

11TH INTERNATIONAL CONFERENCE ON CHAOZHOU STUDIES

AUGUST 17 – 19, 2015

UNIVERSITY OF VICTORIA
VICTORIA, BRITISH COLUMBIA, CANADA



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**University
of Victoria**

Centre for
Asia-Pacific Initiatives



第十一届潮学国际研讨会

11TH INTERNATIONAL CONFERENCE ON CHAOZHOU STUDIES

Revised Program & Itinerary

Due to the absence of a number of scheduled presenters, we have had to make changes to the conference program. Please see the revised schedule & itinerary for updated times and locations.

HUANG Ting will not be able to present the keynote speech during the Opening Plenary. Instead, we will hear from **ZHOU Shaochan**. A short biography is included below.

The following sessions have been combined and will be at 11:30 am on Tuesday:

- **Religion** and **Characters** will be in Fraser 157
- **Dialect #1** and **Dialect #2** will be in Fraser 158

周少川教授, 历史学博士

周少川博士来自广东汕头, 现任北京师范大学古籍与传统文化研究院教授、博士生导师, 陈垣研究室主任, 北京师范大学史学理论与史学史研究中心专职研究员。周博士主要从事历史文献学、史学理论与史学史、元代文化史的教学科研工作、古籍整理工作。



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Professor ZHOU Shaochuan, PhD in History

Professor ZHOU Shaochuan is from Shantou, Guangdong Province in China, currently a professor and doctoral tutor at School of Chinese Ancient Books and Traditional Culture, Beijing Normal University. He is also the director of Chenyuan Research Center, as well as a full-time researcher at the Center for Studies of Historical Theory & Historiography of Beijing Normal University. Professor Zhou has been teaching, conducting research and finishing Chinese ancient books in the areas of Historical Philology, Historical Theory, Historiography, and Cultural History of Yuan Dynasty.



University
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Asia-Pacific Initiatives

维多利亚大学, 亚太发展促进中心



WELCOME TO THE 11TH INTERNATIONAL CONFERENCE ON CHAOZHOU STUDIES



ON BEHALF OF THE CENTRE FOR ASIA-PACIFIC INITIATIVES AND THE UNIVERSITY OF VICTORIA, WELCOME TO THE 11TH INTERNATIONAL CONFERENCE ON CHAOZHOU STUDIES AND TO BEAUTIFUL VICTORIA, BC.

Established in 1988, the Centre for Asia-Pacific Initiatives (CAPI) provides a supportive environment for scholarly excellence, student mobility and community engagement as key components of the University of Victoria's efforts to deepen our connections with the Asia-Pacific region.

Through the work of CAPI's three research Chairs (China, Japan, Law) and responsive and highly innovative programming, CAPI is a catalyst for the creation and mobilization of knowledge about issues affecting

the region, and for deepening our understanding of the implications for Canada and the rest of the world.

CAPI and the University of Victoria are delighted to be hosting this important research symposium as part of the 18th Convention of the Teochew International Federation. Your participation and the generous support of our key sponsors are very much appreciated.

I look forward to meeting all of you over the next few days and wish you all the best for a successful symposium and an enjoyable visit to Victoria.

Andrew Marton

Director, Centre for Asia-Pacific Initiatives, University of Victoria



THE 11TH CONFERENCE ON CHAOZHOU STUDIES WILL BE HELD AT THE BEAUTIFUL UNIVERSITY OF VICTORIA. WE SINCERELY WELCOME CHAOSHAN RESEARCH EXPERTS AND SCHOLARS FROM AFAR TO THIS EVENT, AND WE APPRECIATE THE COOPERATION FROM UNIVERSITY OF VICTORIA, WHICH MADE THIS EVENT POSSIBLE.

Over 200,000 Teochewese resident in Canada proudly live in Canada's multicultural society, which have allowed them to work hard and dedicate themselves to the community while maintaining Teochew's

cultural traditions. The purpose of the symposium is to focus on the inheritance of Teochew culture and oversea disseminate. This is an important milestone in Canadian Teochewese as it will improve the awareness of the Chaozhou culture to younger Teochew population.

May the 11th International Conference on Chaozhou Studies be completed successfully!

Sui Ngai Lam

Chairman, 18th Convention of the Teochew International Federation



WE ARE MOST PLEASED TO HAVE THE 11TH INTERNATIONAL CONFERENCE ON CHAOZHOU STUDIES (ICCS) HELD IN THE BEAUTIFUL CITY OF VICTORIA, IN THIS EARLY FALL SEASON. WE ARE ALSO HONORED TO BE ABLE TO INVITE SCHOLARS FROM ALL OVER THE WORLD TO ATTEND THE CONFERENCE.

The Chinese studies master, Prof. Jao Tsung-I established International Society of Teochew Studies in Dec 1993. Since then, teb Conferences were held in different parts of the world, producing numerous high quality works. ICCS focuses its studies on the Eastern part of Guangdong Province, its people and its culture. Its heritage comes from ancient mainstream Chinese culture, hence offering rich and valuable resources for the research of the subject.

Holding this year's conference in Victoria has its special meaning. Chaoshan people while blending into the local community can also introduce its cultural tradition to other ethnic groups. At the same time, it can help promote harmony and understanding among different peoples and enhance the relationship between Canada and China.

Finally, let me thank the University of Victoria for the effort and contributions made towards the organization of this conference and wish the conference a resounding success.

Ian Chan

Chairman, International Teochew Doctors Association

PROGRAM & ITINERARY – REVISED

MONDAY, AUGUST 17

6:30 pm	Registration UNIVERSITY CLUB
	WELCOME RECEPTION & DINNER UNIVERSITY CLUB DRESS CODE: BUSINESS CASUAL
7 – 9 pm	Welcomes from: Andrew MARTON DIRECTOR, CENTRE FOR ASIA-PACIFIC INITIATIVES, UVIC CHAN Yau Nam (Ian) DIRECTOR, GLOBAL CHAOZHOU RESEARCH COMMITTEE CAI Guang VICE-PRESIDENT, CANADA CHAOSHAN BUSINESS ASSOCIATION

TUESDAY, AUGUST 18

7:30 am	Breakfast FRASER 142
	OPENING PLENARY FRASER 159 DRESS CODE: BUSINESS FORMAL
8 am	Introductions: Saul KLEIN DEAN, GUSTAVSON SCHOOL OF BUSINESS, UVIC Keynote Speech: ZHOU Saochuan PROFESSOR, BEIJING NORMAL UNIVERSITY
	SESSION – A
9 am	A Economic History FRASER 157
11 am	Coffee Break FRASER 142
	CONCURRENT SESSIONS – B
11:30 am	B1 Religion & Characters FRASER 157
	B2 Dialect FRASER 158
1:30 pm	Lunch FRASER 142
2:30 pm	Back to UVic Housing to prepare for afternoon/evening events DRESS CODE: BUSINESS CASUAL
4 pm	City Tour BUS PICKUP AT UVIC HOUSING
7 pm	Dinner at the Oak Bay Marina

WEDNESDAY, AUGUST 19

8:30 am	Breakfast FRASER 142
	SESSION – C DRESS CODE: BUSINESS FORMAL
9 am	C1 Social Organization FRASER 157
	CLOSING PLENARY FRASER 159
11 am	Closing Ceremony and Best Paper Awards
11:30 am	Lunch VILLAGE GREENS
12:30 pm	Back to UVic Housing to prepare for afternoon events and return to Vancouver DRESS CODE: BUSINESS CASUAL
2:30 pm	Check-out from UVic Housing and depart for Butchart Gardens
3 pm	Butchart Gardens BUS PICKUP AT UVIC HOUSING
6 pm	Ferry to Vancouver

OPENING PLENARY
TUESDAY | 8 – 9 AM

INTRODUCTIONS

SAUL KLEIN DEAN, GUSTAVSON SCHOOL OF BUSINESS, UVIC

KEYNOTE SPEECH

TING HUANG

SECRETARY-GENERAL OF THE ACADEMIC COMMITTEE OF THE INTERNATIONAL SOCIETY OF TEOCHEW STUDIES

About Mr. Ting Huang

After graduating from the Chinese Department of South China Normal University in January 1982, Mr. Ting Huang worked in the Chinese Department of Hanshan Normal University and was awarded the title of Associate Professor of Ancient Chinese Literature in 1991. In 1993 he transferred to work at the Centre of Chaoshan Cultural Studies at Shantou University. In 1999, he won the title of regional history researcher and served in the Chinese Department as the graduate mentor of “Chinese dialects and culture”. At Shantou University, he has served several posts, including as the director of the Centre of Chaoshan Cultural Studies, the director of the Chinese Department and the head of the University Library. In October 2003, he came back to work at Hanshan Normal University to serve as the head of Chaozhou-Shantou Culture Research Society. Now he is Vice-President of Chaozhou-Shantou Culture Research Institute of Hanshan Normal University and the chief editor of *Chaozhou-Shantou Culture Research*. Concurrently, he is the Deputy General Secretary of the China Maritime Studies and the Secretary General of the Academic Committee of the International Society of Teochew Studies.

Before 1990, his main academic interest was ancient Chinese literature collation and interpretation, and since 1990, he has focused on Chaoshan social and cultural history. His well-received research into Chaoshan history and culture has resulted in 13 books and more than 100 papers.



A CONCURRENT SESSIONS
TUESDAY | 9 – 11 AM

A1 ECONOMIC HISTORY

FRASER 157

PANEL CHAIR: LINDA SHI

New Perspectives on Chaoshan Society from the Japanese Archives: Focusing on Water Supply Systems

KABA TOYOHICO PROFESSOR, KYOTO TACHIBANA UNIVERSITY, JAPAN

Chaoshan district was repeatedly attacked by epidemics during the late 19th and early 20th centuries: cholera at first, then bubonic plague. It was only after the 1911 Revolution that these epidemics faded out slowly, thanks to the development of a new public water supply system in 1914. Before 1914 people in Swatow (Shantou) had drunk well water and river water, or bought drinking-water from the fountain in Queshi. Meanwhile, the Messrs. Macdonald and Company in Hong Kong was contracted to build the water supply infrastructure. Nonetheless, the company had difficulty improving the poor quality of drinking-water and ensuring its steady supply.

Due to the lack of Chinese historical documents no one has studied the early stage of the water supply system in Chaoshan. We can fill this gap by consulting Japanese archival materials that were produced by the Japanese consulate and Imperial Japanese Navy in the treaty port of Swatow. This paper draws on these Japanese historical materials to reconstruct the early development of water supply infrastructure in early twentieth-century Chaoshan, and in doing so, it hopes to highlight the historical value of using Japanese archives to study the regional history of South China.

Keywords: Modern Chaoshan Society, Water Supply, Japanese Archives



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The United States Consulate and the Chaoshan Linen Industry, 1937–1939

STEPHEN M. LEAHY ASSOCIATE PROFESSOR, CENTER FOR GLOBAL STUDIES,
SHANTOU UNIVERSITY

As Japan occupied Shantou in 1939, the US Consulate attempted “to keep a foot into the Open Door”. Evidence from the US diplomatic reports reveals that before Pearl Harbour, American linen merchants attempted to conduct business in Shantou as usual. While reporting Japanese military movements in the Chaoshan area, the US Consulate in Shantou aided these commercial efforts. The consulate always opposed any Chinese and Japanese policies that hindered the linen trade—even if military necessity motivated these policies. The consulate even compromised American diplomatic goals to recognize Japan’s de facto control of the Shantou harbour in order to make sure that a politically well-connected linen merchant in the US received his handkerchiefs.

