

MAY 17-18, 2024 (VIA GOOGLE MEET)

SINOLOGISTS IN BYDGOSZCZ

THE 2ND INTERNATIONAL CONFERENCE ON CHINESE
LANGUAGES, LITERATURE AND CULTURE

會議手冊



UNIWERSYTET
KAZIMIERZA WIELKIEGO
W BYDGOSZCZY



世界華語文教育學會
WORLD CHINESE LANGUAGE ASSOCIATION

1972年成立



UNIWERSYTET
KAZIMIERZA WIELKIEGO
W BYDGOSZCZY

**Sinologists in Bydgoszcz: The 2nd International Conference on
Chinese Languages, Literature, and Culture**

Bydgoszcz, Poland
[via Zoom]

May 17-18, 2024

[Sinologists in Bydgoszcz](#)

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Foreword

Dear Colleagues and Friends,

We are delighted to announce the forthcoming **Sinologists in Bydgoszcz: The 2nd International Conference on Chinese Languages, Literature, and Culture (SinB-2024)**, scheduled to take place from May 17-18, 2024. Organized under the auspices of the Faculty of Linguistics at Kazimierz Wielki University, SinB-2024 endeavors to establish an interdisciplinary platform for scholars, practitioners, educators, and students to engage in the exchange of ideas, share preliminary research findings, and deliberate upon various aspects of Chinese language, literature, culture, and related fields within a congenial and scholarly environment. This year, SinB-2024 is proudly convened in collaboration with Taiwan's World Chinese Language Association.

The overarching theme of SinB-2024 is **Gender in Chinese Studies**. The conference will feature two distinguished keynote talks that directly address this theme. On May 17, Zhengdao Ye from the Australian National University will elucidate the significance of gendered address forms in Chinese social media, offering insights into contemporary Chinese cultural ethos and mechanisms of linguistic innovation from a semantic perspective. The following day, Mie Hiramoto from the National University of Singapore will present her research on gender dynamics within Chinese martial arts cinema, examining this phenomenon through a combined linguistic and cultural perspectives.

Complementing the plenary talks, SinB-2024 will comprise eight thematic sessions, with a total of 23 presentations. The topics to be covered include "Teaching Chinese as a Second/Foreign Language," "Hakka and Taiwanese Southern Min," "Women in Contemporary Literature," "Literary and Visual Studies," "Chinese Society and Culture," "Classical Chinese Philosophy and Literature," "Sociolinguistics," and "Chinese Language and Femininity."

Much akin to the inaugural SinB-2022, the primary objective of SinB-2024 is to foster enriching discourse on Chinese studies from diverse perspectives. As you engage in virtual networking opportunities with esteemed international scholars and peers throughout the course of SinB-2024, we trust that the discussions and debates facilitated during this two-day event will prove both stimulating and enlightening.

Finally, we extend our heartfelt appreciation to the Faculty of Linguistics at Kazimierz Wielki University for their steadfast support. We also express gratitude to our esteemed scientific review committee and invited session chairs for their invaluable contributions towards realizing the vision of SinB-2024. Above all, we extend our sincere thanks to you for your keen interest in SinB-2024, and we extend a warm invitation for you to participate in this significant academic gathering. We trust that your experience at the conference will be both rewarding and enjoyable.

Sincerely,

The Organizing Committee

Li-Chi Chen, Eryk Hajndrych, Yu-Hsiang Shen, and Anna Sroka

漢

SINOLOGISTS IN BYDGOSZCZ

THE 2ND INTERNATIONAL CONFERENCE ON CHINESE LANGUAGES,
LITERATURE AND CULTURE

漢語與性別研究

MAY 17-18, 2024 (VIA GOOGLE MEET)

IMPORTANT DATES

Call for Papers: November 2023

Paper Submission Due: February 29th, 2024

Notification of Acceptance: April 1st, 2024

All Deadlines are 11:59PM UTC+1 / CET (Warsaw)

CONTACT INFORMATION

SINB.CONFERENCE@GMAIL.COM



ORGANIZER



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Conference Program

Sinologists in Bydgoszcz: The 2nd International Conference on Chinese Languages, Literature, and Culture

Theme: Gender in Chinese Studies

Date: May 17-18, 2024

Venue: Google Meet

Day 1: May 17, 2024 (Friday) Poland Time GMT+2		
08:30-08:45	Opening Remarks Chair: Eryk HAJNDRYCH (Kazimierz Wielki University, Poland)	Vice-Rector for Science Jarosław BURCZYK (Kazimierz Wielki University, Poland) President Lan YAO (World Chinese Language Association, Taiwan)
08:45-09:00	Short Break	
09:00-10:00	Invited Talk 1 Chair: Anna SROKA (Kazimierz Wielki University, Poland)	Zhengdao YE (The Australian National University, Australia) Topic: What Can Gendered Address Forms in Chinese Social Media Tell Us about Contemporary Chinese Cultural Ethos and Mechanisms of Linguistic Innovation? A Semantic Inquiry
10:00-10:20	Short Break	
10:20-10:50	Session 1: Teaching Chinese as a Second/Foreign Language	Wei-lun LU (Masaryk University, Czechia) Topic: Digital Literacy in Teaching Chinese as a Foreign Language: On Using Virtual Reality as a Medium of Instruction
10:50-11:20	Chair: Liching Livy CHIU (National Taiwan University, Taiwan)	林祐萱、陳淑芬 (臺灣 - 國立清華大學) 題目：基於臺灣國教院「三等七級詞語表」的情緒詞教學探究
11:20-11:50	場次 (一)： 華語教學研究	王楚蓁 (臺灣 - 國立臺灣大學) 題目：對外漢語教學偏誤分析應用—以「女」詞素構成的常用近義詞為例
11:50-12:20	場次主持： 邱力環 (臺灣 - 國立臺灣大學)	Pu MENG (George Mason University, USA) Topic: Radical and Word Entanglements: Take “女” as an Example
12:20-12:30	Short Break	
12:30-13:00	Session 2: Hakka and Taiwanese Southern Min	TIONN, Tian-iok (National Kaohsiung Normal University, Taiwan) Topic: Syntactic Analysis and Grammaticalization of Two Mirative Markers <i>koh</i> in Taiwanese
13:00-13:30	Chair: Ting-Ting Christina HSU (Chung Yuan Christian University, Taiwan)	葉秋杏、賴惠玲、劉吉軒 (臺灣 - 國立政治大學) 題目：臺灣客語語料庫1.0版建置成果與2.0版漸進發展
13:30-14:00	場次 (二)：客語與臺灣 閩南語研究 場次主持：許婷婷 (臺灣 - 中原大學)	Juliette HUBER (The Humboldt University of Berlin, Germany) Topic: Hakka in East and West Timor: How and Why Do They Differ?

