Sae Endo-Buseki <=> Christiane Brosius / Emily Hyatt <=> Arianna D'Ottone / Hua Wang <=> Filippo Salviati / Tayebe Naderabadi <=> Kaoru Adachi

Friday, 7 February 2020

- 09:00-10:00 **Yukihiro Kawaguchi** (Tohoku): *The Great Wall in Africa: Chinese migrants in Nigeria*
- 10:00-10:30 **Ruxin Jia** (Ca'Foscari / Heidelberg): *Negotiating “class” representations: Commodified female elites in contemporary Chinese workplace TV dramas*
- 10:30-11:00 **Ai Yu** (Tohoku): *Living as Muslim women in Tohoku, Japan*

coffee break

- 11:15-11:45 **Paola Pizzi** (Sapienza): *Nonviolenza e Islam: lo sviluppo del concetto di jihad nel pensiero di Jawdat Said*
- 11:45-12:15 **Diletta Falqui** (Sapienza): *Per un metodo alternativo di datazione del Mahābhārata attraverso un approccio filologico sincronico al mahākāvya Buddhacarit*
- 12:15-12:45 **Yinying Xu** (Ca'Foscari): *The reception of Il Millione in China*
- 12:45-13:15 **Matteo Contrini** (Ca'Foscari): *Inclusive Tokyo: Visible and invisible barriers in the urban planning for the 2020 Games*

Lunch

- 14:30-15:00 **Lorenzo Nespoli** (Ca'Foscari): *Rangaku: The gateway to the globalization of Japan*
- 15:00-15:30 **Dario Minguzzi** (Sapienza): *Sinitic poetry collections and banquet culture: Reconsidering the literary ecosystem of Early Heian Japan (ca 800-950)*
- 15:30-16:00 **Carmen Lepadat** (Sapienza): *Multiple marking of stance at the end of utterances: A pragmatic analysis of spoken Mandarin*
- 16:00-16:30 **Elisa Gugliotta** (Sapienza): *Realization of a parallel Tunisian Arabic-Arabish Corpus for Natural Language Processing*
- 16:30-16:45 **Patrick Heinrich** (Ca' Foscari): *Concluding remarks*

17:00-18:00 TUTORIALS

Ruxin Jia <=> Daniele Brombal / Ai Yu <=> Harald Fuess / Paola Pizzi <=> Francesca Tarocco / Diletta Falqui <=> Federcio Squarcini / Yinying Xu <=> Arianna D'Ottone / Matteo Contrini <=> Enrico Fongaro / Lorenzo Nespoli <=> Yukihiro Kawaguchi / Dario Minguzzi <=> Akihiro Ozaki / Carmen Lepadat <=> Patrick Heinrich / Elisa Gugliotta <=> Patrick Heinrich

Abstracts: Keynote lectures abstracts

Prof. Dr. Christiane Brosius (Heidelberg University)

Relational urbanism: Studying cities as translocal assemblage

This talk explores the challenges of studying cities in a world of cities (Robinson) when attending to both transregional mobilities and local particularities. Taking up new approaches from both urban studies and geography as well as critical area studies and transcultural studies, the talk will focus on Christiane Brosius' own research on cultural heritage as an urban resource for local participation and global concerns in Nepal and India's national capitals. Examples from both cities allow for a closer look at how, through the 'lens of the past', urban futures are shaped by different agents and agendas.

Prof. Dr. Yukihiro Kawaguchi (Tohoku University)

The Great Wall in Africa: Chinese migrants in Nigeria

Over the past several years, China's presence in Africa has been increasing dramatically. From large infrastructure and hardware development projects to small commodity distribution, the Chinese people have been taking a major role in African countries. Some media reports describe China rather sensationally as a "looting machine," or Africa as "China's second continent." Though most of us know little about it, it is true that China has already become an indispensable actor in Africa.

In this presentation, I will focus on Chinese migrants in Nigeria. Interestingly, a huge shopping center shaped like the Great Wall was built in Lagos by a Chinese merchant. Chinese shop owners, Nigerian and Chinese vendors, and African customers interact both deeply or superficially. Through a considering of what the Great Wall means, we may see various features of their relationship in greater depth.

Abstracts PhD Student presentations

Jihye Bae (Heidelberg University)

Understanding diplomatic conflicts in Asia: Nationalism and history education in South Korea

In 2019, the boycott of Japanese products in ROK spread throughout the society. Korean tourists who visited Japan in August 2019 decreased by 48% compared to a year before (Mainichi 2019), and imports of Japanese consumer goods fell 8.2% (Nocutnews 2019). According to a poll conducted in September 2019, 65.7% Koreans participated in the boycott (Realmeter 2019). The boycott was a case in which a political conflict was expressed as antipathy to the specific nation at the individual level. Isn't the Korean reaction to diplomatic issues related to the history textbooks they had learned?