The Commercial Network of Singapore Teo Chew’s Rice and Local Products Industry—Taking Tan Guan Lee as an example (1900–1960)

JINGLING WU

The trade circle of “Shantou—Hong Kong—Thailand—Singapore”, developed by Teo Chew merchants, was closely related with rice and local products industry. This article argues that Singapore is not only one part of this trade circle, but also develops a secondary trade circle among Southeast Asian countries. This article has two main parts. The first part will take Tan Guan Lee as an example to discuss its commercial network. Tan Guan Lee was a branch business firm in Singapore of the Tan Wang Lee Family, mainly selling rice and local products. As a representative of the Tan Wang Lee family’s business in Singapore, Tan Guan Lee is one important part of the family’s “Shantou—Hong Kong—Thailand—Singapore” trade circle, and it also develops a secondary trade circle from mainland Southeast Asian countries to island Southeast Asian countries. The second part will discuss the condition of Singapore Teo Chew’s rice and local products industry. Since most of the businessmen did not have the financial resources of Tan Guan Lee, their commercial network was always much smaller than Tan Guan Lee’s. The commercial network of Tan Guan Lee can be regarded as a representation, or a typical example of the Singapore Teo Chew’s rice and local products industry commercial network.

Keywords: Tan Guan Lee, Commercial Network, Rice Industry, Local Products Industry, Singapore, Teo Chew

An Analysis of the Redistribution of Fish Taxes and Liquidation of Sea Boundaries on Nan’ao Island during Kangxi Period

PEINA YANG

This paper takes Nan’ao Island as an example to discuss the actual situation of fishery tax collection in Guangdong coastal area. In Guangdong, the fishery taxes were collected under the name of yuke which held a relatively fixed amount. Yuke was apportioned to ports, and in each port the tax was levied on boats classified by fishing method. The Guangdong provincial officials attempted to eliminate the maritime authorities control over coastal resources by means of boat registration and redistribution of fishery taxes, indicating the Qing’s endeavour to establish a new maritime order.

Keywords: Guangdong coastal area, Nan’ao Island, fishery tax, sea boundary

A2 DIALECT #1

FRASER 158

PANEL CHAIR: HUA LIN

The borrowing words from the Chaozhou Dialect in Southeast Asian Chinese societies

XIAOJIN CHEN

There are many Chinese speakers living in Southeast Asia, among which, some were from Chaozhou, Guangdong, China. The Chaozhou Dialect’s influence depends on the number of residents from Chaozhou in each country. In everyday contact, other Chinese dialects learn from the Chaozhou Dialect and the Chaozhou Dialect also learns from the different country’s official language. From the Dialect’s borrowing of words, we can probably find some changes in overseas Chinese and Chaozhou dialects.

Keywords: Southeast Asia, Chaozhou dialects, borrowing words

The introduction of “Chaoshan Dialect” by Weng

FEN DU THE INSTITUTE OF CHAOZHOU CULTURE, HANSHAN NORMAL UNIVERSITY

A book concerning the earliest studies of Chaozhou Dialect words by Mr. Weng Huidong was published in 1943. The book follows a style of Zhang Taiyan’s “dialect”, and is divided into sixteen volumes with more than 1,000 entries (a total of 11,000 words). This paper has introduced the thoughts and methods, the construction and style and main academic accomplishments of the study of the Chaozhou Dialect. These accomplishments include providing valuable data for the study of Chaozhou Dialect words, recovering the words of Chaozhou Dialect about 70 years ago, establishing new dialect words system and achieving excellent development in the study of the dialect.

Keywords: Chaozhou Dialect, Weng Huidong, Book Reading

Dialect geography and the survey of Tie-Chiu Dialect

FANG WU & ZHIFENG PENG

Based on previous research, we are establishing a database of Tie-Chiu Dialect using a geographic information system (GIS). This Tie-Chiu Dialect GIS will show three-dimensional distribution and presentation and will provide a platform for comparative research of the dialect.

Keywords: GIS, Tie-Chiu Dialect, Arc map, the audio database

B CONCURRENT SESSIONS TUESDAY | 11:30 AM – 1:30 PM

B1 CHARACTERS

FRASER 157

PANEL CHAIR: LINDA SHI

Rao Zongyi's Contribution to the Dissemination of Chinese Culture in Foreign Countries

SHAOCHUAN ZHOU

As a leading academic authority in China, especially among Teochew people, Mr. Rao Zongyi, compared with other modern scholars, has made great achievements in disseminating Chinese traditional culture and Chao culture in foreign countries. Firstly, in academic research, Mr. Rao has paid special attention to the interrelation and interaction between the developments of Chinese and foreign histories and cultures and discussed the unique status and achievements of Chinese culture during the development of world civilization from a wide global perspective. Secondly, Mr. Rao has become a leading authority and won respect in international academic circles because he developed academic activities in Europe, America, and Asia, and exchanged research with scholars around the world. His significant achievements have had a profound impact. Thirdly, Mr. Rao was the first person to advocate for the field of Chaoshan Studies. He did so much research work on Chao culture's position and function among different countries' transportation history, and at the same time, he proposed personnel training to carry on Chao culture, studied the history of its colonization and venture, from that he promoted the spreading of the township culture, and created the current prosperity of the international Chaoshan community.

Keywords: Rao Zongyi; Dissemination abroad; Chinese traditional culture

What was the image of Professor Jao Tsung-I in Mr. Uthon Techaphaibun's mind?

XIMING YANG

Professor Jao Tsung-I (饶宗颐) enjoys a very strong, long and profound relationship with the overseas Chinese in Thailand. The Thai-Chinese regard him as a symbol of Chinese culture, especially Chaozhou (also known as Tiochew or Chiuchow) culture. Mr. Uthon Techaphaibun (郑午楼) was not only an outstanding businessman, philanthropist and social activist in Thailand, but also a facilitator of the revival of the Chinese language and cultural education in Thailand. He ran the Thailand Huachiew Chalermprakiet University (泰国华侨崇圣大学) that made him well-known in the world. As for Chaozhou cultural research, he made his contribution as well. Mr. Uthon Techaphaibun invited Professor Jao Tsung-I several times to Thailand to hold Chinese calligraphy and painting exhibitions, to give lectures, to serve as an adviser of the Thailand Huachiew Chalermprakiet University and to be the first dean of the Chinese Culture Research Academy of the university. The friendship between Professor Jao Tsung-I and Mr. Uthon Techaphaibun was very strong and lasted several decades, which has made a very long and deeply constructive effect on the Thai-Chinese community. What was the image of Professor Jao Tsung-I in Mr. Uthon Techaphaibun's mind? Based on the relative materials and what I know and understand of both persons, this paper tries to introduce the friendship between Professor Jao Tsung-I and Mr. Uthon Techaphaibun, hoping it can help to understand the relationship between Chaozhou people in the world, and the Thai-Chinese community.

Keywords: Professor Jao Tsung-I, Mr. Uthon Techaphaibun, Friendship, effect, in Thailand

A Study of the Letters from Famous Authors and Social Network of Chen Buchi' Xiushi Lou

WONG KUAN IO UNITED COLLEGE, THE CHINESE UNIVERSITY OF HONG KONG

Chen Buchi (1870–1934), alias Zidan, hailed from Raoping, Guangdong. After repeated failure in the civil service examination, he abandoned the effort and classical studies to turn to his family rice import business in Hong Kong.

In 1905, Kin Tye Lung Company was established at 27 Bonham Strand West, Central and Western, Hong Kong Island, and was registered with the Hong Kong government. The business kept on expanding with extraordinary successes in Bangkok and Singapore. His dedication to the promotion of charity led to his appointment to the board of Po Leung Kuk. In 1908, a serious flood in Guangdong rendered countless residents homeless, inspiring him to compose thirty poems entitled "Poems to Save Lives". He worked with female socialites to produce knitting of his poetry to sell for charity, raising a great number of donations. The fame of his studio name "Xiushi Lou", renamed "Suihan Tang" later on, spread throughout the country and beyond. Approximately one hundred photographs of his lifestyle have been preserved.

His eldest brother Chen Bulan (1843–1921), alias Cihong, was also a famous merchant in Hong Kong and Southeast Asia. Chen Bulan built a impressive residence in his native village. It is named the "former residence of Chen Cihong" and is a famous landmark in Shantou.

Chen Buchi was a disciple of Chen Botao (1855–1930), and was particularly close to Xiao Jingchang (1836–1915), Pan Feisheng (1858–1934), Lai Jixi (1865–1937), Wen Su (1878–1939), Liu Jingtang (1887–1963), with whom he always communicated through poetry and prose.

He published thirty-six individual works of Xiushi Lou congshu, which contains a large number of distinctive and rare items of literature and calligraphy written between the end of Qing and the beginning of Republic. Among them *The Letters of Thirty Famous Authors* (1914), *The Second Collection of Letters* (1916), *The Third Collection of Letters* (1919), *The Birthday Greetings Record of Suihan Tang* (1920), *The Mournful Record of Madam Liu* (1923) are his own collected works. They are rarely known because of the disruption of the chaos of war. All these letters depicted the current affairs of that time, reflecting the earlier picture of Hong Kong society. The letters wrote to the renowned literati of the time are all precious examples of Hong Kong's cultural heritage. In a nutshell, Chen Buchi and his friends established themselves in the Hong Kong literary arena of the 1910s and 1930s through their poetic accomplishment and their works deserve closer investigation and appraisal.

This essay covers all these letters from famous authors and includes descriptions of the role of realism in the themes and content, and comments on their literary techniques. It intends to arouse the awareness and interest of the reader towards literary compositions of Hong Kong during the modern period in order that this literary heritage would not be amiss to future generations.

Keywords: Chen Buchi, Xiushi Lou Ji, Xiushi Lou congshu, *The Letters of Thirty Famous Authors*, Kin Tye Lung Company, Former residence of Chen Cihong

B2 DIALECT #2

FRASER 158

PANEL CHAIR: HUA LIN

The Phonological System of the Second Generation Chaozhou Dialect in Hong Kong

DR. HOMMY YU-HANG XU THE CHINESE UNIVERSITY OF HONG KONG

There are many Chaozhou people living in Hong Kong. The first generation of these people can speak Chaozhou dialects very well, but the second and the third generation's ability is weak. As a result, there are differences in the dialects spoken in Hong Kong and Chaozhou. This paper conducts a phonological study of the Second Generation Chaozhou Dialect in Hong Kong. It compares the phonological differences of the Chaozhou dialects between HK and Simapu in Chaozhou, analyzes the phonological features and their variations, and concludes the rules and trends of these changes in the Second Generation Chaozhou Dialect in Hong Kong.