14:00-14:10	Short Break	
14:10-14:40	<p>Session 3: Women in Contemporary Literature</p> <p>Chair: Yu-Hsiang SHEN (Kazimierz Wielki University, Poland)</p> <p>場次 (三) : 近代文學作品中的女性研究</p> <p>場次主持 : 沈鈺翔 (波蘭 - 卡基米日維爾基大學)</p>	<p>吳翠華 (臺灣 - 元智大學)</p> <p>題目：日治時期臺灣士紳階層的「賢妻」形象及其生活樣貌：以楊水心日記為中心</p>
14:40-15:10		<p>Yen-Jung CHANG (Fu-Jen Catholic University, Taiwan)</p> <p>Topic: Women in Taiwan's Anti-Communist Novels of the 1950s: "Cousin Lianyi" and "The Blue and the Black"</p>
15:10-15:40		<p>Matthew MUCHA (University of Toronto, Canada)</p> <p>Topic: Trouble in Paradise: Edenic Imaginings in Li Ang's <i>The Lost Garden</i></p>
15:40-15:50	Short Break	
15:50-16:20	<p>Session 4: Literary and Visual Studies</p> <p>Chair: Li-Chi CHEN (Kazimierz Wielki University, Poland)</p> <p>場次 (四) : 文學與視覺研究</p> <p>場次主持：陳力綺 (波蘭 - 卡基米日維爾基大學)</p>	<p>Ting-Ting Christina HSU (Chung Yuan Christian University, Taiwan)</p> <p>Topic: How Do People Make Sense of Multimodal Text? A Case Study of <i>Go-En</i></p>
16:20-16:50		<p>Klára ŠÍLOVÁ (Masaryk University, Czechia)</p> <p>Topic: Code-Switching in Contemporary Chinese Diaspora Poetry on the Example of Nina Mingya Powles</p>
16:50-17:20		<p>萬日蓉 (Aleksandra Warda) (波蘭 - 波茲南外語大學)</p> <p>題目：從多模態的角度分析波蘭、臺灣的大型連鎖書店網站：以 Empik 網站和誠品網路書店為例</p>

Day 2: May 18, 2024 (Saturday) Poland Time GMT+2		
09:00-09:30	<p>Session 5: Chinese Society and Culture</p> <p>Chair: Anna SROKA (Kazimierz Wielki University, Poland)</p>	Krzysztof KARWOWSKI (The SGH Warsaw School of Economics, Poland) Topic: Sky Goddesses: Women of the Chinese Space Program.
09:30-10:00		Kalina Maria TACZKOWSKA (Warsaw University of Life Sciences, Poland) Topic: China Unveiled: Power Players and Titans of Commerce or Cultural Captives and Helpless Servitude? Examining Resident Responses to Chinese Presence in Culturally Proximate and Diverse Nations
10:00-10:30		Shu Fung LEUNG (The Chinese University of Hong Kong, Hong Kong) Topic: Misplanting and Misconceptions: Cultivation Techniques and Related Folklore Discussions Following the Introduction of Coriander into China
10:30-10:40	Short Break	
10:40-11:10	<p>場次 (六) : 中國哲學與古典文學研究</p> <p>鄭雅方 (臺灣-國立岡山高中)</p>	何儒育 (臺灣-國立臺北藝術大學) 題目: 「課綱史」中的「中國哲學」: 〈108課綱〉下高中「中國哲學」之課程建構
11:10-11:40		楊治平 (臺灣-佛光大學) 題目: 宋代筆記所見之人士禮儀實踐與認同—以《清波雜誌》、《梁谿漫志》、《雲麓漫鈔》、《老學庵筆記》四種為考察範圍
11:40-11:50	Short Break	
11:50-12:20	<p>Session 7: Sociolinguistics</p> <p>Chair: Michał JANOWSKI (Kazimierz Wielki University, Poland)</p>	Luca IEZZI (The 'G. d'Annunzio' University of Chieti-Pescara, Italy) Topic: Mandarin, Wu Dialect, Italian: Language Family Policy in Migratory Settings
12:20-12:50		Michelle LI (Saint Francis University, Hong Kong SAR, China) Topic: The Making of <i>Makee</i> in Chinese Pidgin English
12:50-13:20		Ting-Yu LEE (University of SWPS, Poland) Topic: The Development of Internet Language (2011-2023): Internet Lexicon and Social Media in China
13:20-14:10	Long Break	
14:10-15:10	<p>Invited Talk 2</p> <p>Chair: Li-Chi CHEN (Kazimierz Wielki University, Poland)</p>	Mie HIRAMOTO (National University of Singapore, Singapore) Topic: Gender Dynamics in Chinese Martial Arts Cinema: A Linguistic and Cultural Perspective

15:10-15:20	Short Break	
15:20-15:50	<p style="text-align: center;">Session 8: Chinese Language and Femininity</p> <p style="text-align: center;">Chair: Eryk HAJNDRYCH (Kazimierz Wielki University, Poland)</p> <p style="text-align: center;">場次（八）： 華語與女性特質研究</p>	<p>葉欣柔（臺灣－國立臺灣大學）</p> <p>題目：禮貌理論視角下的中文狀態動詞「可愛」詞義與應用探析</p>
15:50-16:20	<p style="text-align: center;">場次主持： 林滄海 (波蘭－卡基米日維 爾基大學)</p>	<p>Li-Chi CHEN (Kazimierz Wielki University, Poland) Topic: Diminishing Femininity as a Source of Humour: Evidence from Taiwanese Drag Queens' Mediatized Interaction</p>
16:20-16:25	Closing	

