

2022 SEA International Young Scholars Conference CALL FOR ABSTRACTS

The 2nd “Sinophone Studies in Europe and the Americas” (SEA) International Young Scholars Conference Call for Abstracts is now open. We are pleased to announce this Call for Abstracts for the oncoming 2nd SEA International Young Scholars Conference.

This call is open to every graduate student, Ph. D. candidate and postdoctoral researcher with interest in the fields of Sinophone and Chinese studies. We encourage the development of new research topics and approaches to these fields, as well as to promote dialogue and collaboration between young scholars from Europe, the Americas and Asia.

● Eligibility

To submit an abstract, the following criteria must be met:

Submitter should be post-doctoral researcher, Ph. D. candidate, doctoral or master’s degree student.

Abstract and full paper can be written in English or Chinese. If written in Chinese, the submitter will need to provide a briefing of the full paper in English. Presentations in Chinese are preferable, but not required.

Research and/or studies must fit into one of the Core Topics :

Categories and Boundaries in Transcultural Perspective

Inclusivity and Demarcation in Sinophone Religions

Sinophone Studies in Practical Horizon

● Key Infos

1. Conference Date: 24th-26th March 2022
2. Venue: National Chengchi University and National General Library
3. Submission link: <https://forms.gle/j54SyLsTVHvgpCaT6>
4. Contact E-mail: nccuccs@gmail.com

● Important dates

1. Deadline for Abstract: 15th August 2021
2. Notification of Abstract: 30th September 2021
3. Submission Date of Full Paper: 28th February 2022
4. The Proceedings will be published around August 2022

● Confirmation Notice

You will receive a confirmation email if your abstract is received. After the review by CCS, authors will be notified about results by 30th September 2021. If the abstract is accepted, the author will need to submit full paper before 28th February 2022.

● General Introduction

Borders, Territories, Spaces of the Sinophone World

The Research Center for Chinese Cultural Subjectivity in Taiwan (CCS) and National Central Library (Center for Chinese Studies) will be hosting the 2nd Sinophone Studies in Europe and the Americas (SEA) International Young Scholars Conference in March 2022 at National Chengchi University, Taiwan. The conference will take place in National Central Library and National Chengchi University. We invite post-doctoral researcher, Ph. D. candidate, doctoral or master's degree student in all related fields to discuss different research approaches with their Taiwanese counterparts. We hope to provide an opportunity to discover new research horizons and to develop international approaches to transcultural and interdisciplinary research.

The goal of the SEA 2022 conference is to re-think existing paradigms in fields and sub-fields like Asian Studies, Sinology, Transcultural Studies, Religion Studies, Applied Ethics, Comparative Literature and Philosophy, History of Thought, Global History, Digital Humanities, etc. One central question that we want to explore is how to understand the idea of (geographic, linguistic, conceptual) "border" in the global present, and how different Sinophone perspectives interrogate this and other related ideas, in particular with regard to the following topic categories and boundaries in Transcultural Perspective.

- Inclusivity and Demarcation in Sinophone Religions.
- Sinophone Studies in Practical Horizon.
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We especially encourage submissions of Digital Humanities projects concerning these three areas.

1. Categories and Boundaries in Transcultural Perspective

How do Sinophone philosophy, literature, historical research, and artistic practices define borders? How do different schools of thought, artistic movements and authors in the Chinese speaking/writing traditions define and put into question boundaries (categorical, disciplinary, territorial, cultural, political...)? Are there categorial systems, classificatory concepts, and typological constructions specific to the Sinophone world? How do they deal with distinctions such as “body/soul”, “life/death”, “inside/outside”, “nation/empire”, “subject/structure”, “civilization/barbarism”, etc.? Do they differ from other models of “bordering”, past and present, East and West?

On the other hand, isn't the act of comparing a way of creating new boundaries? Or should we rather say that categorial limits are transformed and redefined through the exposure to other models and the development of transcultural patterns of thought? Do current trends in Sinophone and transcultural thinking blur the lines between traditional borders, creating new territories for thought and inventing new approaches to space? Or do they rather produce new boundaries, such as the unattainable otherness of a certain idea of “China” or a certain idea of the “West”? Isn't the increasing global interest in Chinese thought the symptom of a paradoxical double desire—the desire to break existing barriers in the direction of a certain cosmopolitan pluralism, but also the desire to reenact borders within a globalized style of thought that fetishizes cultural differences?

2. Inclusivity and Demarcation in Sinophone Religions

From the Three Religion Syncretism 三教合一 of Buddhism, Daoism and Confucianism, to the Five Religion Syncretism 五教合一 in contemporary groups such as Yiguandao 一貫道 and Dejiachui 得教會, religion on China and Sinophone communities has a long tradition of being inclusive of diverging religious worldviews and seeing underlying unity within sometimes opposing belief systems. At the same time, proponents of various religious schools often sought to differentiate themselves from other traditions, reaffirm the supremacy of their own teachings and vie with each other for believers. Governments on occasion also heavily influenced individual beliefs and practices, such as occasional bans on slaughter and fishing related to Buddhist beliefs during the Sui and Tang dynasties, Ming emperor Hongwu 洪武 giving implicit permission to promote syncretism by penning the Treatise on the Three Religions 《三教論》, and state atheism in the People's Republic of China. Sinophone diaspora communities nowadays can be found in states both with and without state religion, meeting different levels of tolerance.

For this conference we invite papers dealing with movements, historical developments of and discourses about both inclusivity and demarcation in Sinophone religions and how such tendencies pertain to questions of identity for believers. Topics may include (1) developments within the Sinosphere as well as (2) contact of Sinophone with inbound religions such as Buddhism, Islam or Christianity or (3) the interactions of the Sinophone diaspora with the religions of their new home countries.

3. Sinophone Studies in Practical Horizon

The development of Sinophone studies in practical horizon requires us to go back to the immediate experience of the life worlds. It also invites us to take into account the dynamics of culturing (instead of just traditional culture). The Sinophone worlds are not mere geographic territories, on the contrary, their borders are blurred: they include experiences from the plural dimensions of multiple life worlds. The different Sinophone life worlds integrate and interfere with one another, constantly producing new cultural features.

As Christian Norberg-Schulz's "Spirit of Place" points out, we cannot limit the concept of "place" to geographic space, since it also indicates the history and meaning of communities living in a given place/space. In the practical field, ethical life is the occurrence of spiritual features and meanings, rather than just their manifestation. The SEA 2022 Conference invites contributions that put in contrast multiple aspects of the ethical life in the Sinophone world, in order to disclose the plurality of its cultural features.