Keywords: Chaozhou Dialect in Hong Kong, Phonological System, Comparison

Diachronic Sound Changes in the Chaozhou Dialect as Evidenced in Related Documents

PING-SHENG CHANG & MING-FEN LU

Chaozhou Dialect, also called Chaoshan Dialect or Min Dialect of Eastern Guangdong, belongs to a subcategory of the Southern Min Dialect in that region. The dialect, due to the complicated temporal and linguistic backgrounds surrounding its formation, differs greatly from the Southern Min Dialects in Fujian and Taiwan in terms of sound, lexicon and grammar. The unique phonological composite it maintains enables us to free ourselves from a blind point in thinking when posed with the mission to compare Southern Min Dialects at the phonetic level. For instance, the dialect is noticed for the presence of 18 initials or syllable-

beginning consonants and an absence of finals containing alveolar sounds [n, t]. Through comparisons and analysis of documents at different ages, we intend to establish tenable pronunciation of example words. The documents mainly consist of Romanized glossaries with reliable sound transcription and other corpora. Furthermore, we will engage in dynamic explorations of the diachronic sound changes occurring to the dialect. Through efforts like these we attempt to solve two issues:

1. The diachronic sound changes that transformed the dialect from 18 to 15 initials for its sound inventory.
2. The diachronic sound changes that caused [n] to become [N] and [t] to become [k].

Keywords: Chaozhou Dialect, Southern Min Dialect, glossary study

Special “k^hoi i” Structure in Yun’ao Southern Min Dialect

JINGFEN ZHANG

In Yun’ao Southern Min dialect, spoken in Nan’ao County, k^hoi is considered to have various usages including given verb, causative marker, passive marker, while the corresponding pronunciation of this given verb in Shantou dialect is k^hik. Special “k^hoi i” (乞伊) structure, with k^hoi followed by pronoun i, which does not demonstrate causative and passive, is not a pure unaccusative construction as claimed in literature either, since some unergative verbs and transitive verbs can enter this special structure as well. The two semantic features, to illustrate a change of state and to denote adversity, are the essential motivations to bring forth this special “k^hoi i” structure. A complement, often comprising a k^hi (去), is obligatory in this structure, so as to satisfy the semantic requirements of the structure. This paper proposes that the semantic feature of adversity is a bridge connecting special “k^hoi i” structure and passive structure, and “k^hoi i” as a whole is an adversative marker, which is a further development from “passive marker + agent”.

Keywords: Special “k^hoi i” structure, change of state, adversity, passive construction, Complement



C1 RELIGION

FRASER 157

PANEL CHAIR: MARY YOKO BRANNEN

Old bottle with new wine: Qing Ming salvation ritual and hungry ghost festivals organized by the Chaozhou Ngee Ann Gongsi and Chui Huay Lim club in Singapore

CHI-CHEUNG CHOI HISTORY DEPARTMENT, THE CHINESE UNIVERSITY OF HONG KONG

Chui Huay Lim and Ngee Ann Gongsi, both established in 1845, are the oldest Chaozhou Chinese organizations in Singapore. The former is a club formed by the Chaozhou Chinese in the higher social strata and the latter is a property holding organization. From the beginning of the 21st century, these two elite Chaozhou Chinese organizations started to engage the Chaozhou Shantang charity hall to perform salvation rituals at the Qing Ming and Hungry Ghost festivals. The ritual is organized consecutively for three years and stopped for another three years before the ritual is resumed. This paper analyses the re-invention of these “traditional” rituals in order to find out how the salvation rituals are related to the building of overseas Chaozhou Chinese’s culture and identity and the role of homeland culture in the process of localization. It will further discuss the negotiation and adjustment of homeland tradition in the overseas environment, and the implementation of cross-ethnic standardizing rituals in the re-invented ethnic “tradition”.

Maritime Christianity: The Long Century of Chaoshan-Western Cultural Interactions (1860-Present)

JOSEPH TSE-HEI LEE DEPARTMENT OF HISTORY, PACE UNIVERSITY IN NEW YORK, US

This paper examines three major themes underlying the maritime century of Chaoshan Christianity (1860s–1990s) in a globalizing Chinese society: the importance of transnational network to the local Christian movement, the challenges of a secular nation-state on the Christian communities and the impacts of historical contingency on the church-state relations. It argues that Chaoshan Christianity was characterized by a complex movement involving Chinese Christians and Western missionaries in their efforts to build global religious connections. It highlights the role of Chinese converts in spreading Christianity through transnational migration routes, native place networks, and kinship and village ties. The integration of transnational, regional and local church networks was significant because these links were outside the state control and created a religious sphere that facilitated cross-cultural encounters across the South China Sea and empowered the churches in times of crises.

Covert and Overt Activism: Christianity in Chaoshan and Wenzhou

CHRISTIE CHUI-SHAN CHOW PHD CANDIDATE PRINCETON THEOLOGICAL SEMINARY, US

In the last three decades, the phenomenal growth of Christian communities—both officially registered Three-Self patriotic churches and unofficial house churches—in China has drawn attention to the underlying dynamics of Chinese Christianity. Using the idea of “secret societies” as an analytical category, this paper draws on archival research and fieldwork to investigate the ecumenical efforts by Catholics and Protestants of different denominations to overcome sectarian divide and support each other in dealing with state-controlled patriotic religious organizations in Shantou (Guangdong province) and Wenzhou (Zhejiang province), respectively. In the Maoist era, the Chaozhou-speaking Catholics, Baptists and Presbyterians had transcended sectarian boundaries and helped one other cope with religious persecution in rural and urban Shantou. The Seventh-Day Adventists in Wenzhou did likewise by

organizing clandestine house gatherings with other Protestants. During the Reform period, these “secret” house churches resurfaced to engage with the state-controlled religious patriotic organizations. They consolidated their ecumenical efforts to rebuild their congregations and protect the church properties against anti-Christian village officials. These examples reveal that as a collective force, Chinese Christians have employed congregational and kinship networks as conduits for religious mobilization. Their covert and overt activism highlight the need to combine archival research and ethnographic observation to assess the remarkable revival of Protestant movements in China today.

Behind filial piety and spiritual redemption: Historical change of Hungry Ghost festival in Chaozhou

TING HUANG HANSHAN NORMAL UNIVERSITY

This paper, using historical records such as local gazetteers and cases from the author’s field research, attempts to illustrate changes in Chaoshan people’s ritual practice during the Hungry Ghost festival since the 18th century. It will analyze the factors leading to such changes and discusses social concepts that come along with such change.

C2 SOCIAL ORGANIZATION

FRASER 158

PANEL CHAIR: ZHONGPING CHEN

Jieyang Folks’ Social Capital Establishment with their Community Culture: A Case Study on the Reorganizing of Jieyang Folks Association of Shantou Residents during 1945–1949

CHEN YING HSUN ASSOCIATE PROFESSOR, OVERSEAS CHINESE UNIVERSITY, TAIWAN

Jieyang Folks Association of Shantou Residents was founded in 1929. It did not operate for six years from June 1939 due to the Japanese occupation of Shantou City. When demobilization of Shantou began after the victory of Anti-Japanese War in September 1945, the association quickly prepared for the re-election of directors. The restructuring was completed within three months. In this paper, according to the membership information of the first and second sessions after the restructuring, Lin Nan’s social capital theory is adopted to survey how Jieyang community re-built social capital during the demobilization period from 1945 to 1949 in Shantou City. At first, the backgrounds of the directors and supervisors of the first and second sessions are analyzed. Then profession and age of the members based on the rosters of the first and second sessions are analyzed. The social network patterns of the association are also analyzed along with occupational classification of members. Finally, the directions for the use of social capital by the association are investigated. We find that community features of the association were exposed during the course of gathering social resources. In addition, the content of their work had community culture.

Keywords: community culture, Jieyang folks, Jieyang Folks Association of Shantou Residents, Postwar Demobilization Period, social capital

Amazing Power of Teochews Derived from their Fellow Care: A Case Study on Teochew Folks Association of Hsinchu City in Taiwan

HSIEN-CHUN WU (JOHN) ASSOCIATE PROFESSOR, OVERSEAS CHINESE UNIVERSITY, TAIWAN

In 1983, Teochew Folks Association of Hsinchu City was founded in Taiwan. Eleven out of twenty founders were soldiers, policemen, civil servants and teachers. Four of them had retired already. The other nine founders had low education levels. Though they were not wealthy, they donated

money enthusiastically, and the association was well run. It is impressive that an illiterate founder, who had never acted as a director or supervisor of the association, sold three-storeys of a building to the association and donated the fourth-floor. NT\$100,000 was also donated to the association as required for the items that should be purchased. Consequently, the association had possessed a permanent clubhouse just three years after its establishment. That the clubhouse was completed so quickly is a testament to the capability of the associations council. They also raised charitable funds and set up charitable subcommittee to provide funerals for single deceased fellows. With the creation of an ancestral hall on the fourth floor of the clubhouse, these deceased fellow members were memorialized. It is touching that non-member deceased fellows who encountered the same dilemma are served without discrimination. Furthermore, the association chairman privately sent money to console veteran fellows and set up a scholarship fund. The council worked hard to ensure that tourism grant funding was applied fruitfully to promote the welfare of fellow members. All the above makes obvious that the power of the Teochew community is derived from their fellow care.

Keywords: Ancestral hall, charitable fund, fellow care, Teochew Folks Association of Hsinchu City, permanent clubhouse

Research on Innovation of Shenzhen Chaoshan Chamber of Commerce's Operation Mode

SHUNLONG XIE & BO LIN

At present, China's non-local chambers of commerce (NCCs) are unprecedentedly active. The traditional mode of NCCs is faced with new challenges, and some NCCs are exploring novel operation modes. The Chaoshan Chamber of Commerce in Shenzhen (one famous NCC) has been inheriting and carrying forward Chaoshan culture, breaking through the traditional operation mode of a NCC, and has created a novel path of development by becoming economic entities. Through a case study approach and data from deep interviews and field research, the current paper analyses the plausibility of NCCs as an economic entity, and clarifies the implications of this operation mode for promoting new development of NCCs from the perspective of a combination of power source and resistance source.

Keywords: Chaoshan Chamber of Commerce, non-local chamber of commerce, economic entities, operation mode

Establishment, Development and Relative Reflection of Guangdong Teochew Overseas Friendship Association

CHANGMIN XU CHIEF EDITOR OF TEOCHEW PEOPLE OF THE TIMES, MEMBER OF THE RESEARCH INSTITUTE OF CULTURE AND HISTORY, GUANGDONG PROVINCIAL GOVERNMENT

1.The Establishment, Development and Influence of GTOFA

In 2015, it has been 27 years since Guangdong Teochew Overseas Friendship Association's (GTOFA) establishment in 1988. The past 27 years have witnessed its perseverance with its mission: based on Guangzhou, facing the world; offering Teochew people as well as other Chinese at both home and abroad and Teochew associations platforms for promoting friendship and co-operation; encouraging the dissemination of Chaozhou and Shantou culture as well as other Chinese cultures; driving home economic and social progress.

Two development phases of GTOFA:

1. Emphasising on self-improvement, GTOFA was an active part in international activities for Teochew associations (1988-2008).
2. Keeping abreast of the times, GTOFA achieved rapid development (2009-2012).

2. The Innovation of GTOFA Under the New Development Backdrop of the International Society (2013-2015)

With the continuous development of society, Teochew associations at both home and abroad are now showing new features and changes. Based in Guangzhou and facing the world, GTOFA has adapted itself to the new development and features of the international society and placed emphasis on innovation.