Invited Talk – Day 1

What Can Gendered Address Forms in Chinese Social Media Tell Us about Contemporary Chinese Cultural Ethos and Mechanisms of Linguistic Innovation? A Semantic Inquiry

Zhengdao YE
The Australian National University

Abstract

The rapidly expanding use of social media on Chinese-language platforms has generated innovative forms of language. New words, expressions and structures have gained instant popularity; and many commonly used words and expressions have been drawn upon to express new meanings. What new meanings have been created? How and why have they emerged? What conditions the selection of some linguistic forms, but not others, to express them? The answers to these and many other questions can reveal a great deal about the mechanisms behind linguistic innovation and ways of thinking, feeling and social interaction. But answering these questions requires a sharp tool that is capable of incisive meaning analysis. In this talk, I will focus on a selection of emergent gender-specific address forms developed by social media users, as a way to explore the contemporary cultural ethos of the young generation in mainland China and the mechanisms of linguistic innovation, particularly in the age of digital media. My main objective is to conduct detailed semantic analyses of the terms in question and reveal their hidden meanings. In so doing, I demonstrate that the Natural Semantic Metalanguage (NSM) approach (e.g. Goddard et al. 2023; Ye 2019) is a valuable heuristic tool which enables a deep understanding of the social conditions under which language change takes place and the interplay between language and society.

References:

- Goddard, Cliff, Anna Wierzbicka and Zhengdao Ye (2023). The Natural Semantic Metalanguage (NSM) approach. In Fuyin Thomas Li (ed.), *Handbook of Cognitive Semantics (Vol.1)*, pp. 99-137. Leiden: Brill.
- Ye, Zhengdao (2019). The emergence of expressible agency and irony in today's China: A semantic explanation of the new *bèi*-construction. *Australian Journal of Linguistics* 39 (1): 57-78.

Bio-statement:

Zhengdao YE is a Senior Lecturer in the School of Literature, Languages and Linguistics at the Australian National University. Her research interests encompass semantics, pragmatics, the language of emotion, and Chinese linguistics. She has lectured and published extensively in these areas. She is the editor of *The Semantics of Nouns* (OUP 2017), general editor of *The Palgrave Handbook of Chinese Language Studies* (Palgrave Macmillan 2022), co-editor of “Happiness” and “Pain across Languages and Cultures” (John Benjamins 2016), *Meaning, Life and Culture: In Conversation with Anna Wierzbicka* (ANU Press 2020), and the forthcoming volume *The Cultural Pragmatics of Danger: Cross-Linguistic Perspective* (John Benjamins).

葉正道博士是澳大利亞國立大學文學暨語言學院的高級講師（相當於北美體制的副教授）。葉博士的研究興趣跨足語言學多個領域，包括語義學、語用學、情緒語言研究，以及漢語語言學。葉博士所教授的課程和發表的研究著作也多和這些學術領域相關，同時亦曾編輯多本學術叢書，臚列如下：

《名詞的語義學研究（The Semantics of Nouns）》 編輯【牛津大學出版社2017年出版】

《帕爾格雷夫漢語語言研究手冊（The Palgrave Handbook of Chinese Language Studies）》總編輯【帕爾格雷夫·麥米倫出版社2022年出版】

《不同語言及文化的「快樂」與「痛苦」（“Happiness” and “Pain” across Languages and Cultures）》共同編輯【約翰·本傑明出版社2016年出版】

《語意、生活及文化：與語言學家安娜·威爾畢茲嘉對話（Meaning, Life and Culture: In Conversation with Anna Wierzbicka）》共同編輯【澳大利亞國立大學出版社2020年出版】

《危險的文化語用學研究：跨語言視角（The Cultural Pragmatics of Danger: Cross-Linguistic Perspective）》共同編輯【約翰·本傑明出版社即將出版】

Invited Talk – Day 2

Gender Dynamics in Chinese Martial Arts Cinema: A Linguistic and Cultural Perspective

Mie HIRAMOTO
National University of Singapore

Abstract

Exploring Asian masculinities in Chinese popular media, particularly kung fu films, has been my research focus for over a decade. For example, I have studied the mediatization and typecasting patterns of various wuxia characters, including heroes, villains, eunuchs, monks, paimei, nūxia, and non-Chinese wuxia, through their linguistic and action narratives. In this presentation, I discuss the complexities of masculinity representations primarily seen in popular films from Hong Kong, Taiwan, and Hollywood spanning the 1970s to the 2010s. I highlight the limitations of the prevailing Western cisheteronormative framework in fully capturing Asian masculinities, emphasizing the necessity for a more nuanced epistemological approach to understanding Chinese-specific cultural ideologies regarding gender and sexuality. The data from mainstream kung fu films, including works from the Shaw Brothers Studio and Golden Harvest's peak era, are ideal for investigating Chinese gender essentialisms. I examine how these cinematic narratives, both in discourse and action, are shaped by cultural sense-making frameworks and, in return, function to perpetuate gender ideologies among the Chinese populace. Through a sociocultural linguistic lens, I elucidate the intricate interplay between traditional Chinese ideologies on gender and sexuality and their integration into mainstream kung fu films. By analyzing language and other semiotic elements within these cinematic representations, this presentation aims to illuminate the intricate socio-cultural dynamics at play, providing useful insights into the construction of masculinity within the Chinese cultural context.

Bio-statement:

Mie HIRAMOTO is an Associate Professor in the Department of English, Linguistics and Theatre Studies at National University of Singapore (NUS). Her research interests encompass sociolinguistics and linguistic anthropology, focusing on areas like language, gender and sexuality as well as contact linguistics. Mie's work has been featured in journals such as *Language in Society*, *Language and Communication*, *World Englishes*, and *Journal of Sociolinguistics*. She maintains editorial positions, serving as co-editor-in-chief for *Gender and Language* and *Journal of Language and Pop Culture*, alongside her role as an associate editor for the *Journal of Language and Sexuality* and an area editor for *Linguistics Vanguard*. At NUS, Mie is a Principal Investigator of the Gender and Sexuality Research Cluster.