Tension of the Cold War helped Park Chung-hee's military dictatorship (1961-1979) in a forefront country South Korea to secure legitimacy through political propaganda. After the assassination of Park in 1979, military regimes in ROK continued until 1993. This study summarizes and explicates the history textbooks under the military regimes, 1961-1993, which South Korean adults currently in their 40s to 60s learned. Philipp Mayring's qualitative content analysis was conducted using MAXQDA software (Mayring 2015). It enables systematic and objective analysis of the text and images in four primary textbooks according to an explicit category guideline.

Hostile international relations, heteronomous patriotism, expansionistic globalization, originality and superiority of the Korean nation, great political leaders, and desire for the national unification were the most frequent text contents. Visual images were sorted by pictures of military heroes, contemporary monuments commemorating national events, landscape, and historical maps. By showing statues and monuments through books, learners were twice exposed to the political messages (Ministry of Education in South Korea 1972). This study shows that the history textbooks under authoritarian regimes in South Korea mainly conveyed nationalistic ideology. It can be said that ethnic nationalism has been institutionally reproduced through public education in South Korea.

Andrea Belletatto (Ca'Foscari University of Venice)

Eurasian cultural interconnectedness in the I Millennium CE: The case of Timothy I

In western scholarship, the late antique world has traditionally been studied through a piecemeal approach, both chronologically and geographically. The fall of the (western) Roman empire has been seen as a major watershed, marking the end of Antiquity and the beginning of the Middle Ages; and the area of study has been limited to the Mediterranean at most, or only to its European or Middle Eastern parts. In 2014, Garth Fowden has put forth an influential new approach to the study of Late Antiquity, one that embraces the whole I millennium, in time, and an area extending from the British Isles to the farthest eastern stretches of Iran, in space. From the perspective of cultural history, he maintains, traditional boundaries are meaningless or even misleading: there is a remarkable continuity to be observed throughout the period and covering the entire Eurasian expanse. My paper will discuss a valuable case in support of Fowden's suggestion, namely Timothy I. From ca. 780 to 823, he was Patriarch of the Church of the East, which thrived under Islamic rule and would end up reaching as far as China in the following centuries, while at the same time maintaining close cultural ties to both the western Syriac and the Greek Christian traditions. I will argue that his letters are best understood in light of a "long first millennium" and as working in a complex transnational and transcultural environment.

Sae Endo-Buseki (Tohoku University)

Asia and Africa in Roman paintings

In the 1st century AD some Roman elites were fond of Egyptian ornaments, called "Egyptomania" for domestic spaces. Especially in Pompeii, the ancient Roman city that was buried under the volcanic ash following the eruption of Mount Vesuvius in 79 CE, we can see many examples of "Egyptomania". This paper is mainly concerned with one of these, called "Nilotic landscape", represents a landscape of the Nile valley with some pygmies, people that have large heads and torsos and small limbs, and animals characterizing Egypt. These paintings are mostly seen in the space for *otium* like gardens, for example House of the Efebo in Pompeii. In House of the Doctor in Pompeii, however, it is depicted in peristyle and we can see not only normal depiction of their everyday life like hunting animals or banquet of pygmies in the Nile valley, but also unique motifs for "Nilotic landscape"; the battle ship of Roman navy in background and the scene of

“Judgement of Solomon”. It seems that reflects the impact of expanding territory of the Roman Empire to Asia and Africa.

Federica Cicci (Ca’ Foscari University of Venice / Heidelberg University)

Women at war: Beyond the national boundaries for a sustainable international peace

Inspired by my research project on the role of women during the War of Resistance and Second World War within International Organizations mainly focusing on the Red Cross, this presentation aims to discuss the significant worldwide experiences women live in the conflicts. Today, in an even more globalized and interconnected world, I would investigate how these women deal with the troubles that conflict brings to family and work life, going beyond the national borders and breaking with the national perspective in order to revitalize various relationships with other parts of the world. They see first-hand the exclusive impact that conflict, increased militarization and violent extremism has on communities, families, and on themselves. Less noticeable, however, is how women persist and go on despite of war cruelty all around: they pursue education, maintain careers, and educate families, and they also work as activists, judges, and government officials to prevent conflict. Through the portraits of some crucial female figures from Syria, Turkey, Vietnam, Cambodia, Nepal, Myanmar, Brazil and other countries, I would explore the multiple, complex, sometimes conflicting roles women played in conflict, furthermore, I would demonstrate how, refusing to be left behind, they take actions to formulate resistance femininity breaking open the stereotype of “victimhood”. While the world continues to seek solutions to global security crises and struggle to build sustainable peace, through the following presentation I hope that each unique portrait could be a fixed reminder of the many ways women are working to stop conflict and assure a sustainable international peace.