1. As a council member, GTOFA has actively involved itself in the annual meetings of the International Teochew Federation.
2. Taking advantage of *Teochew People of the Times*, GTOFA has, together with talented people with the "four qualifications" from domestic and foreign Teochew associations, promoted the dissemination of Chaozhou and Shantou culture in and outside China.
3. GTOFA has made joint efforts with new media to set up platforms for global connections.

3.Reflection

First, GTOFA should pay attention to self-development, top-down design, system planning, and modern management. Despite fierce competition, it should keep moving forward and advancing with the times by innovating the management patterns, fostering awareness of transforming traditional management to modern one and taking relative actions.

Second, GTOFA should attach importance to the training and team-building of full-time employees, so as to extend influence and to meet international standards. A leader with international perspective is the soul of GTOFA and excellent staffs are guarantee for the association's internationalization.

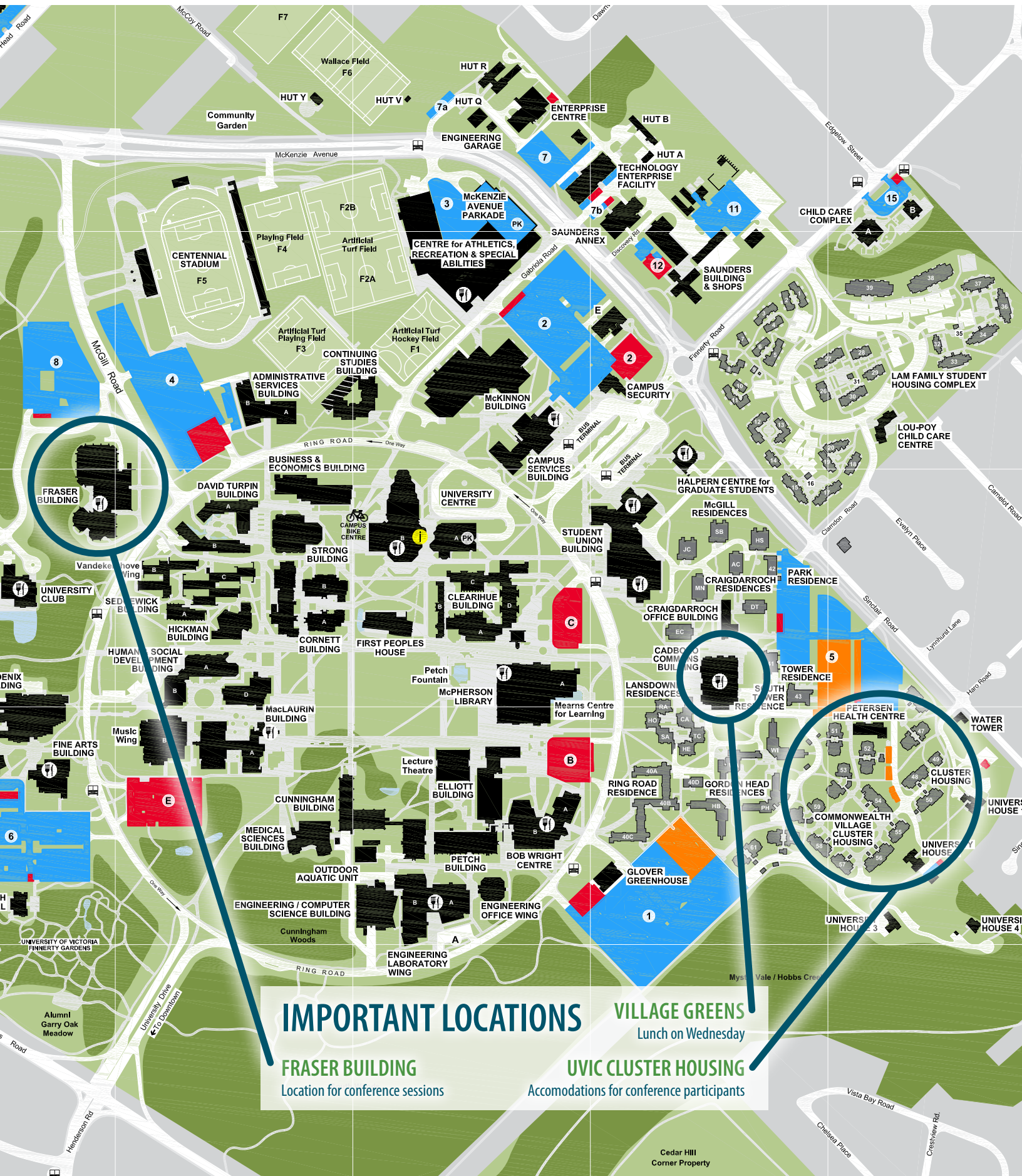
Third, "foreign friendship" should be added as a new part to the mission. GTOFA should progress with the times through innovation and reformation, establish contacts with new associations and promote scientific and cultural communications, etc. so as to bring new vitality to its foreign friendship.

Keywords: Teochew association, establishment, development, innovation, reflection

The City Tour on Tuesday afternoon will feature a guided visit to Victoria's Chinatown.



CAMPUS MAP



IMPORTANT LOCATIONS

FRASER BUILDING
Location for conference sessions

VILLAGE GREENS
Lunch on Wednesday

UVIC CLUSTER HOUSING
Accommodations for conference participants

A1 ECONOMIC HISTORY

KABA TOYOHICO



KABA Toyohiko, a professor at Kyoto Tachibana University, Japan. Major fields: History of the Chaoshan area in the late 19th and early 20th centuries; the second Sino-Japanese war in Guangdong.

STEPHEN M. LEAHY



Stephen M. Leahy received his PhD from Marquette University (Milwaukee, USA) in 1994. He currently is an Associate Professor of History at Shantou University, Guangdong Province, China. He has published an award winning biography of Clement J. Zablocki, the legislative architect of America foreign policy in Asia.

JINGLING WU



Wu Jingling, a graduate student (MA) from National University of Singapore, has strong interests in the commercial network between Southeastern Asian and China during 19th and 20th centuries.

PEINA YANG



Born in 1980, Raoping, Guangdong. PhD in History. Lecturer at the Centre for Historical Anthropology, Sun Yat-sen University. Research mainly focused on history of Southeast China, Ming-Qing Social and Economic History and Chinese maritime history.

A2 DIALECT #1

XIAOJIN CHEN



Xiaojin Chen, professor, PhD China Jinan University, college of liberal arts, Chinese language and literature department, institute of Chinese dialects. Main research in the Chinese Yue dialect, Min dialect, Hakka dialect, and overseas Chinese dialects.

FEN DU



The Institute of Chaozhou Culture, Hanshan Normal University, GD, China, Master, studying dialect and culture of China.

FANG WU



Jieyang native, Associate Professor, Chinese Linguistics and Philology PhD, Graduate in Jinan University, Post Doctorate from Hong Kong University of Science and Technology, a teacher from College of Arts in Shenzhen University.

B1 CHARACTERS

SHAOCHUAN ZHOU



Mr. Zhou Shaochuan, who was born in 1954 in Shantou, Guangdong province, works for the Institute of Chinese Classic Books and Traditional Culture in Beijing Normal University as a professor, a PhD supervisor, and the director of the research section of Mr. Chenyuan. He is also an executive director and honorary president of China Historical Literature Association.

XIMING YANG



Mr. Yang Ximing, Chairman of the Returned Overseas Chinese Federation of Chaozhou City, GD, P.R. China. visiting Professor of Hanshan Normal University, Vice Secretary-General of the International Society of Teochew Studies.

WONG KUAN IO



Senior College Tutor of United College, the Chinese University of Hong Kong, and visiting Professor in the Department of Chinese at the Hong Kong Nang Yan College of Higher Education.

B2 DIALECT #2

DR. HOMMY YU-HANG XU



PhD from Department of Chinese Language and Literature, the Chinese University of Hong Kong. Research Interests: Phonology, Historical Linguistics, Dialectology, Sociolinguistics, Etymology

PING-SHENG CHANG



Professor, Department of Chinese Literature, NSYSU, Taiwan. Subject: Phonology, Chinese Dialects, Fieldwork, Research of Taiwanese, Hakka, Mindong Dialects.

MING-FEN LU



Research Assistant, Department of Chinese Literature, NSYSU, Taiwan. Subject: Chinese Dialects, Fieldwork, Sociolinguistics.

JINGFEN ZHANG



I received my BA and MA degrees in Chinese linguistics from Peking University. My research interest is dialectology and experimental linguistics. Currently, I am a PhD student in the Hong Kong University of Science and Technology. My dissertation mainly focuses on the tonal patterns and tonal evolutions of Chaoshan dialect.

C1 RELIGION

CHI-CHEUNG CHOI



Professor in the History Department of the Chinese University of Hong Kong, Academic Panel Member for the International Chaozhou Studies Society.

JOSEPH TSE-HEI LEE



Joseph Tse-Hei Lee is professor of history, director of the Confucius Institute, and co-director of the BA program in Global Asia at Pace University in New York, US. He is the author of *The Bible and the Gun: Christianity in South China, 1860-1900* (New York: Routledge, 2003, 2014).

CHRISTIE CHUI-SHAN CHOW



Christie Chui-Shan CHOW just received her PhD from Princeton Theological Seminary in 2015. Her research focuses on religious sociology and ethics in contemporary China, and she has published journal articles and book chapters on Chinese Christianity.

TING HUANG



Ting Huang, born in October 1954 in Chaozhou, Professor of Hanshan Normal University, Secretary-General of the Academic Committee of the International Society of Teochew Studies.

C2 SOCIAL ORGANIZATIONS

CHEN YING HSUN



Associate Professor, Applied Chinese Department, Overseas Chinese University; PhD in Tourism Development, Maejo University, Thailand; PhD in History, Xiamen University; Master of Design in Cultural Industries, Dayeh University; MA in History & Philology, National Cheng Kung University.

HSIEN-CHUN WU (JOHN)



Associate Professor, Applied Chinese Department, Overseas Chinese University; PhD in Chinese, National Changhua University of Education; Master of Design in Cultural Industries, Dayeh University; MA in Ph., National Central University; BA, MA in Chinese, National Taiwan Normal University.

SHUNLONG XIE



Associate Professor, Business School, Shantou University; Vice Director, MBA Education Centre, Shantou University; Research Interests: Decision Making of Management, Business Culture.

CHANGMIN XU



Member of the Research Institute of Culture and History, Guangdong Provincial Government, Editor-in-chief of *Teochew People of the Times*, Vice Secretary of International Institute of Chaozhou Studies.

ABOUT THE CENTRE FOR ASIA-PACIFIC INITIATIVES

The Centre for Asia-Pacific Initiatives (CAPI) is based at the University of Victoria (UVic). Established in 1988, CAPI is a research centre that recognizes the importance of the Asia-Pacific region to Canada and works to deepen the connection between UVic and the region.

Since its inception, CAPI has acted as a vital link between the University of Victoria and the Asia-Pacific region, providing programming and research initiatives that have brought together scholars from the Asia-Pacific region with those from UVic. Over two decades later, the Asia-Pacific region not only continues to be of importance to Canada, but has grown in its significance. We engage with institutions, civil society and leading scholars at UVic and across the world to deliver research and programming that connects academics, students and members of civil society with opportunities throughout Asia and across Canada.