平本美惠是新加坡國立大學英語、語言學與劇場研究學系副教授，其研究興趣涵括社會語言學及語言人類學，尤其專精於語言與性別及接觸語言學等領域。在新加坡國立大學，美惠老師也擔任性別與性研究團隊的項目負責人。美惠老師發表不輟，於各個著名學術期刊皆有卓著貢獻，譬如：《語言與社會 (Language in Society)》、《語言與溝通 (Language and Communication)》、《世界英語研究 (World Englishes)》，以及《社會語言學期刊 (Journal of Sociolinguistics)》。同時，美惠老師亦於多個學術期刊擔任編輯的角色，臚列如下：

《性別與語言 (Gender and Language)》共同主編

《語言與流行文化研究期刊 (Journal of Language and Pop Culture)》共同主編

《語言與性研究期刊 (Journal of Language and Sexuality)》副主編

《語言學先鋒 (Linguistics Vanguard)》分區執行編輯

Session 1: Teaching Chinese as a Second/Foreign Language

Digital Literacy in Teaching Chinese as a Foreign Language: On Using Virtual Reality as a Medium of Instruction

Wei-lun LU
Masaryk University, Czechia

Abstract

In the European Union, the role of digital literacy in the Common European Framework of Reference for Languages (CEFR) has been prominent. The CEFR not only provides a standardized framework for the teaching and assessment of language proficiency, but also emphasizes the importance of communicative skills in a variety of contexts. ECML (European Center for Modern Languages of the Council of Europe) has proposed that incorporating digital literacy into language education can not only enhance language learning, but also empower learners.

Upon the above premise, this paper will explore how to plan and develop a course of Chinese using VR as an interactive medium. In particular, we will discuss how using VR as a medium for interaction is different from the traditional contact teaching.

In short, following the initiative of ECML, we believe that using VR to integrate digital literacy into Chinese teaching can provide learners with a convenient and immersive cultural experience, also providing them with a highly creative and personalized experience. As educators in the new era, we suggest teachers that they equip learners for performing collaborative tasks in the digital world, and that VR shows us exactly an open door to that vision.

Keywords: Traditional Chinese drama, foreign language education, Chinese language, Chinese culture, virtual reality

基於臺灣國教院「三等七級詞語表」的情緒詞教學探究

林祐萱、陳淑芬
臺灣國立清華大學

摘要

情緒詞在外語教學中扮演重要的角色。作為日常溝通的關鍵元素之一，情緒詞的學習不僅豐富了語言表達的層次，同時有助於學習者更準確地理解和表達情感。本研究以臺灣國教院「三等七級詞語表」為基礎，收集了224個與情緒相關的詞彙，其難度涵蓋1至7級。筆者將這些情緒詞細分為八大類別，包括喜、怒、憂、悲、驚、恐、憎與其他，並分析其語意與構詞結構。

情緒詞有助於學生表達自我、描述心境，甚至描繪人物，在寫作時能添增文字的深度，因此應作為教學的核心內容之一。本文主張在情緒詞的教學中，採用以義素和語素為基礎的詞彙教學模式，能夠獲得良好效果。首先，筆者將情緒詞根據關鍵義素進行分類。當教授到某一情緒詞時，便引導學生藉由相同詞素之詞彙，例如：「喜歡」、「喜愛」、「驚喜」、「喜悅」、「喜樂」，以及「欣然」、「欣慰」、「欣喜」等，推測該群組詞彙的共同意義，並讓他們進行實際應用。這樣的教學方式雖然需要教師在設計教學時加入更多的引導與啟發，然而長期來看可加強學生的學習效果。

此外，本文發現，中文的情緒詞如同其他中文詞彙一樣，主要採用偏正結構。這種結構在構詞上佔有相當比例，因此在教學時應特別關注這一類型的詞彙知識，以促進學生對詞彙的理解。除此之外，本研究還利用國教院「臺灣華語文語料庫」(Corpus of Contemporary Taiwanese Mandarin, 簡稱COCT) 分析情緒詞的詞彙搭配，探索其中的規律性。例如，情緒詞多用於情緒反應的描述，因此多為狀態動詞或副詞，並常與否定詞「不」或程度副詞「很」、「真」、「非常」等搭配使用。

在教學實踐中，教師可以利用多樣的情緒詞教材來幫助學生培養情感語言的敏感性，進而更好地融入目標文化，提升語言運用能力。總之，情緒詞在華語教學中不可或缺，對於學生全面提升語言能力和文化素養具有重要的推動作用。

關鍵詞：情緒詞、詞彙教學、關鍵義素、華語文教學、教學應用

對外漢語教學偏誤分析應用—以「女」詞素構成的常用近義詞為例

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摘要

漢語常用性別詞包含「男/女」、「公/母」、「雌/雄」等，在二語習得過程中，容易出現使用不當、類推泛化等偏誤現象(李海霞，2009)，現今漢語教材或研究尚未對性別詞提出較為清晰的近義分析及用法解釋。囿於篇幅，本文擬以性別詞素「女」為例，分析「女」構成的相關性別詞如：「女性」、「女人」、「婦女」、「女子」、「女士」、「女生」、「女的」等，探討出現於TOCFL學習者語料庫和HSK動態作文語料庫中的偏誤類型，並檢視當今對外漢語教材的詮釋和教學方式，對性別近義詞的語義特徵、適用語體和搭配限制等方面進行辨析，藉由分析學習者偏誤與現今漢語性別詞教學不足之處，期能提供給未來教授性別近義詞時的教學及編寫建議。

關鍵詞：性別詞、偏誤分析、近義詞、中介語語料庫、語言與性別研究

Radical and Word Entanglements: Take “女” as an Example

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Abstract

The relationship between the part and the whole has been a concern of people since the emergence of logic. In linguistics, the relationship between the radical and the word has been vaguely summarized as follows: as a part of the word, the radical endows and affects semantics. To give a more scientific and rational explanation to the long-standing problem, this study collected 477 words containing the radical “女” from the latest edition of Xinhua Dictionary. The clustering data is divided into 6 classes by meaning and corresponding extracted contextual word embeddings from a Chinese BERT model. The approach of this unsupervised machine learning study observes the relationship between classifiers in terms of distribution, joint probability, and usage. Additionally, the analysis covers the number distribution across six semantic classes, the position of the radical, and the number of strokes in the word, providing support for the research findings: words containing the radical “女” fall into categories of “Female”, “Quality”, “Movement”, “Name”, “Emotion”, and “Phenomenon”, with their distribution likely influenced by usage frequency. This study not only elucidates the nuanced relationship between radicals and their host words but also lays the groundwork for future computational linguistics research by highlighting how the distribution of language types can be influenced by the semantic and structural properties of radicals.