Matteo Contrini (Ca’ Foscari University of Venice)

Inclusive Tokyo: Visible and invisible barriers in the urban planning for the 2020 Olympic and Paralympic Games

Cities that host mega-events such as the Olympics are the subject of large-scale redevelopment plans that aim to bring long-term benefits both globally, territorially and locally. In view of the Games in 2020, urban policies are programmed carrying forward a precise symbolic discourse:

Tokyo must be able to compete against other world metropolises on different levels, from economy to the quality of life.

Concerning the latter, one of the objectives in the social sustainability plans established by the TMG is to make the city universally accessible and inclusive, following the point 11.3 of the U.N. 2030 agenda, that define inclusive city as an open system with high physical and perceptive qualities, universally providing free access and sharing of public spaces, without physical, social and cultural exclusions.

In the case of Tokyo, the media and literature highlight further questions about its openness. The rise or fall of physical barriers can be related to urban planning's ability of foreseeing different types of disabilities. The cultural and social barriers, however, are less tangible and therefore more difficult to be recognized and broken down.

My project aims to carry out field research to identify this type of invisible barriers in the urban landscape of Tokyo and above all to understand how they are perceived, conceived and interpreted by city users.

Diletta Falqui (Sapienza Università di Roma)

Research prospects of intertextual relations between Aśvaghōṣa's Buddhacarita and Saundarananda rhetorical-stylistic forms and epic sources

The objective of my PhD thesis is to analyze cross-references between Aśvaghōṣa's *Saundarananda* (= SN) "Handsome Nanda" and *Buddhacarita* (= BC) "Acts of the Buddha" – i.e. a I-II CE Sanskrit court epic poems (*mahākāvya*), respectively on the conversion of Buddha's brother and the life of Buddha himself – and the epic sources, namely *Rāmāyaṇa* and *Mahābhārata* (henceforth R and MBh), from the point of view of textual and thematic (i.e. literary and philosophical) intertextuality. The selected methodological approach is a comparison between the Bc's rhetorical-stylistic forms of the analogy, i.e. the metaphorical identification (*rūpaka*) and the simile (*upamā*), and the epics' ones, in order to establish at an earlier stage Aśvaghōṣa's consciousness of what will be fixed later in *śāstric* literature. I find useful to also extend the comparison to both the early Vedic literature and the Pāli Canon, in order to evaluate Aśvaghōṣa's 'behaviour' towards them: what he maintained and/or what he innovated, in term of narrative and stylistic contents.

In the end, my aims are: a) for what concerns the MBh, to demonstrate that it can be considered as a canonical source of Aśvaghoṣa; b) to outline a comparative reconstruction of the relevant passages through a collation of the different *lectiones*, found in the critical apparatus and in the appendices of BORIS's Edition; c) for what concerns the R, I intend to tentatively depict a complete picture of its linguistic and literary influences on both BC and SN; d) to evaluate the real entity of what BC/SN owe to the Buddhist and Vedic imageries, in terms of rhetorical-stylistic forms.

Ismael Abder-rahman Gil (Ca'Foscari University of Venice / Marburg University)

Amman through the “post-Arab spring” novel in Jordan

This work aims at studying the representation of Amman across “post-Arab spring” novels in Jordan through a geocritical approach to the texts. In this study, I am working with three different works. All of them take Amman as a scenario, they are written in Arabic and published after 2011 (2012, 2014 and 2017, respectively). Amman is a leitmotiv in different Jordanian cultural productions such as music, fine arts, and literature. In the case of the representations of Amman in novels published after the 2011 uprisings in the Arab World, the City takes a dramatic and dystopic dimension. My purpose is to explicate how the city is perceived from the last years and why it is represented in a negative way. What are the political, social and moral claims carried in the text? And how these works were received either by the authorities, readership, civil society, and the market? By examining these textual representations of Amman as part of a shared broader background, I will elucidate the aesthetically and politically disputed relationship of Amman to its human and geographical referents. For this presentation, I use a geocritical approach to the texts focusing on how Amman is textually represented in the works of different authors. Geocriticism is a theory and an interdisciplinary method that is centered on human spaces and the ways of representing them.

Elisa Gugliotta (Sapienza - Università di Roma)

Realization of a parallel Tunisian Arabic - Arabish Corpus for Natural Language Processing

Tunisian Arabic - Arabish Corpus (TArC) is the first morpho-syntactically annotated Tunisian Arabish Corpus

Arabish, also known as Arabizi, is a spontaneous encoding of Arabic dialects in Latin characters and arithmographs (numbers used as letters). This system has been developed by Arabic-speaking users of social media in order to facilitate writing in the Computer-Mediated Communication (CMC) and text messaging informal frameworks.

Arabish differs for each Arabic dialect and each Arabish code-system is under-resourced, in the same way as most of the Arabic dialects. In the last few years, the interest of Natural Language Processing studies in Arabic dialects has considerably increased. Taking this into consideration, TArC will be a useful support for different types of analyses, computational and linguistic, as well as for the training of Natural Language Processing tools. Indeed, TArC is intended to be a flexible and multi-purpose Tunisian Arabic resource which will include the TArC corpus, together with some tools that could be useful for analyzing the corpus and for its extension to new data.