RESEARCH AT THE CENTRE

RESEARCH CHAIRS

CAPI is home to three research chairs, each with their own projects and areas of focus:

- **Dr. Mary Yoko Brannen**
Jarislowsky East Asia (Japan) Chair
- **Dr. Victor V. Ramraj**
Asia-Pacific Legal Relations Chair
- **Dr. Guoguang Wu**
China and Asia-Pacific Relations Chair

RESEARCH PROGRAMS

CAPI houses two long-term interdisciplinary research programs. The **Migration & Mobility Program** (MMP) explores the processes and impacts of the Asia-Pacific's place in global migration. The program houses two SSHRC funded research projects and is publishing an online, peer-reviewed, open-access journal: *Migration, Mobility & Displacement* (www.mmduvic.ca). The MMP hosted a very successful international cross-disciplinary conference in June 2015 – *Migration & Late Capitalism: Critical Intersections with the Asia-Pacific and Beyond*.

The **Landscapes of Injustice** is a seven-year, multi-partner research project exploring the forced dispossession of Japanese Canadians during the Second World War.

CAPI EVENTS, PROGRAMS & INITIATIVES

PUBLIC EVENTS

CAPI holds regular events about topics and issues related to the Asia-Pacific. From major international conferences, to workshops, arts events, and lecture and seminar series – including the new *Japan and the Other* series led by Dr. Mary Yoko Brannen – our events aim to inform and promote discussion. The *Albert Hung* and *Neil Burton* lecture series provide an opportunity for distinguished visitors to address a community audience on a topic of current public interest.

INTERNSHIP & SCHOLARSHIP PROGRAMS

Every year since 2003, CAPI has offered a variety of opportunities to current UVic students and young Canadian graduates from across the country. So far over 100 students have taken part

in our internship program working with civil society organizations across Asia. Recently, our interns have worked with organizations in Bangladesh, India, Japan, Malaysia, Nepal and the Philippines – many students return and say their experience has been life-changing. We also provide research scholarships for UVic students doing fieldwork in the Asia-Pacific region and for students from Commonwealth countries studying at UVic.

Our internship programs continue to expand – this year we will be sending a total of 30 interns to support the work of 12 migration-focused civil society organizations in seven countries

LEADERSHIP PROGRAMS

CAPI currently runs two leadership programs – the **China Youth Leadership Program** provides an international experience to undergraduate students from China. The program provides students with an experiential learning opportunity through a balance of on-campus academic lectures and off-campus field trips.

The **Early Career Leaders in China Program**, offered in partnership with the School of Public Administration, offers an intensive development program for professionals working in the private and public sectors in China and Hong Kong. This year the program has a special focus on environmental sustainability.

PROFESSIONAL DEVELOPMENT INITIATIVES

Led by our Asia-Pacific Legal Relations Chair, Victor V. Ramraj, our Legal Professional Development Programs include two international conferences this year:

- Asia Desk Forum & Asian Law Academy
- Trans-Pacific Aviation Law & Policy Conference

Dr. Mary Yoko Brannen, Jarislowsky East Asia (Japan) Chair, has developed a day-long professional development workshop, "Management and the New Demographic" that is being presented alongside the 2015 Academy of Management Conference.



Linda Tuhiwai Smith, Tings Chak and Sandro Mezzadra each presented keynotes at the Migration & Late Capitalism Conference held at UVic in June 2015 图中分别为于2015年6月在维多利亚大学举办的“移民与晚期资本主义”会议的三位主讲人 Linda Tuhiwai Smith, Tings Chak 和 Sandro Mezzadra

亚太发展促进中心

位于风景如画的维多利亚大学校园内的亚太发展促进中心成立于1988年。本中心着重研究亚洲太平洋地区对加拿大社会经济发展的贡献,同时致力于加强维多利亚大学和该地区的联系。自创建以来,亚太发展促进中心一直是联系维多利亚大学与亚太区的重要纽带。本中心通过提供首创性的研究项目,促进来自亚太区的学者与来自维多利亚大学的学者紧密合作。二十年来,亚太地区不仅对加拿大起着至关重要的作用,并且其影响力仍在日益增长。我们通过与维多利亚大学,世界各地相关研究机构,民间团体,以及各领域的学术带头人紧密合作,为了共同的研究方向,把来自全世界的学者,学生及民间团体成员联系在了一起。

中心的研究方向

学术带头人

亚太发展促进中心目前有三位学术带头人,分别关注不同的领域及项目:

- Jarislowsky东亚(日本)主席: Dr. Mary Yoko Brannen
- 亚太区法律关系主席: Dr. Victor V. Ramraj
- 中国及亚太区关系主席: Dr. Guoguang Wu

研究项目

中心的两项长期的跨学科研究项目分别为:

1. 移民及人口流动项目: 探索亚太地区对全球移民的影响及其过程。该项目包含两个由 SSHRC (Social Science & Humanity Research Council) 加拿大社科及人文研究委员会) 提供资金支持的研究课题,并创办了由同行盲审的在线期刊 (www.mmduvic.ca): 《移民,流动与迁徙》。该期刊于2015年6月成功举办了国际跨学科会议——移民与晚期资本主义: 十字路口上的亚太。
2. “不公义的情景”是一个持续七年之久的,由多方承办的研究项目。该项目旨在探讨在二战期间日本裔加拿大公民权利被剥夺的情况。

亚太发展促进中心的活动,项目及首创性活动

公开活动

亚太发展促进中心定期举办与亚太地区相关的活动,其中包括大型的国际会议,研讨会,艺术展,以及一系列的演讲及讨论会,比如由 Dr. Mary Yoko Brannen 主办的“新时代的日本及其他”系列讲座。我们的活动旨在提供多方面信息并促进学术讨论。The Albert Hung and Neil Burton 系列讲座提供可贵的机会,让来访的杰出学者向本地社区听众就当前共同关心的议题做演讲。



Students from the Yanqing Institute of Technology in Beijing visit the Tsartlip Nation at Tod Inlet to take part in an environmental education and restoration project. 来自北京燕京职业学院的学生们通过参观 Tod Inlet 的原住民地区,参与到环境教育及恢复的项目中。(由维多利亚大学摄影服务中心拍摄)
Photo by UVic Photo Services 由维多利亚大学摄影服务中心摄制

实习及奖学金项目

自2003年以来,中心每年向维多利亚大学的在校生及来自全国范围内的加拿大毕业生提供一系列的实习机会。至今已有超过一百名学生参加了我们的实习项目,并有机会与分布在孟加拉国,印度,日本,马来西亚,尼泊尔和菲律宾等国的民间社会组织一起工作。很多学生表示该经历对他们的人生有着很大的影响。同时,我们也为在亚太地区进行实地考察研究的维多利亚大学的学生及来自其他英联邦国家的维多利亚在校生提供一系列的研究奖学金。本中心的实习项目仍在持续扩展中。今年我们将有三十名实习生分别前往分布在七个国家的十二间致力于移民研究的民间社会团体,并支持他们的工作。

领导力项目

亚太发展促进中心目前拥有两个领导力项目。

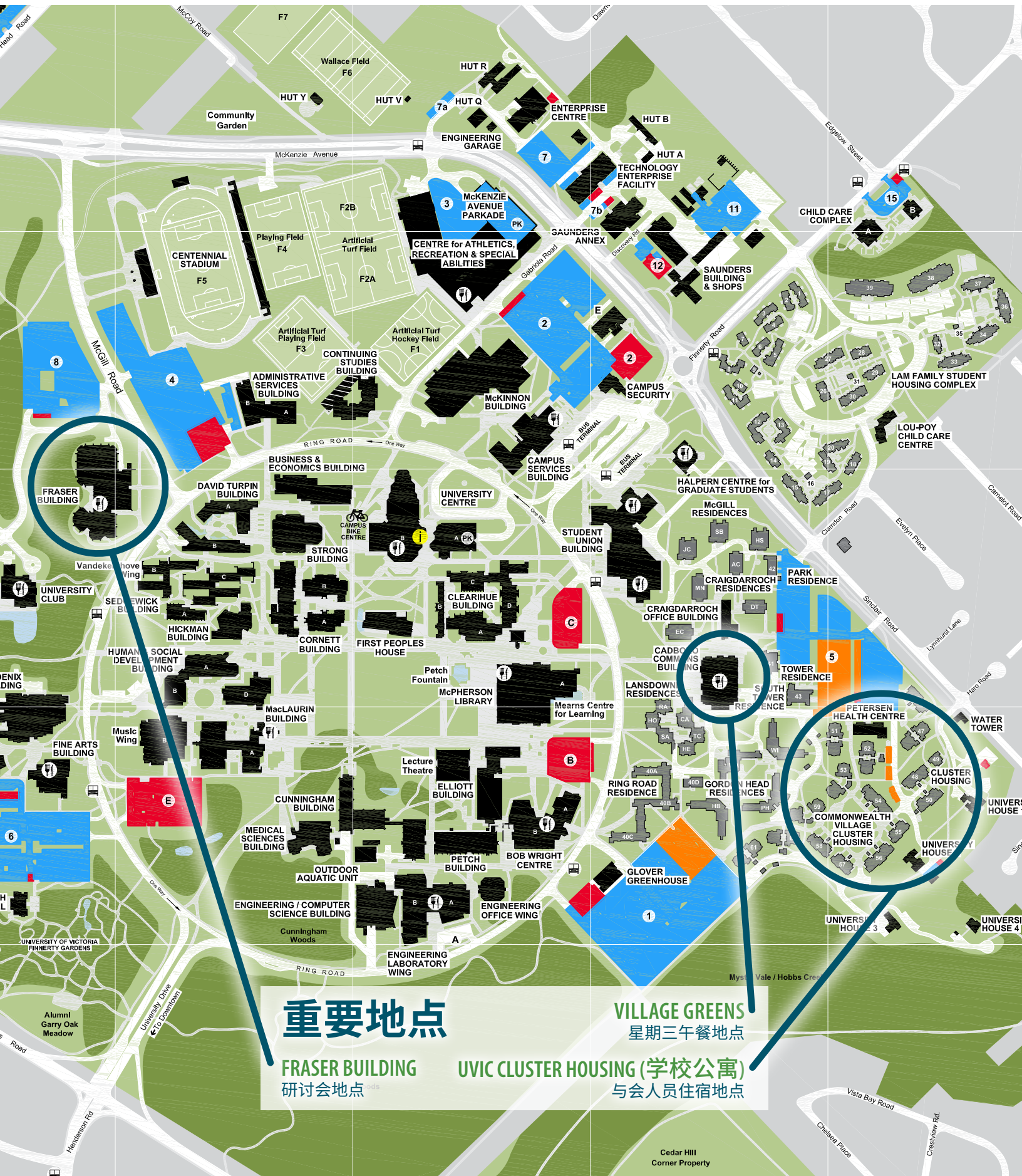
- 中国青年领导项目为中国大学在校生提供国际性的学习和实习机会。该项目通过将课堂学习与实地考察全面地结合起来,为学生们提供了体验式学习机会。
- 中国新晋领导者培训课程:通过与维多利亚大学公共管理学院的紧密合作,中心为活跃于中国大陆及香港的政府各级部门与私企领域的专业人士提供职业发展机会。今年该课程将着重研究环境的可持续发展。