Keywords: radical, classifier, word distribution

Session 2: Hakka and Taiwanese Southern Min

Syntactic Analysis and Grammaticalization of Two Mirative Markers *koh* in Taiwanese

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Abstract

This study investigates the syntactic positions and grammaticalization paths of two mirative markers (central and peripheral *koh*) in Taiwanese, as illustrated in example (1a)¹. Initially, we employ non-negatable diagnostics (Rett 2021), as depicted in (1b), to validate the mirativity of these two markers.

(1) a. Central / Peripheral *koh*:

Tsit	liap	kam-á	(koh)	tsiánn	tinn	(--koh)
DEM.PROX	CLF	tangerine	MIR	quite	sweet	MIR

‘(Surprisingly) this tangerine is quite sweet.’

b. Non-negatable attestation:

#Tān-sī	guá	bô	kám-kak	i-guā.
CONJ.but	1SG	NEG	feel	surprised

‘But I’m not surprised.’

Subsequently, we aim to determine the syntactic positions of both markers. For the central *koh*, we propose that its syntactic position resides as an adjunct in the CP layer, as evidenced by negative and applicative constructions (Ku 2011; Yang 2011), demonstrated in example (2).

(2) a. **MIR** > NEG:

A-bíng	tsú	ê	tshài	koh	[_{NegP} buē [_{VP}	pháinn-tsiáh]].
A-bing	cook	POSS	food	MIR	NEG	not.delicious

‘(Surprisingly) the food cooked by A-bing is not bad.’

b. **MIR** > ka-Eva > ka-vP

A-bíng	koh	[_{EvaP} kā	guá	[_{VP} kā	A-huâ	tsioh	100	bān]].
A-bing	MIR	ka-Eva	1SG	ka-vP	A-hua	borrow	1.million.dollars	

‘(Surprisingly) A-bing borrowed 1 million dollars from A-hua.’

Moreover, we examine the functional projection hierarchy (Paul 2015; Pan 2018) between sentential aspect *leh*, illocutionary force *leh* and peripheral *koh* (cf. (3)). Our research indicates that the peripheral *koh* is located on the AttP (speaker’s subjective attitude) within the CP domain. When both markers coexist, we suggest the peripheral *koh* occupies a higher position than the central *koh* (cf. (1a)).

(3) a. sentential.ASP *ah* < **MIR**:

[_{S.AspP} [_{TP} A-bíng	tsiáh	pá]	[_{S.AspP'} --ah]]	--koh.
A-bing	eat	full	SFP	MIR

‘(Surprisingly) A-bing is full.’

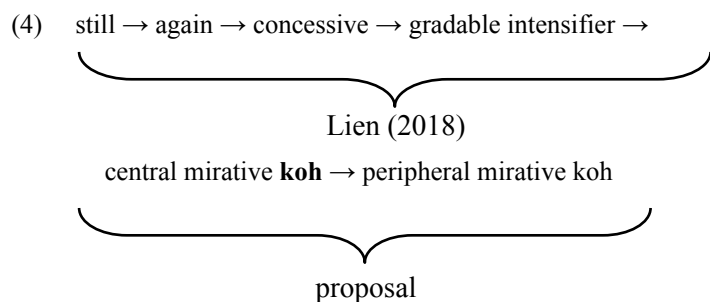
b. imperative ForceP *leh* < **MIR**:

[_{ForceP} [_{TP} Lí	tiòh	kiánn	khah	kín]	[_{ForceP'} --leh]]--koh.	
2SG	should	walk	more	fast	SFP	MIR

‘(Surprisingly) you should walk faster.’

Lastly, we explore how these two mirative indicators could have evolved. Drawing on Lien (2018)’s research on *koh* in 16th-17th century Southern Min scripts, we propose that the central *koh* evolves the grammaticalization of the gradable intensifier, while the peripheral *koh* extends the grammatical function of the central one, as depicted in example (4).

¹ Taiwanese Romanization System is used in this paper, which is officially promoted by Taiwan’s Ministry of Education since 2006. Abbreviations used in this paper are listed as follows: 1 = first person, 2 = second person, CLF = classifier, CONJ = conjunction, DEM = demonstrative, MIR = mirative, NEG = negative, POSS = possessive, PROX = proximal, SFP = sentence-final particle, SG = singular.