In order to describe the constitution process of TArC, preliminary semi-automatic TArC construction work and some of the first analyses developed on the basis of TArC will be discussed. In addition, with the purpose of providing a complete overview of the challenges faced during the building process, the main Tunisian Arabic characteristics and its encoding in Tunisian Arabish will be mentioned.

Emily Hyatt (Heidelberg University)

Palermo's palimpsest: The painted ceilings of the Cappella Palatina as transcultural and transtemporal contact zone

This paper examines the potential of a medieval monument to express transcultural relationships as they unfold over protracted periods of time, challenging categories of both the nation-state and of what is 'North African' or 'European'. It takes as its case study the wooden ceilings of the Cappella Palatina, an unusually well-preserved medieval church in Palermo, Sicily.

Both the island of Sicily (more generally) and the Cappella Palatina (more specifically) force reconsiderations of the nation as both natural container and analytical category due to the island's tumultuous and syncretic cultural formations. Sicily, particularly its major urban center Palermo, constituted a crucial node in the network of medieval courts, bringing the Muslim, Byzantine, and Latin worlds to its door and witnessing frequent clashes and transfers of power. After more than two centuries as a majority Arabic-speaking Muslim emirate, Norman invaders gradually conquered the island and installed a Latin-Christian kingdom. Sicily during the Norman monarchy can be understood as a 'contact zone', which Mary Louise Pratt characterises as 'social spaces where cultures meet, clash, and grapple with each other, often in contexts of highly asymmetrical relations of power'. This was a land of dynamic hybridity, where Latin was spoken alongside Arabic and Greek. Furthermore, Palermo under the Norman monarchy, specifically under the reign of Roger II (r. 1130-1154), was an entrepôt of enormous wealth, attracting flows of labour, capital, and creative impetus.

It was in this context that Roger II commissioned his Cappella Palatina, or 'royal chapel', as a richly-ornamented jewel box of Byzantine mosaics and distinctly-Islamic, wooden muqarnas ceilings. These carved, geometric ceilings are entirely covered by miniature painting reminiscent of Islamic palatial cycles. Though the exact artists are unknown, there was almost certainly significant input from itinerant North African master painters. The ceiling depicts both life in medieval Sicily and typical North African palatial motifs, such as scenes of a hunt, men playing chess, and seven distinct representations of Roger as an enthroned Islamic courtly ruler.

From the 15th to 19th centuries, this Arabo-Siculo-Norman monument has been alternately repainted, effaced, and restored, processes that reveal complex negotiations of power, identity, and conceptions of otherness. Some figures, for example, have been given haloes and angel wings, and bands of Latin calligraphy have taken residence alongside Arabic Kufic inscriptions. This presentation considers the value of the palimpsestic, transtemporal qualities of the Cappella Palatina.

It seeks to establish the palimpsest as an interpretive tool that questions fixed categories bound by nation or culture and studies the change of these categories through time. In doing so, it challenges contemporary understandings of the island of Sicily as being European or Italianate. Furthermore, this analysis of the Cappella Palatina proposes an approach to visual culture that

allows for understanding diverse moments of contact, negotiation, and acculturation over periods of time within a single image or object.

Ruxin Jia (Ca'Foscari University of Venice / Heidelberg University)

Negotiating “class” representation: Commodified female elites in contemporary Chinese workplace TV dramas

In the 21st Century, China face the issue of unequal accessibility of resources and lack of social mobility, millions of young people flock to big cities like Beijing, Shanghai to seek for opportunities for mobility and financial gain. The TV dramas “Women in Beijing” (Produced in 2017 in China), “Women in Shanghai” (2017 China) borrowed the copyright from “Tokyo Girls” (2017 Japan) are in the genres of “workplace drama”. They have captured working class people’s craving of social mobility and narrated a dream-chasing story of working young women in metropolis. In the narration, women’s upward social mobility is signified by their financial ability to consume of a combo of commodities, particularly real-estate, global fashion brand outfits and expensive food and beverages; and the upper-class consumption is symbolized by commodities with Western brands and signifiers of the stereotypical Western-style, such as the fashion brand Dior and Chanel and a luxurious Villa decorated with Roman-styled pillars. The commercialized depiction of metropolitan young women, in fact, is not an invention in the 21st century China. It is a transcultural phenomenon that is embraced by the global media. The symbolic Hollywood productions, “The Devil Wears Prada” and the TV drama “Sex and the City”, pioneered the world’s contemporary fashion film and TV dramas that engaged metropolitan women with up-to-date fashion and consumer trend while centered the stories around workplace. While similar depictions are also frequently found in Japanese and South Korean productions of the genre. However, the two Chinese TV dramas have particularities in the way that they idealize working women’s class mobility and make consumption and commodities the only motivation and ultimate solution to demonstrate women’s identities.