职业发展的首创性活动

- 由亚太区法律关系中心主席 Victor V. Ramraj 带领的法律职业发展项目今年将举办两个国际性会议:
- 亚洲论坛及亚洲法律研讨会
- 跨太平洋航空法律及政策研讨会

Jarislowsky 东亚(日本)主席 Dr. Mary Yoko Brannen 在 2015 年管理学术会议过程中举办了为期一天的职业发展讲座“管理与新时代”。

校园地图



重要地点

FRASER BUILDING
研讨会地点

UVIC CLUSTER HOUSING (学校公寓)
与会人员住宿地点

VILLAGE GREENS
星期三午餐地点

演讲者履历

C2 社会组织

陈瑛珣



僑光科技大學副教授；泰國湄州大學觀光發展博士；廈門大學歷史博士；大葉大學設計碩士；國立成功大學歷史碩士

吴贤俊



僑光科技大學副教授；彰化師範大學中文博士；大葉大學設計碩士；中央大學哲學碩士；臺灣師範大學中文碩士

谢舜龙



谢舜龙博士：汕头大学商学院副教授；汕头大学MBA教育中心副主任；研究领域：管理决策、商业文化

许昌敏



许昌敏，潮州人，现为广东省政府文史研究馆馆员、《时代潮人》杂志总编辑、国际潮团联谊年会潮学研究会理事会秘书处副秘书长。

呂茗芬



現任台灣中山大學中國文學系研究助理。專長：漢語方言學、田野調查、社會語言學。

張靜芬



本人研究兴趣是方言学及语音学等，现为香港科技大学人文学部博士候选人，论文主题是潮汕方言的声调模式及演化。

C1 宗教

蔡志祥



蔡志祥，香港中文大學歷史系教授，国际潮学研究会学术委员。

李樹熙



李樹熙，祖籍潮陽縣古溪鄉，現為美國紐約市佩斯大學歷史系教授、孔子學院院長兼東亞課程部主任。著有《聖經與槍炮：基督教與潮州社会 (1860-1900)》(北京：2010)。

周翠珊



周翠珊為美國普林斯頓神學院博士，研究興趣包括宗教社會學、宗教倫理、及中國當代基督教運動。

黃挺



黃挺，1947年10月出生于潮州。现为韩山师范学院潮学研究院教授，国际潮学研究会学术委员会秘书长。

吴芳



吳芳，揭陽人，副教授，暨南大学汉语言文字学博士，香港科技大学文学院教师

B1 人物

周少川



周少川，男，广东省汕头市人，1954年出生。现任中国北京师范大学古籍与传统文化研究院教授、博士生导师，陈垣研究室主任。中国历史文献研究会常务理事、荣誉会长。

杨锡铭



楊錫銘，潮州市僑聯主席，韩山师范学院客座教授，国际潮学研究会副秘书长。

黃坤堯



黃坤堯，香港中文大學聯合書院資深書院導師、香港能仁專上學院客座教授。

B2 方言 #2

徐宇航



徐宇航，博士，畢業於香港中文大學，從事語言學研究，現任職於香港中文大學人文學科研究所。

张屏生



現任台灣中山大學中國文學系教授，專長：聲韻學、漢語方言學、田野調查、閩南語、客家話、閩東話研究。

A1 经济史

蒲豐彥



蒲丰彦。(日本)京都橘大学教授。主要研究领域是清末民初的潮汕史和在广东中日战争史。

史棣



史棣(Stephen M. Leahy)，美國威州密爾瓦基馬楷大學博士，曾任教於威斯康辛大學及波士尼亞美國大學。目前為汕頭大學國際研究中心歷史副教授。獲獎著作：Clement J. Zablocki 傳記- 美國亞洲外交政策的立法先驅。

吴静玲



吳靜玲，新加坡國立大學中文系研究生，對19-20世紀間東南亞與潮汕之間的貿易關係有著濃厚興趣。楊培娜

杨培娜



廣東饒平人，歷史學博士，中山大學歷史人類學研究中心講師，研究興趣為區域史、明清社會經濟史和海洋史。

A2 方言 #1

陈晓锦



陈晓锦，中国暨南大学文学院中文系教授，博士，博士生导师，主要研究汉语粤、闽、客方言，海外汉语方言。

杜奋



杜奋，中国广东韩山师范学院潮学研究院职员，法学硕士，从事汉语方言与文化研究

本文采用案例研究的方法,通过深度访谈和实地调研等方式,从深圳市潮汕商会创新运营模式的动力源和阻力源视角,分析了异地商会实体化道路的可行性,阐述这种新模式对推动当代异地商会新发展的启示。

关键词: 潮汕商会, 异地商会, 实体化, 运营模式

广东省潮人海外联谊会的创立、发展及相应的思考

许昌敏, 广东省政府文史研究馆馆员,《时代潮人》杂志总编辑

一、广东省潮联会的创立、发展与影响

广东省潮联会从1988年成立至2015年共27年。27年来,其宗旨始终不变——立足广州,面向世界,为海内外潮人、华人和潮籍社团搭建联谊合作平台。推动潮汕文化、中华文化的海外传播,推动家乡经济社会发展。

广东省潮联会的发展经历两个阶段:(1)加强自身建设,积极投身国际潮团活动(1988年—2008年);(2)广东省潮联会与时俱进、迅速发展阶段(2009年—2012年)

二、广东省潮联会在国际社会发展新形势下的创新(2013年—2015年)

当前,随着社会的不断发展,海内外潮团也体现了新特点,新变化。广东省潮联会在适应国际社会发展新形势新特点下立足广州面向世界,注重社团创新。

(1)以国际潮团总会理事单位身份积极融入国际潮团联谊年会活动;(2)借助《时代潮人》这个平台联合海内外潮团“四有”精英,推动潮汕文化在海内外传播;(3)与新媒体携手,搭建与世界相连接平台。

三、思考:

思考一:要重视对社团发展,进行顶层设计、系统规划和现代化管理。当前,社团要在大浪淘沙中不断前进,必须与时俱进,创新管理模式,树立社团管理由传统向现代化转型的意识和行动。

思考二:要重视社团专职工作者队伍的建设和培养,才能提高社团影响力,与国际接轨。具有国际视野的首领是社团的灵魂,优秀专职社工是社团国际化的保障

思考三:要赋予社团“海外联谊”新内容,与时俱进,创新与革新,要积极与新生代社团建立联络,开展科技文化等交流活动,为社团海外联谊注入新鲜活力。

关键词: 潮团、创立、发展、创新、思考

C2 社会组织

地点: FRASER 158

座谈会组长 陈忠平

揭阳同乡建立社会资本的社群文化——以1945至1949年重组揭阳旅汕同乡会为例

陈瑛珣, 台湾侨光科技大学应用华语文系副教授

揭阳旅汕同乡会于1929年成立。1939年6月起日本占领汕头市6年,迫使会务运作停顿。1945年9月抗战胜利后,汕头复员,该同乡会旋即筹备改选。短短的三个月时间,完成重组工作。本文依据该同乡会复原后第一、二届会员资料,运用林南的社会资本理论,考察1945-1949年揭阳社群在复员时期的汕头市如何重新建立社会资本。首先分析第一、二届理监事人员的背景,继而依据会员姓名册分析会员的职业和年龄。再从会员职业类别分析该同乡会的社会网络型态。最后考察该同乡会使用社会资本的方向。本文发现该同乡会集结社会资源展露社群特性,且其工作内容亦有其社群文化特色。

关键词: 社会资本, 社群文化, 战后复员时期, 揭阳同乡, 揭阳旅汕同乡会

潮人发自同乡爱的惊人实践力——以台湾新竹市潮州同乡会为例

吴贤俊, 台湾侨光科技大学应用华语文系副教授

新竹市潮州同乡会于1983年在台湾创立。20位发起人中11位为军警公教人员,其中4人已退休。其余9人学历偏低。他们并非有钱有闲,但出钱出力,热情地把该会办得有声有色。尤其是一位不识字之发起人,并不担任理监事,却将其整栋三层的楼房以原价让给该会之外,加盖之第四层,免费奉送。另外又认捐10万,作为该会增购物品之需。促使该会正式成立才三年,即拥有一栋四层楼之永久会所。新竹市潮州同乡会诸理事以干练之手段,在极短的时间内,筹购会馆四层楼一栋。还筹募慈善基金,成立慈善小组委员会,协助单身无依逝世同乡处理丧葬。又于会馆四楼创设公祠,祭祀身故无眷同乡会员。令任动容的是,对非会员之身故无眷同乡,亦一视同仁。理事长还私下送红包慰问退伍军人同乡。该会更设置奖学基金、申请补助经费举办旅游,竭尽所能为同乡会员谋福利。在在显示潮人发自同乡爱之惊人实践力。

关键词: 公祠、永久会所、同乡爱、新竹市潮州同乡会、慈善基金

深圳市潮汕商会运营模式创新研究

谢舜龙, 林博, 汕头大学商学院

当前,中国异地商会空前活跃。异地商会的传统模式面临新挑战,一些异地商会正在摸索新的运作模式。深圳市潮汕商会继承发扬潮汕文化,突破传统异地商会运作模式,开创了走实体化经济化的路子。

進行細仔入微的考察,尤其是對基督教如何在地方社會紮根,並與當地的宗族文化結合和對民間社會產生現代化的影響,進行了透切的論述。

顯隱之間:潮汕與溫州的基督教運動研究比較

周翠珊, 美國普林斯頓神學院博士候選人

中國教會在過去三十年的迅速增長,已經引起學界的廣泛關注。本文結合田野調查與歷史檔案,剖析廣東汕頭與浙江溫州地區的基督教發展,尤其是教會如何克服宗派分歧,彼此協助,從而對抗外來力量的控制。在解放初期,汕頭信徒群體透過傳統的宗族力量與海外華人網絡互相支援;溫州地區的信徒,則組織跨越村落與傳統基督教宗派的家庭聚會。這些民間的隱秘宗教活動網絡,讓地方信徒暫時放下信仰與派系成見,共同度過艱困的歲月。到了改革開放時期,跨宗派合作繼續成為整合和鞏固教會實力的必要元素。本文個案說明,唯有結合田野調查與歷史檔案,方能了解中國民間基督教發展的動力。

孝親與濟鬼背後:潮州中元節的歷史變遷

黃挺, 韓山師範學院

本文擬利用潮州古方志的資料和近年的田野調查所得個案,勾畫出18世紀中以來潮汕人的中元節節日祭祀活動的變化,並探討引起這種變化的因由,以及變化所折射的社會觀念的轉變。

C1 宗教

地点: FRASER 157

座谈会组长 MARY YOKO BRANNEN

舊瓶新酒:新加坡義安公司的清明法會與醉花林的中元普度

蔡志祥, 香港中文大學歷史系

醉花林俱樂部(1845)和義安公司(1845)是新加坡潮人最早創立的上層架構的組織。前者是控產機構,後者是潮州頭家的俱樂部。踏入21世紀,這兩個潮州團體,分別在2001及2002年開始以連辦三年、停辦三年的方式,聘請潮州善堂舉辦大型的清明法會和中元普度。本文嘗試從這兩個傳統節日的再啓動,討論21世紀的救贖儀式與海外潮人文化和身份的建設、家鄉文化的在地化的關係;同時考察海外潮人的儀式如何揉入原鄉和在地的元素,在再造的族群“傳統”中,植入跨族群的普世