Keywords: Taiwanese, mirative marker, syntactic distribution, grammaticalization

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臺灣客語語料庫1.0版建置成果與2.0版漸進發展

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摘要

在語言研究中，保存瀕危語言的重要性日益凸顯。客語為漢語的主要方言之一，然因現代社會變遷和語言使用環境轉變，以及客語許多詞彙仍為有音無字，無論是客語的文字表達或是口說能力均遭遇到逐漸衰退的危境。為有效保護和傳承客語等瀕危語言，建置語料庫是當前語言保護工作中不可或缺的一環。臺灣客語語料庫(THC)，即是由客家委員會委託政治大學所建構，THC 1.0 版於 2022 年 10 月正式啟用，已收錄書面語料 600 萬餘字，口語語料 40 萬餘字(含音檔)。語料涵蓋臺灣目前較活躍且具有完整分布區的六個客語腔調：四縣、海陸、大埔、饒平、詔安、南四縣(少數腔囿於人口數量以及使用比例遠低於大腔，因此三個少數腔(大埔、饒平、詔安)之語料收錄目標值訂為總體比例各至少3%)。THC 主要功能為關鍵詞檢索、共現詞檢索、斷詞及詞性標注器，斷詞系統模型除了包含客語詞庫之建構外，亦採用長詞優先演算法搭配動態規劃演算法處理客語斷詞。首頁處則設有三項功能：(一)六腔高頻詞文字雲：依書面及口語劃分，其下六個腔調之前50高頻詞；(二)特色詞彙：為具有客家文化意義或客語特有詞彙(如：歷史、行業、生活等)，均來自於實際收錄之真實語料；(三)口語人物誌：為具代表性之口語語料發音者，於前臺可播放約 30 秒之試聽片段。THC 2.0 版則規劃於 2026 年 10 月上線，除了持續著語料字數的搜整累積、資料清理、詞性標注，以及擴充特色詞彙和口語人物誌數量之外，在系統功能上也不斷開發與提升效能。其中之一，便是語言資源建置，包括「基礎詞彙詞表」、「詞語分級標準詞表」以及「類詞綴表」。「基礎詞彙詞表」之詞目係基於客家委員會客語能力認證基礎級暨初級約1,200條目，附拼音及斷詞標記,以及該詞目之用語索引及共現詞等資訊。「詞語分級標準詞表」之詞目則是依照客委會客語能力認證之基礎級、初級、中級、中高級、高級進行標示，同樣附有斷詞標記，並附上該詞目於書口語料庫的每百萬詞頻。「類詞綴表」則是表列出客語中「帶固定語義的類詞綴」。未來預計加入更多功能，像是覆蓋率統計、進階檢索語法設計、深度機器學習導入等，讓臺灣客語語料庫可以成為提供多類型使用者(學術研究者、客語母語人士以及客語學習者)的多功能資源平臺。

關鍵詞：臺灣客語語料庫、關鍵詞檢索、斷詞、詞性標注、語言資源

Hakka in East and West Timor: How and why do they differ?

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Abstract

Despite their obvious potential to inform research on language contact and change, the Sinitic language varieties spoken by Chinese-descended communities overseas have received little attention in linguistics. This talk focuses on the Hakka variety of the Chinese-Timorese, one of the least known and most remote Chinese-descended communities of Southeast Asia, and, extrapolating from age-graded language variation and the history of the community, presents a micro-study of language change that took place within approximately the last 100 years.

Timor is politically divided into Indonesian West Timor and independent Timor-Leste. The island's partition is rooted in its colonial history, when the western half was controlled by the Dutch and the east by the Portuguese. For a long time the colonizers' control over the hinterland was limited, and Chinese businessmen's trading networks spanned both halves of the island. By the early 20th century at the latest, the border between the colonies had consolidated and contacts between the ethnic Chinese of West and East Timor were more restricted.

Little is known about the linguistic characteristics of Timorese Hakka to date. While speakers from both halves can easily communicate, differences are nonetheless apparent. Some examples are given in Table 1.

Table 1: Some differences between Hakka in West Timor and Timor-Leste

	West Timor	Timor-Leste
'one'	[jɛt'5]	[jit'5]
'fish'	[ŋ2-ŋi3]	[m2-ni3]
'bad'	[fai1]	[fai2]
'for' (benefactive)	[tui3] ~ [pun1]	[tui3] ~ [hi4]

In this talk, I identify differences between East Timorese and West Timorese Hakka, based on a corpus of comparable interviews with more than 100 speakers in both Timor-Leste and West Timor. In a next step, I examine how these differences arose, showing that two factors account for the majority of them:

- a) separate koinéization events, i.e. the adoption of forms originating from different Hakka dialects of China and Taiwan; and
- b) contact with different local/dominant languages.

I sketch how the increasing separation between Hakka speakers in the politically divided island has led to the consolidation of such differences, and suggest that contact-induced change is becoming a more prominent factor and will likely lead to further divergence.

Keywords: Hakka, Southeast Asia, Overseas Chinese, Language change, Language contact, Dialect contact

Session 3: Women in Contemporary Literature

日治時期臺灣士紳階層的「賢妻」形象及其生活樣貌：以楊水心日記為中心

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摘要

楊水心(1882年-1957年)是清末民國初期臺灣第一家族當家，同時也是日治時期臺灣民族運動的領導者林獻堂的妻子。她不僅會漢文、臺灣話白話字(教會羅馬字)還會日語，是一位具有卓越語言能力的女性。受林獻堂影響，也養成了寫日記的習慣，所留下的四冊日記，是目前所見到的珍貴的日本統治時期女性日記，也是士紳之妻的日記。楊水心的日記主要記錄了以女性自身為中心的大家庭生活，除了祭祖、與親戚朋友的交往、丈夫和孩子等家庭生活外，還記錄了購物、觀影、在臺灣國內以及日本、中國的旅行等娛樂活動，以及參加講座等文化活動。與全力投入於家務的一般臺灣傳統女性的生活不同，展現了都市中活躍的上流階層女性的生活。本文擬由楊水心的日記，窺探日治時期士紳階層的「賢妻」形象及其生活樣貌。

關鍵詞：楊水心日記、日治時期、賢妻

Women in Taiwan's Anti-Communist Novels of the 1950s: "Cousin Lianyi" and "The Blue and the Black"

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Abstract

Following its takeover of Taiwan, the Kuomintang regime gradually constructed a divided political grouping of "China (New China)/ Taiwan (legitimate China)" through the deployment of an ideological state apparatus; "the anti-communist novel" operated as one such tool. These literary works frequently relied on female archetypes and symbolism to convey the perceived dangers of communist ideology. The patriarchal order and traditional gender roles also manifested as predominant themes. For instance, the victimized, innocent woman often appeared in opposition to the lecherous communist man, with depictions of women in marriages and other romantic relationships carrying symbolic connotations about competing nation-states. This paper offers a comparative analysis of female characters within two classic Taiwanese anti-communist novels of the 1950s – *Cousin Lianyi* by female author Pan Renmu and *The Blue and the Black* by male author Wang Lan. The analysis reveals how both texts employ central female characters as cautionary symbols and carriers of ideological messaging, while also presenting divergent perspectives on women's status, power, as well as resilience versus vulnerability in the face of communism's damaging impacts. While *Cousin Lianyi*'s tragic character is depicted as defending traditional values and feminine duty, ultimately subordinated to destructive communist forces, the complex heroine in *The Blue and the Black* is portrayed with more revolutionary consciousness, willing to sacrifice romance to defeat communism. However, both texts embed women within subordinate positions through persistent gender tropes and "male domination/female subordination" norms. Hence, this paper argues that despite functioning as ideological state apparatus that condemned communism through formulaic plots, anti-communist literature largely reinforced traditional patriarchal ideology and gendered dichotomies in their symbolic female representations. Analyzing these dynamics offers a broader understanding of how gender roles and female subjectivity displayed within the Cold War's cultural narratives.