Therefore, I argue, the two Chinese TV dramas are a convergence of advertisements propagating metropolis as resource hub for young people, consumer culture as solution to class mobility, young women with wealth and beauty as role models whose success depends solely on individual will and effort. At the meantime, conspicuous consumption is an international language spoken by the women in the global media.

Elena Nora Jucyte (Sapienza – Università di Roma)

The cultural and academic relations between India and the Soviet Union during the premiership of Indira Gandhi

The project presented is a part of the historical studies on independent India. The research is concentrated on relations between India and the Soviet Union. The historical period examined has as its protagonist Indira Gandhi during her first (1966-1977) and second term (1980-1984) as a prime minister. In this historical moment in which India sought redemption after the defeat suffered against China in 1962 Indo-Soviet relations witnessed a qualitative and quantitative leap on a political, economic, military and cultural level. At the same time, Indira Gandhi proved that she knew how to use the weapons at her disposal to curb and channel the support of the USSR for the achievement of her political goals. The cultural and academic side of Indo-Soviet relations and the role of Indian actors are the central focuses of the research. Particular attention is paid to the activities of Indo-Soviet Cultural Society (ISCUS), which was closely connected with the Communist Party of India (CPI), which in turn received the directives from Kremlin and was a staunch supporter of Indira Gandhi, especially during her first term. Many factors as the fascination with the October Revolution for Indian intellectuals, the interests of the Soviet scholars in Indian society, the extensive press coverage enjoyed by the Soviets in India and bilateral cultural agreements are the proofs of active cultural relations. Not surprisingly, after the conflict with the CPI at the beginning of her second term, Indira Gandhi set up a rival organization called *Friends of the Soviet Union* to counter the CPI-dominated Indo-Soviet Cultural Society (ISCUS). This course of action leads to assumption that the cultural links were crucial element of Indo-Soviet friendship. The research takes into account the structure, the activities and the peculiarities of both Soviet and Indian cultural and public diplomacy, and consequently the creation and export of the image of the USSR in India that in the years of Indira Gandhi seems to change considerably.

Carmen Lepadat (Sapienza Università di Roma)

Multiple marking of stance at the end of utterances: A pragmatic analysis of spoken Mandarin

Chinese modal particles are generally used in sentence-final position to “communicate a range of discourse sensitive meaning relating to speaker attitude and “emotional coloring” (Matthews and Yip 1994), force of assertion, evidentiality and clause-type” (Simpson 2014: 157). Their functions are believed to be roughly equivalent to those performed by conjunction-, connective- or adverb-like final particles in Indo-European languages such as English *though*, *then*, *anyway*, etc. (Hancil et al. 2015). Nevertheless, a handful of studies have brought to attention that Chinese also employs other expressions in sentence-final position to express several (inter)subjective meanings, one example being the epistemic marker *wo jue de* (e.g. Lim 2011; Endo 2013; Yap et al. 2018). However, as Traugott (2016) has pointed out, up until recently, pragmatic markers in sentence-final position have not received much attention, and their co-occurrence in Chinese has hardly ever been taken into account.

The present study sets out to provide a preliminary analysis of the co-occurrence of modal particles and other stance markers in sentence-final position in spoken Chinese. An analysis was carried out on a corpus of ca. 20h of unscripted telephone conversations (CallFriend Mainland Mandarin), focussing on the relation they yield with the illocutionary force of the sentence they are attached to. Results suggest that all modal particles tend to co-occur with markers along the same line of meaning, i.e. the latter are used to reinforce the function of modal particles. More specifically, epistemic adverbs and (*wo* +) cognitive/sense verbs tend to co-occur with *ba*, further downgrading the low epistemic commitment of the speaker, while *a/ma*-marked exclamatives and expressives are more likely to be followed by formulaic expressions further stressing the speakers’ attitude or soliciting the hearers’ agreement or empathy.

Emanuele Mainetti (Ca’Foscari University of Venice / Heidelberg University)

Globalised Beirut: From a neoliberalist dream to neoliberalists’ nightmare (?)

The end of the Lebanese Civil War coincided with the end of bipolarism. The advent of globalisation and neoliberalism deeply affected Lebanon, and its capital Beirut in particular. While neoliberalist ideas were spreading all over the world as a result of capitalist-America’s “victory” over socialism, Beirut was a city that desperately needed reconstruction after 15 years of civil strife. Highrise buildings and hotels, accessible only to the smallest proportion of the Lebanese population, started to characterise Beirut’s skyline. Over the years, downtown Beirut became a “ghost city”, with an ever-increasing number of empty skyscrapers. The reconstruction

of the city did not go along with the reconciliation of the people living in it, as these continued to live separated from each other along the sectarian lines created during the war. Many books were written on the dividedness of Beirut and how little had been done during the reconstruction process to enable people overcoming the memories of the war. Nonetheless, the recent protests that invested Lebanon seemed to have turned Beirut from a divided city, to a unified and united one. Protestors have taken to the streets, and came together as a nation in those places erected by invasive neoliberal policies after the war. With this in mind, the paper will try to use the example of Beirut in order to explain how globalisation and the neoliberalist euphoria that derived from it, when applied to certain contexts and with no regard for the possible human losses, might become an instrument in the hands of the people against the very same establishment that tried to enforce those neoliberal policies.