潮汕基督教的海洋世紀

李樹熙, 美國紐約市佩斯大學歷史系教授

本文集中探討基督教在潮汕地區傳播歷史,時間跨度為1860年至20世紀末。從鄉村社會視角,對基督教東來與融入潮汕社會的歷史過程

将在城市半日游中带大家参观维多利亚市唐人街



粵東雲澳方言特殊的“乞伊”結構

張靜芬, 香港科技大學人文學部

雲澳方言是粵東汕頭市南澳縣雲澳鎮居民所說的方言, “乞[khoi44]”是雲澳方言的給予動詞、使役標記和被動標記等, 特殊的“乞伊”結構不表示使役義和被動義, 同時也不是如文獻中所提到的非賓格結構, 因為非作格動詞及二元及物動詞也可以進入該結構。“乞伊”結構的兩個語義特徵, 即表達狀態的變化與表示不如意的感情色彩, 是謂語能夠進去“乞伊”結構的必要條件, 其中, 由“去”等構成的補語是該結構要求強制出現的成份。本文指出“乞伊”結構與被動結構的高度同構, 是以“不如意”的語義作為紐帶, “乞伊”成為固定搭配是“被動標記+伊(施事)”進一步語法化的結果。在語義功能上, “乞伊”由“被動標記+伊”發展為標示不如意色彩的標記; 在句法功能上, “乞”不再是引介施事的被動標記, 而是起到“減元”的作用, 可以容納一元不及物動詞。當“乞伊”作為標示不如意色彩標記的功能發展成熟後, 也進一步用在被動句(核心動詞為二元及物動詞)中, 以突出句中所表達的不如意感情色彩。

關鍵詞: “乞伊”結構, 状态变化, 不如意, 被動結構, 補語

言讀音情況, 並從比較的角度出發, 觀察在以粵語為主的社會成長下的第二代潮籍人士, 其潮州話與本土潮州話的異同, 以及潮州話與粵語的關係。由港籍第二代方言的特點, 探求語言接觸的規則與趨勢, 預測其發展與創新, 為香港潮州話的生態研究提供觀點與例證。

關鍵詞: 香港, 潮汕方言, 比較研究, 差異

潮汕話文獻所反映的歷時音變現象解析

張屏生, 呂茗芬

潮汕話(或稱潮州話、粵東閩語)是流行於廣東省東部的一種閩南話次方言。由於潮汕話在形成上有比較複雜的時代和語言背景, 所以現代潮汕話在語音、詞彙和語法上都表現了迥異於福建和台灣閩南話不同的內容, 使我們在進行閩南話語音層次比較的時候, 常會因為潮汕話所提供獨特的音韻內容, 而突破研究思考的盲點。例如潮汕話有18個聲母、沒有 n、t 韻尾……。本文將針對潮汕話不同時期的潮汕話文獻(主要是有可靠標音的羅馬字辭書和其他相關語料)相關例字的音讀整理, 並進行歷史動態的全面探討, 通過這個工序來闡述兩個問題:

- 一、潮汕話聲母從十五音變成十八音的的歷時語音變化。
- 二、潮汕話 -n>N-t>-k 的歷時語音變化。
- 三、潮汕話的代表方言從潮州府城話移轉到汕頭話的原因

關鍵詞: 潮汕話, 閩南話, 辭書研究



坡、汕頭各地。長兄陳步鑾(1843-1921),又名慈覺,在鄉間建有中西合璧的豪華府第,保存完好,現稱陳慈覺故居,已開放為著名的旅遊景點。陳步墀乃陳伯陶弟子,長袖善舞,交遊廣泛,與潘飛聲、賴際熙、溫肅、蕭〔至夏〕常、劉景堂等詩文往還,交誼深厚。陳步墀嘗任保良局總理,致力推動慈善事業。光緒三十四年(1908),廣東三江暴漲,災民流離載道,陳步墀成《救命詞》三十首,刊於《實報》,並與女界合作,繡詩義賣,以為賑災之用,而繡詩樓一名亦因此而名揚海內外。繡詩樓舊址在香港大道西乾亨臺,其後易名為歲寒堂,現存當時陳家的生活照片一百餘幅,尤為顯赫。

陳步墀繼承父兄的產業,在香港營商致富,忠於清室,時常資助宣統皇帝以至太史遺老的活動經費,推動香港的慈善事業;同時又雅好詩文,長袖善舞,急人之難,交納四方賢豪長者,可以說是二十世紀初期香港文學史上一位重要的詩人。著《繡詩樓詩》、《繡詩樓詩二集》、《茅茨集》、《宋臺集》、《寒木春華齋詩》、《有光集》、《雙溪詞》、《十萬金鈴館詞》八種,編入《繡詩樓叢書》,黃坤堯輯為《繡詩樓集》,2007年由中文大學出版社發行。

陳步墀編著《繡詩樓叢書》三十六種,保存大量清末民初罕見的文獻,推動香港的文化建設,表現嚴肅的道德意義和人倫思想。其中《卅家尺素》(1914)、《尺素續編》(1916)、《尺素三編》(1919)三種,另加《歲寒堂壽言》(1920)、《劉太夫人榮哀錄》(1923)二種,甚至建構了早期香港文壇龐大的交遊網絡,函札往還,保存大量的名家墨寶,更是十分珍貴的文化遺產,貢獻鉅大。

本文擬以陳步墀所藏名家墨寶為研究重心,總計59家,178函;其中以賴際熙26函最多,次為溫肅13函、劉景棠12函,又張學華、孫雄各9函、沈秉炎、蕭〔至夏〕常各7函、陳伯陶、潘飛聲各6函等。通過這批資料,可供考察清末民初香港社會的政治、經濟、文化、學術思潮種種狀況,以及國家民族的命運和發展情勢。

關鍵詞: 陳步墀,《繡詩樓集》,繡詩樓叢書,《卅家尺素》,乾泰隆行,陳慈覺故居

B2 方言 #2

地点: FRASER 158

座谈会组长 林华

香港「潮州話」與本土「潮州話」之差異研究 ——港籍第二代司馬浦大布方言音系分析

徐宇航, 香港中文大學

香港有為數不少的潮籍人士及其後裔。早期移民的潮籍人士多能講潮州話,他們的第二代,在潮州話溝通能力上減弱,第三代則能講潮州話者甚少。據語言演變的基本規則,離開本土的語言如未與本土語言接觸,則可能不參與本土語言後期的演變。基於此,香港潮州話與本土潮州話在語音、詞彙、語法等方面會存在差異。然而,完全不接觸的語言並不存在。香港潮籍人士與本土潮汕人的交流,潮州話與粵語的溝通,會給香港潮州話帶來新的發展,讓這種剝離與傳承、平行與接觸變得錯綜複雜。本文以字音為分析對象,考察香港第二代潮籍人士的方

B1 人物

地点: FRASER 157

座谈会组长 施蕙

饶宗颐先生在海外传播中华文化的贡献

周少川

饶宗颐先生是国人与潮人的学术泰斗,他在海外传播中华优秀传统文化和潮学的杰出成就,当代学者无人可与比肩。他在海外传播中华文化的成就可以从以下几方面来认识。一是饶先生在学术研究中特别重视中外历史文化发展的相互关联和相互影响,他从世界范围的广阔视野,多方位地阐述世界文明发展进程中中华文化的独特地位和辉煌成就。二是饶先生在欧、美、亚几大洲开展广泛的国际性学术活动,在国际学术前沿与世界各地的学者交流,传播中华学术和中华文化,赢得国际学术界的尊重,成为国际汉学界的权威。他为中华文化走向世界做出的巨大贡献,产生了深远的影响。三是饶先生首倡在国际范围内的潮学研究,他不仅自己身体力行,对潮汕文化在中外交通史上的历史地位和作用作出研究,而且倡导成立“中华潮州文化研究基金”,建立“潮州学”,号召培植海外传承潮人传统文化的人才,研究潮人在海外的拓殖史和创业史,从而推进了乡邦文化在海外的传播和弘扬,造就了当今国际潮学的繁荣和发展。

关键词: 饶宗颐, 海外传播, 中华文化

郑午楼先生心目中的饶宗颐教授

杨锡铭

饶宗颐教授与泰国具有深厚情谊,被泰国华人视为一面文化旗帜,当作中华文化、潮州文化的象征。郑午楼先生不但是泰国著名实业家,社会活动家,也是泰国华文教育复兴的推动者。其创办华侨崇圣大学,声誉远播;对潮州学的创立也颇有贡献。饶教授与郑午楼先生情谊甚笃。郑午楼先生曾多次邀请饶教授到泰国举办书画展、讲学,并出任泰国华侨崇圣大学建校顾问和该校中华文化研究院首任院长。饶郑二人的情谊,对泰华社会具有正面的影响。本文拟根据相关资料,及本人对两位前辈的了解,梳理饶宗颐教授和郑午楼先生的情谊,及郑午楼对潮州学的贡献,期能从一侧面窥见国际间潮州人的联系,以及泰国华人社会之一斑。

关键词: 饶宗颐, 郑午楼, 情谊, 影响, 泰国

陈步墀繡詩樓所藏名家墨寶及其交遊網絡

黄坤堯

陳步墀(1870-1934),字子丹。廣東饒平人。幼攻舉業,以文章自負。惟失意於科場,而清廷旋亦廢科舉,乃棄學從商,來港協助父兄打理生意。1905年,陳家乾泰隆行設於文咸西街27號,向香港政府登記註冊,經營入口米業,乃是經營跨國生意的母公司;並在曼谷創辦豐利行、豐利棧匯總莊、中運輪船公司等,兼營航運及金融,業務遍及新加

A2 方言 #1

地点: FRASER 158

座谈会组长 林华

东南亚潮州话词语的借出与借入

陈晓锦, 中国广州暨南大学文学院中文系, 汉语方言研究中心

东南亚是华人海外移民最多的地方之一, 潮州籍华人在东南亚各国的华人社区都有, 尽管各国潮州籍华人的数量不一, 潮州话在东南亚各国华人社区流行的情况不一, 但是无论人数多寡, 东南亚各国的潮州籍华人都很好地融入了居住国。

生存在东南亚不同国家华人社区的潮州话在与居住国主流语言和居住国华人社区内其他兄弟汉语方言的频繁接触中, 很自然地产生了互动, 很自然地互相借鉴, 互相学习, 互为所用, 华人社区内接触频繁的兄弟汉语方言之间更是如此。

本文以实地调查掌握的翔实例子, 从学习和借用最容易突破的词语互借入手, 探讨东南亚华人社区潮州方言与社区内兄弟汉语方言的这种互动。文章从“华人社区其他汉语方言对潮州话词语的学习借用, 以及潮州话对华人社区其他汉语方言词语的学习借用”两方面展开论述。希冀能够从这些互动里, 看到海外潮州话, 看到海外汉语方言的一些变化, 了解变化的一些方式方法。