Keywords: anti-communist literature, Cold War, female archetypes, gender roles, ideological state apparatus

Trouble in Paradise: Edenic Imaginings in Li Ang's *The Lost Garden*

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Abstract

The *Lost Garden* 《迷園》 by Li Ang (李昂) is one of the earliest works of fiction to focus on the martial law period in Taiwan -- commonly referred to as the "White Terror" -- which lasted nearly four decades, ending only four years prior to the book's first publication in 1991. In the novel, the Lotus Garden -- a labyrinthine space created by the narrative protagonist's father, and then tended to by the protagonist herself - appears as a heterotopic space. In Buddhist symbolism, the blooming of the lotus represents a coming into state of enlightenment or consciousness. It is a metaphor that represents a native version of Taiwan that stands in contrast to the one ruled under the auspices of the Republic of China - also referred to by many states at the time, including the United States, as "Free China" -- in contrast to "Communist China". In this paper, I argue that Li's characters construct and maintain the Lotus Garden as a heterotopic space where certain Chinese elements are maintained, while other Taiwanese elements are recovered. This act of curation preserves all-but-lost heterochronies which diverge from those chronologies that situate Taiwan within the larger history of China. Furthermore, the Foucauldian concept of the heterotopia allows for the contemplation of Li's novel as a site of "nativist resistance." Furthermore, Li's strategic use of a female protagonist effectively gives voice to various forms of alterity that are made visible or invisible in relation to other dominant structures or hegemonic forces. This underscores the capacity for women's writing to create alternate spaces and counter-narratives in the realms of both historical and collective memory. Finally, the role of language in the novel is represented through the use of and codeswitching between Taiwanese, Japanese and Mandarin by its characters exemplifies how language can be deployed as a stylistic device to convey different forms of knowledge as it situates characters within the broader strokes of the island's history.

Keywords: Taiwan literature, Li Ang, the White Terror, heterotopia, women's writing

Session 4: Literary and Visual Studies

How Do People Make Sense of Multimodal Text? A Case Study of *Go-En*

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Abstract

A multimodal text, comprising cohesive words and images (Cope and Kalantzis 2020:23), provides a valuable sample for investigating how individuals comprehend the world. When coupled with words, images may exert influence over how language is interpreted, possessing a system resembling that of words, with formal features encompassing grammar, semantics, lexicon, and morphology (Cohn, 2013; Domínguez-Toscano, 1996). Unlike words, which typically carry fixed meanings or extensions, images rely more on receivers for interpretation. In this context, images share similarity with implicature, where what is stated differs from the intended meaning (Grice 1975), facilitating indirect communication. This implies that the recipient of multimodal messages is crucial in multimodal communication, particularly when images are involved.

This study aims to explore how people make sense of multimodal text by examining the language learning magazine *Go-En*, a monthly publication from 1908 to 1941 during the Japanese Rule Period in colonized Taiwan. A cognitive-pragmatic approach is adopted, focusing on the cognitive aspects of meaning-in-context construal and studying the reciprocal relationship between pragmatics and cognition (Schmid 2012: 3). Lakoff's (1987) and Johnson's (1987) theory of image schema is employed for textual and visual analysis, ensuring a unified criterion for analyzing words and images and incorporating their primitives. As per Lakoff (1987:271), schemas utilized in this analysis encompass (1) The PART-WHOLE schema, (2) The CENTER- PERIPHERY schema, (3) The SOURCE-PATH-GOAL schema, (4) The UP-DOWN schema, and (5) The PROXIMITY-DISTANCE schema.

The result shows two distinct periods defined for the magazine. The first period, marked by the government's modernization initiatives, showcases numerous images in advertisement posters, characterized by a richness in style and design. The second period coincided with the Japanese government's cultural assimilation policy, utilizing images to convey Japanese values. A meticulous analysis of images in the magazine *Go-En* reveals that images serve a decorative function during the first period, while images in the second period typically convey extra meanings, urging readers to associate their meanings with word meanings through shared image schemas.

Keywords: Multimodal, Image schema, Cognitive-pragmatic approach, Metaphor, Implicature, *Go-En*

Code-Switching in Contemporary Chinese Diaspora Poetry on the Example of Nina Mingya Powles

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Abstract

The traditional focal point of the study of Chinese diaspora poetry lies within the Sinophone, which Shu-mei Shih defines as encompassing Sinitic-language communities and their various expressions (Shih, 2011). The third volume of the Chinese Overseas series *Global Chinese Literature* demonstrates the emphasis on the Sinophone as an inextricable part of the history of modern Chinese writing (Tsu, Wang, 2010). Sinophone, if taken as an analogous term to anglophone, creates a divide between the research on Sinophone and anglophone diaspora poetry. By studying the code-mixing and code-switching of the Chinese diaspora, my research will encompass both the Sinophone and anglophone and, more importantly, their interactions within a single poem, which has not been addressed in Chinese diaspora poetry within the context of cognitive poetics analysis in detail. My project aims to delve deeper into the issues of reading and describing Chinese diaspora poetry using the example of Nina Mingya Powles' poetry collection *Magnolia* 木蘭. Essentially, I will combine the research of multilingualism in anglophone poetry and the research of Chinese language code-mixing/code-switching, thus providing a new lens through which we can analyze Chinese diaspora poetry, as well as creating a bridge between literary and cognitive poetics analyses, namely implementing Text World Theory. I will focus on finding a correlation between certain topics and the use of code-mixing/code-switching in her poetry. I presume to find a close link between certain topics and the use of code-mixing/code-switching, as well as completely unique metaphors/similes which would not be plausible without the use of code-mixing/code-switching. Thus, my research will provide a new perspective on the analysis of Chinese diaspora poetry not only as a unique and full-fledged segment of contemporary Chinese literature, but also as its own stand-alone genre.