Dario Minguzzi (Sapienza Università di Roma)

Sinitic poetry collections and banquet culture: Reconsidering the literary ecosystem of early Heian Japan (ca 800-950)

Constellations of Sinitic poetry collections, compiled by the bureaucratic elite of graduates of the *kidendō* curriculum (“the Way of Biographies and Annals”) at the Bureau of Education (*daigakuryō*), illuminate particular moments of efflorescence in the literary landscape of early Heian Japan. This paper aims at providing a critical analysis of the poetic activity of this period by reading these collections through the paradigm of “poetic banquets.” Modern scholarship has often addressed these works as synchronic cultural artifacts, emphasizing their peculiarities and differences over aspects of continuity; the resulting history of Sinitic poetry in Heian Japan is thus one of rise and decline, fits and restarts. To avoid the risk of essentializing the unique character of each collection, I instead attempt a comprehensive reading focusing on the role of Sinitic poetry within the ceremonial system of the early Heian polity, with the aim of recovering an underlying and continued ecosystem of literary production. Poetic banquets are first presented as a reiterated ritual performance that inscribes poetic composition into a specific socio-political configuration. I argue that early Heian banquet culture constituted a historical ecosystem insofar as it produced a specific imagination that profoundly shaped the poetic activity unfolding at its perimeter. By reading early Heian collections of Sinitic poetry from the vantage point of banquet culture not only can we understand them as the products of a

consistent literary ecosystem; we can also appreciate the textual strategies their compilers actively adopted to use poetic expertise as a tool of socio-political distinction and differentiation.

Tayebe Naderabadi (Ca' Foscari University of Venice / Heidelberg University)

The spatialities of the 1979 Revolution

What happened on the streets of Tehran in winter 1979 when “the world of today began”? This is what the most recent and, academically, well-received historical account of the 1979 Revolution (Frank Bösch, 2019) and the earlier histories of the event point at but never delve into thoroughly. Understanding complexities of the revolutionary movements of people on the streets of Tehran helps to grasp how the Revolution itself, as a globally circulated and locally practiced idea, was understood, negotiated and materialized. On this basis, this research is an inquiry into the details of actions in relation to the spatial during those months of winter 1979 when layers and layers of the Revolution were contested, created, erased and re-made on the body of Tehran as a “World City”- to borrow from Georg Simmel terms. Here, in this investigation, I try to expose methodological reflections on the potentialities that grasping spatiality offer for conceptualizing dynamics of history especially in the time of revolutionary upheavals when, from the side of observers, everything is perceived along with movement and discourse rather than deep materiality. Exploring concrete examples, this research shows how juxtaposing multiple spatial layers that co-existed in relations of antagonism and paradox at the time, not only widens and deepens historical understanding of one of the most important world-historical happenings of the twentieth century, but also opens a way to tracing trajectories of the contemporary world possible.

Lorenzo Nespoli (Ca' Foscari University of Venice)

Rangaku, the gateway to the globalization of Japan

The 18th century, in the midst of the *sakoku* era, the protectionist policy of feudal Japan, counterintuitively marked the beginning of the process of globalization of the archipelago. The concentration of Dutch books in the tiny artificial island of Dejima, in the bay of Nagasaki, represented a unique opportunity for Japan to acquire notions concerning Western wisdom and to be introduced in what can be described as the initiation of a path towards an interconnected and

transcultural world. This presentation will investigate the apparent irreconcilability of the shogunal policies and the actual traffic of knowledge, inventions, information and people that was occurring within the coasts of such peripheral harbor in western Kyūshū along with the impact this had in the wider territory of Japan and mostly in the capital city of Edo. The introduction of the scientific method, the impellent necessity to train interpreters and translators in Dutch, the news reports the agents of the East India Company were obliged to compile, along with the personal connections and affections between the foreigners and the Japanese officials, intellectuals and sex workers all come down to one crucial point: the Dutch language. Learning what was often considered the language of knowledge in 18th century Japan could have allowed the scholars of the Tokugawa Period to obtain priority access to the globalizing tendency in the country before the Meiji Era.