关键词: 东南亚, 潮州话, 词语互借

翁著《潮汕方言》词语的文化内涵

杜奋

本文以翁辉东先生著《潮汕方言》的词语为研究对象, 在词语变化发展中观察其文化内涵, 发现随着社会经济文化各方面的发展, 词语的变化速度更是日新月异。本文简要列举和分析了较有特色的类型变化。

关键词: 《潮汕方言》, 词语变化, 文化

方言地理与潮汕方言调查

吴芳 彭志峰

在前人研究的基础上, 我们将借助方言地理信息系统建立一个较详细的潮汕方言数据库。数据库将开发潮汕方言地理分布信息系统, 实现方言立体化的分布与呈现, 以更好地为潮汕方言的比较研究提供基础平台。

关键词: 地理信息, 潮汕方言, Arcmap, 有声数据库

从陈元利行看新加坡潮州人大米和土产业的商业网络(1900-1960)

吴静玲

近代以潮商为基础发展起来的“汕-香-暹-叻”贸易网络与大米和土产业有着密切的联系。本文认为, 新加坡作为以暹罗为中心的“汕-香-暹-叻”贸易网络中的一环, 不仅促进大米及土产等货物在“实叻”的销售, 而且以自由贸易港的身份优势, 拓展出从大陆东南亚国家到海岛东南亚国家的贸易网络, 形成一个次于“汕-香-暹-叻”贸易网络、以新加坡为中心的次级贸易圈。本文主要由两部分构成: 第一部分通过以经营大米和土产业为主要业务的陈元利行为例, 分析作为曼谷黄利在新加坡的分行, 陈元利在陈慈簧家族的“汕-香-暹-叻”贸易圈中的地位与作用, 以及其在新加坡所形成的次级贸易圈。第二部分则通过新加坡潮州人的大米和土产商号为例, 结合陈元利行的商业网络来分析新加坡潮州人所经营的大米业和土产业的商业网络的特点; 总的来说, 新加坡潮州人大米业和土产业总体是属于“汕-香-暹-叻”贸易圈中的“叻”这一环节的一部分; 同时在实际贸易活动中又建构出以新加坡为中心的东南亚各国之间的次级贸易圈。可以说, 陈元利行的商业网络是潮州人大米和土产业商业网络的集中体现, 也是一个典型案例。

关键词: 陈元利行, 商业网络, 大米业, 土产业, 新加坡潮州人

从一则碑刻看康熙年间南澳岛的渔课摊派与海界清理

杨培娜

本文以地跨闽粤的南澳岛为例, 讨论清代前期广东沿海渔业课税的征收制度及其在地方上的运作实态。文章主要利用南澳岛内现存碑刻资料进行分析, 认为广东的渔业课税征收以“渔课”为名, 有相对定额的渔课数; 渔课以港澳为单位, 按照作业方式对渔船进行分类, 将相对固定的课税额摊派下去。而康熙年间广东地方官员尝试在沿海地区对渔船进行登记、重新征派渔业课税, 背后与清王朝意图解除以郑成功家族后裔为代表的“海主”势力对濒海资源的控制、确立濒海新秩序直接相关。

关键词: 广东沿海, 南澳, 渔业课税, 海界

研讨会第一部分
星期二, 上午9-11时 **A**

开幕演讲
星期二, 上午8-9时

A1 经济史

地点: FRASER 157
座谈会组长 施蕙

从日本档案看晚清民初潮汕社会——以供水问题为主

蒲豐彥, 日本京都橘大学教授

目前, 在日本國內保存着不少關於潮汕的歷史檔案。那些檔案包括的內容比較廣泛。比如, 丁未黃岡之役、潮汕鐵路、電燈公司以及教育、宗教、衛生、瘟疫、颱風、貿易、海外移民、錢莊與貨幣流通、內外航輪船等等方面。通過這些材料, 一方面我們能夠了解日本人和歐洲人在潮汕的活動狀況, 另一方面又能了解当时潮汕的社會情況。因为至今很少有学者注意這些日本檔案, 本研究以清朝末年至民國初年為對象, 首先整理檔案的種類與內容, 將其編成檔案分類目錄。在該檔案中, 有不少案卷涉及到潮汕社會的現代化過程, 比如對潮汕鐵路與內航輪船的具體運行狀況記述得比較詳細。本研究主要探討這些現代化過程, 從而還原在潮汕清朝末年至民國初年的社會面貌。

從美國外交部檔案探索抗日戰爭時期的潮汕麻布工業

史棣, 汕頭大學全球研究中心副教授

本文借助近年公開的美國外交部文獻, 探索在抗日戰爭期間, 北美與潮汕的麻布商人在美日兩國軍事角力之間, 如何尋求生存空間, 在戰亂中保持貿易往來。本個案提供了一個地方視野, 分析中美日三國外交關係的新思路。

由维多利亚大学商学院院长邵科澜发言并介绍主讲专家

主讲专家

黄挺 (国际潮学研究会学术委员会秘书长)

黄挺简介

黄挺, 1982年1月毕业于华南师范学院中文系。在韩山师范专科学校中文系工作, 1991年获得中国古代文学副教授职称。1993年调进汕头大学潮汕文化研究中心, 从事地域历史文化研究, 1999年获区域史研究员职称, 任中文系“汉语方言与文化”方向硕士研究生导师。曾任汕头大学潮汕文化研究中心主任、中文系主任、汕头大学图书馆馆长。2003年10月调韩山师范学院潮学研究所工作, 任研究所所长。现任韩山师范学院潮学研究院副院长, 并担任《潮学研究》主编, 中国海外交通史研究会副秘书长, 国际潮学研究会学术委员会秘书长等社会兼职。



1990年以前, 主要学术兴趣在中国古文献的整理和诠释。1990年以后, 则专注在潮汕社会文化史方面。

已出版的潮汕历史文化研究成果, 有专著13种, 论文100余篇。研究成果得到较高的社会评价。



研讨会时间安排 – REVISED

8月17日, 星期一

6:30 pm	签到 地点: UNIVERSITY CLUB
7-9 pm	欢迎会及晚宴 地点: UNIVERSITY CLUB 着装要求: 休闲正装
	致欢迎辞: 维多利亚大学, 亚太发展促进中心, 主任: 马昂主 国际潮籍博士联合会主席: 陈幼南 加拿大潮汕商會執行會長: 蔡光

8月18日, 星期二

7:30 am	早餐 地点: FRASER 142
8 am	开幕演讲 地点: FRASER 159 着装要求: 正装
	由维多利亚大学商学院院长邵科澜发言并介绍主讲专家 主讲专家: 周少川教授, 历史学博士
9 am	A 研讨会第一部分
	A 经济学史 地点: FRASER 157
11 am	中场休息(提供饮料及点心) 地点: FRASER 142
11:30 am	B 研讨会第二部分
	B1 人物 / 宗教 地点: FRASER 157 B2 方言 地点: FRASER 158
1:30 pm	午餐 地点: FRASER 142
2:30 pm	返回公寓换装(休闲正装), 准备参加下午及晚上的活动 着装要求: 休闲正装
4 pm	维多利亚城市半日游(大巴前往公寓接送)
7 pm	晚餐 地点: OAK BAY MARINA 餐厅

8月19日, 星期三

8:30 am	早餐 地点: FRASER 142
9 am	C 研讨会第三部分 着装要求: 正装
	C 社会组织 地点: FRASER 157
11 am	闭幕演讲 地点: FRASER 159
	闭幕仪式, 并颁发最佳论文奖
11:30 am	午餐 地点: VILLAGE GREENS 餐厅
12:30 pm	返回公寓换装并收拾行李, 准备返回温哥华 着装要求: 休闲正装
2:30 pm	在学校公寓办理退房手续后前往布查德公园
3 pm	大巴接送至布查德公园
6 pm	搭乘轮渡返回温哥华

热烈欢迎各位参加由维多利亚大学亚太发展促进中心举办的第十一届潮学国际研讨会!



我谨代表维多利亚大学及其亚太发展促进中心，欢迎各位来到美丽的维多利亚大学参加第十一届潮学国际研讨会!

维多利亚大学亚太发展促进中心(缩写为CAPI)建于1988年,作为加强维多利亚大学与亚太地区联系的重要组成部分,本中心为促进学术精进以及提高国际学生流动和社会参与度提供了良好的环境。亚太发展促进中心在三位研究方向分别为中国,日本,法律及东南亚的学术带头人的带领下,拥有一系列与时俱进并具有高度创新精神的项目。本中心对亚太区相关问题的知识创新与分享起到了催化作用,并为我们了解加拿大与其他地区的联系提供诸多启

示。本次潮学研讨会是第十八届国际潮团联谊年会的重要一环。维多利亚大学及亚太发展促进中心非常荣幸有此次机会举办本次研讨会。我们诚挚的感谢各位的积极参与及大力支持。

我衷心地期待在接下来的几天里与各位进行亲切的交谈,并祝愿研讨会圆满成功。祝各位在维多利亚的行程一切顺利!

马昂主

维多利亚大学,亚太发展促进中心主任



第十一屆潮學國際研討會在美麗的維多利亞大學揭開序幕。在此,歡迎遠道而來的潮學專家、學者們,感謝為本次研討會付出努力的合作單位——維多利亞大學。

在加拿大,生活著20萬潮州人。在我們引以自豪的多元文化社會里,他們努力工作,服務社區,並保持者潮人的文化傳統。本屆研討會的內容之一便是關注潮人文化的傳承及在海外的傳播。這對生活在加國的潮人,特別是年輕一代對潮汕文化的認同及傳承有積極的意義。

祝第十一屆潮學國際研討會圓滿成功!

林少毅

林少毅

國際潮團總會第十八屆國際潮團聯誼年會籌委會主席



在這個生機盎然的金秋時節,我們迎來第十一屆潮學國際研討會在加拿大溫哥華隆重召開。我們也很榮幸邀請到來自世界各地的學者和專家參加此一盛會。

國際潮學研究會自1993年12月由漢學大師饒宗頤教授倡導成立,已經成功舉辦十屆潮學國際研討會,研討會研究成果豐碩,國際學術聲譽良好。潮州學以中國廣東潮州這一地域、潮人以及相關的學問為研究對象,潮州文化作為中華民族文化的重要組成部分,歷經數千年積澱而成,為現代文明發展提供寶貴的研究價值。此次潮學研討會在美麗的維多利亞大學舉行,意義重大,潮州人可以在融入當地社會的同

時,積極傳播自己的傳統文化。在加拿大傳承潮州優秀文化傳統,既有利於潮人族群自身的團結和發展,也有利於與當地其他族群人民的和睦相處,有利於中加的友好關係。

在此,本人謹祝第十一屆潮學國際研討會圓滿成功,亦感謝維多利亞大學為此次潮學國際研討會所作出的努力與貢獻。

陳幼南

國際潮籍博士聯合會主席

第十一届潮学国际研讨会

时间:2015年8月17-19日

地点:加拿大维多利亚大学
(加拿大英属哥伦比亚省维多利亚市)



由维多利亚大学摄影服务中心摄制



University
of Victoria

Centre for
Asia-Pacific Initiatives

维多利亚大学, 亚太发展促进中心