Paola Pizzi (Sapienza Università di Roma)

Nonviolence and Islam: The Development of the Concept of Ġihād in the Thought of Ġawdat Sa‘īd

Between the contemporary currents in Islamic religious thought, nonviolence is probably one of those that received less attention from the Western scientific community. Nonetheless, this trend boasts interesting contributions that deserve a more comprehensive analysis in so far as we can identify in them an effort to rethink and renovate the methodological and epistemological assumptions for the interpretation of the revealed datum as a whole, and not only with regard to *ġihād*. In this sense, the representatives of this trend are deemed to be by a number of scholars the “heirs” of the spirit of Islamic reformism inaugurated by Ġamāl al-dīn al-Afgānī (1839-1897) and his disciple Muḥammad ‘Abduh (1849-1905). The Syrian preacher Ġawdat Sa‘īd (b. 1931), whose work is the object of our research, can be considered a vanguard in promoting a radical refusal of violence in Islamic action: his first book, *Maḍhab ibn Ādam al-awwal: muškilat al-‘unf fī al-‘ālam al-islāmī* (1966), was a pioneering attempt to shine a light on this issue at that time. Hence, a study of this author is pivotal both to investigate his peculiar interpretation of the doctrine of *ġihād*, and to evaluate his groundbreaking hermeneutical approach to the lecture of the Qur’ān. In addition to a description of our project – methodology, bibliographical sources, state of the art – we will propose our interpretive hypothesis about Sa‘īd’s main theme, that is nonviolence in social and political reform: on the basis of Qur’ānic narration of the murder of

Abel and of the vicissitudes of the prophets, Sa‘īd demonstrates how Revelation drastically limits the field of application of *ḡihād* and the use of violence and argues that Muslims have forgotten the *method of the prophets*, i.e. patient announcement despite hostility to promote peaceful change in social life. This approach has been at the core of Sa‘īd’s reflection on Revelation throughout his entire life, until the proclamation of the *death of war* and the adoption of radical nonviolence as the supreme ethical goal of mankind.

Datong Qiu (Heidelberg University)

Life in treaty port: The Chinese community in Hokkaido in the late 19th century

There is an architectural relic of the Chinese community standing quietly in Hakodate today, Hakodate Chinese Hall, reminding people of the connections between Chinese and Hakodate in the late 19th century. Hakodate, being one of Japan’s first treaty ports, expanded rapidly both in trade and population at that time, with itself being a contact zone of people all walks of life from various regions.

Not only Hakodate, but the treaty ports of China and Japan are also often examined as sites of encounters, conflict, and accommodation, both economically and culturally. While a rich historiography of treaty ports in east Asia is already inked by power relationships as colonialism, postcolonialism, and informal imperialism, this research aims at discovering the presence of the Chinese community in Hakodate in the late 19th century, with a focus on the practicality of the lives of the Chinese merchants, their economic activities, and the community network functioning between Japan and China. The materials being used, especially the newspapers and diplomatic documents, reveal untold stories about the dispute and cooperation between Chinese merchants and their Japanese peers. Thus, the opening and developing of Hakodate and Hokkaido was no longer a passive “forcibly open” story but rather a positive competition one.

In this presentation, I examine how the Chinese merchants and labors in Hakodate in the second half of the 19th century were economically integrated into Hakodate’s local society, how they specifically affected the export of marine products from Japan to China, and how their relationship was to western and Japanese powers. I argue that they were able to perform actively in Hokkaido’s foreign trade in this period due to a combination of their mercantile talent, market power, strong communities and their association with Western firms under the treaty port system

which gave them extraterritorial rights. The trade that the Chinese merchants were doing, in turn, also contributed to the domestic trade integration and political change in Hokkaido and Japan.

This research also briefly touches upon histories of Chinese sailors, agricultural laborers, translators, and technicians who worked in an around Hokkaido in the early Meiji period. Some of them were even officially employed by the Meiji government for not only the exploitation of Hokkaido but also other occupations around Japan. The research thus would like to explore the Chinese community network between Hokkaido and China, trying to figure out the distribution of the trading goods as well as labor forces. Furthermore, the story of Chinese community merges themes and dichotomies such as nostalgia and reality, national-identity and self-identity. The presence of Chinese stimulated the Japanese at that time and promoted the process of the Japanese industrial revolution and the establishment of its overseas trade network.

Hua Wang (Heidelberg University)

Pan Yuliang in Rome: Negotiating the Oriental femininity

Pan Yuliang 潘玉良 (1895-1977) was trained in oil painting successively in Lyon, Paris and Rome from 1921 to 1928, which offered her the opportunity to transfer her identity from an enslaved woman in the traditional Chinese patriarchal society to a modern artist in the globalized context. Chinese women were not allowed to accept the high education as men until 1920, while European high education accessible to women provided a channel for a few Chinese women to get educated in early twentieth century.

Pan Yuliang acquired such a chance to study fine art in France after she was redeemed by her future husband Pan Zanhua 潘赞化 (1885-1859) from a brothel. She was funded by the Institut Franco-Chinois in Lyon and enrolled in the Ecole Nationale Supérieure des Beaux-Arts de Lyon to study oil painting from October 1921. As her contemporary art students, Pan Yuliang had a dream about Paris—the city of light. She enrolled in the École nationale supérieure des beaux-arts de Paris from July 1924 and studied in the atelier of Lucien Simon (1861-1945). Her French teacher Lucien Simon was not optimistic about the art talents of this foreign female student. In 1 Archives of Pan Yuliang, Bibliothèque municipale de Lyon, A 6-14. Wang Hua Heidelberg University Institute of East Asian Art History one letter he wrote to the Institut Franco-Chinois, the funder of Pan Yuliang's study on August 14, 1925, Simon indicated that he had not seen the personal talents from this student in spite of his sympathy for her diligence and

his awareness of the difficulties for a foreign female.² Probably based on her not so satisfactory learning experiences in Paris, Pan Yuliang wrote to the Institut Franco-Chinois to request a permission to go to Rome on January 1, 1926.

In contrast to Lucien Simon's negative opinion on Pan Yuliang's talents, her Italian teacher Umberto Coromaldi (1870-1948) at the Accademia di Belle Arti di Roma seemed to have found the promising potentials of this Chinese student. He appeared beside this student holding a brush and a palette in a group photograph to show his support for this future painter. At the same time, he depicted a portrait for Pan Yuliang as a graduation gift, which should display his recognition and encouragement for this Chinese student. Pan Yuliang successively finished her training in Rome and received her graduation certificate issued on July 25, 1928. This paper tries to argue that Pan Yuliang's training in Rome established her obsession with representing self-portraits and female nudes in her future art career.

Pan Yuliang's self-portraits and female nudes are closely related to each other; both involve her identity as a marginalized artist in Chinese and globalized context. She was marginalized as a female artist in the Chinese patriarchal system and as a foreign artist from the "Far East" in the European context. According to her extant oil painting, Pan Yuliang had begun to depict self-portraits since her early training period in 1920s.

She was also interested in representing female nudes with her own body as the model, which made her female nude paintings another kind of self-portraits. This paper attempts to investigate two problems: how Pan Yuliang was trained to be an artist in the globalized context; how she attempted to challenge the orientalist perspective in European tradition with her self-portraits and female nude paintings when she lived in Europe as an expatriate.

Yingying Xu (Ca'Foscari University of Venice)

The spread of Marco Polo and IL MILIONE in China

From the 13th century, *The Travels of Marco Polo (Il Milione)* has become one of the main channels for Westerners to learn about the Eastern world. The masterpiece has played a great role in the Age of Discovery in 15th century. In fact, the travel book, spreading widely in Europe in the 13th century, did not really begin to be recognized by the Chinese until the 19th century. Although there were some western missionaries who mentioned in their writings Marco Polo and his travel notes before the Opium War (1840), the real research and dissemination of *Il Milione*

in China began only in 1874. For over 100 years, thanks to Chinese translation publications and research articles by Chinese historians, geographers and writers, *Il Milione* has been recognized and established also in Chinese society. As a messenger of Sino-Italian cultural exchanges, Marco Polo became one of the best-known foreigners of the Chinese people.

Especially since 2013 when the government of The People's Republic of China proposed and led the *Silk Road Economic Belt and the 21st-Century Maritime Silk Road (The Belt and Road Initiative)*, Marco Polo once again went to the front of the Chinese public. In his travel itineraries there are many overlaps with the silk roads. Due to the significant role of Marco Polo and his notes, I am studying how Marco Polo and his travel notes have been recognized and spread in China over the past hundred years, and I focus especially on their role in promoting the ‘The Belt and Road Initiative’.

Ai Yu (Tohoku University)

Living as Muslim women in Tohoku, Japan: Faith and struggles in a non-Muslim society

This report focuses on the individuality of North African Muslim women’s experiences and their reflections on life and the changes they make in order to integrate into Japanese society. It focuses specifically on how they negotiate with their surroundings and their reactions to everyday occurrences in a non-Muslim society.

The progress of globalization has caused the Muslim population from South East Asia and North Africa to greatly increase in Japan, a non-Muslim country in East Asia. This study is based on anthropological fieldwork conducted in the city of Sendai, Japan. During the process, it was found that in addition to Japanese people’s indifferent attitude towards Islam, only a small Muslim population lives outside of big cities, while ignorance of and prejudice towards Muslims exists in Japan’s Tohoku region. Muslim women are required to conduct different religious practices from men. By wearing a veil, they clearly distinguish themselves from other people in non-Muslim societies, and it also makes their lives inconvenient.

In conclusion, I argue that foreign Muslim women tend to be isolated among their Muslim friends and family units. However, on the other hand, they are also willing to adapt to life in Japanese society by loosening the rules of clothing and by extending the limit of halal.