Keywords: Nina Mingya Powles, anglophone Chinese diaspora, contemporary diaspora poetry, code-mixing, code-switching

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從多模態的角度分析波蘭、臺灣的大型連鎖書店網站： 以 Empik 網站和誠品網路書店為例

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摘要

網路書店在當代社會扮演著極為重要的角色，甚至比一般實體書店有著更大的影響力。本文採用多模態言談分析(Multimodal Discourse Analysis)的研究方法，旨在研究及探討波蘭Empik網站及台灣誠品網路書店的色彩風格、產品行銷策略、網站的多功能性，以及自我行銷策略。研究結果如下：(一)這兩家大型書店網站皆喜歡使用黑白兩色，除了塑造一種奢侈、優雅、簡潔的美感外，也可讓分頁連結資訊更加清楚顯現。雖然誠品網路書店在色彩的使用上更為多元，但Empik網站則更傾向使用大膽的顏色來促銷其產品。(二) Empik網站單純使用照片來行銷其非主流商品，而誠品網路書店則除了照片外，在文字上下了更多功夫。(三)Empik網站主要還是以商業利益為導向，透過不同的非典型書店商業活動來增加其經濟效益，同時也透過Play商店(Google Play)及蘋果公司的數位媒體商店(App Store)的應用程式來增加其能見度。另一方面，誠品網路書店雖然提供更多種類的額外服務，但幾乎都是和「閱讀」、「文化」、「藝術」等面向有關，其文青品牌風格特色非常鮮明。(四)Empik網站及誠品網路書店雖然都可作為自我行銷的社群媒體平台置於各自的網站下方，但其所選擇社群媒體種類及呈現社群媒體的方式皆透露出兩家網路書店對消費者的態度有著極大的不同。Empik網站認為其消費者應該對所使用的四個社群媒體非常熟悉，而誠品網路書店則不認為其消費者得認識這些社群媒體的符碼。(五)從兩家網路書店各自所選擇用來當作自我行銷的社群媒體種類來看，我們也可得知波蘭人和台灣人偏好的社群媒體種類雖有重複，但仍存有差異。由於社群媒體已成為商業促銷的一個非常重要的廣告媒介，因此本文的發現有其參考價值。

關鍵詞：多模態言談分析、大型連鎖書店、誠品、Empik

Session 5: Chinese Society and Culture

Sky Goddesses: Women of the Chinese Space Program.

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Abstract

The Chinese space program has achieved spectacular success, becoming not only a crucial element of the prestige and military of the People's Republic but also a remarkable media spectacle and a source of national pride. Recent years have witnessed impressive accomplishments, such as landing on the far side of the Moon, developing interplanetary flights, and constructing the Chinese orbital station. However, what sets the Chinese space program apart is its unique reference to a non-Western tradition and symbolism, such as drawing mission names and emblems from Chinese mythology. An example of these endeavours is the lunar exploration program (CLEP) under the patronage of the lunar goddess Chang'e. The feminist symbolism and femininity of the space program are further demonstrated through the involvement of women in various aspects of missions: female astronauts, pilots, and medical officers play significant roles in crewed and scientific space missions, with their presence highlighted in reports and national events.

This presentation is part of broader research efforts in the field of Chinese innovation policies and high-tech development. The author, by qualitatively analyzing scientific articles, online materials from China, and reports from space organizations in China and Asia, identifies and documents a broader promotion of activities involving women and the interest in them beyond the missions. The decision to involve women in the space program has a deeper significance, emphasizing the rising status of women in Chinese society – it constitutes a strong element of national identity and builds emotional ties between the space program and society. The current media-propaganda actions of the space program underscore the importance of women in space exploration and their ability to succeed in scientific and technological fields. By promoting female achievements in space, the Chinese not only showcase their technological successes but also emphasize a message about the country's status in the 21st century.

Keywords: Women studies, Feminist approach, Chinese Space Program, Taikonauts, Space policy

China Unveiled: Power Players and Titans of Commerce or Cultural Captives and Helpless Servitude? Examining Resident Responses to Chinese Presence in Culturally Proximate and Diverse Nations

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Abstract

In contemporary times, the People's Republic of China (PRC) has evolved into a significant player on the global stage, not only as an economic powerhouse but also as a major contributor to international migration and student mobility. Presently ranking as the fourth largest source of emigration globally, PRC holds the distinction of being the primary origin of international students worldwide. The sheer magnitude of China's population, coupled with an increasing trend of Chinese citizens venturing abroad more frequently, substantiates these statistics. The focus of this discourse is to delve into the perceptions and attitudes of host country residents towards Chinese migrants, tourists, and students. The analysis draws upon diverse sources, mostly based on research on attitudes towards the Chinese, also examining the issue through lenses such as tourism and migration dynamics, host country policies, the sense of familiarity or foreignness experienced by the Chinese in relation to destination country citizens, the history of cultural contacts and the temporal dimension. This comprehensive approach aims to decipher the complex interplay of factors shaping attitudes towards the Chinese diaspora. Research includes scientific articles and statistical data from many countries around the world: attitudes towards the Chinese in Western civilization and among relatively close nations, states and territories.

Over the past 25 years, the landscape of Chinese migration has undergone a profound transformation, primarily influenced by changes in policies related to the issuance of Approved Destination Status (ADS). These policy shifts have not only impacted the nature of Chinese migration but have also played a pivotal role in shaping perceptions of the Chinese diaspora among host populations. The evolving image of the Chinese is further nuanced by contemporary events, most notably the global COVID-19 pandemic, which has thrust the PRC into the spotlight. As the world grapples with the far-reaching consequences of the pandemic, the perception of China and its citizens undergoes a dynamic shift, adding a contemporary layer to the intricate tapestry of attitudes towards the Chinese in host countries.

Keywords: the Chinese, cultural diversity, migrations, attitude, ours and strangers

Misplanting and Misconceptions: Cultivation Techniques and Related Folklore Discussions Following the Introduction of Coriander into China

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Abstract

Coriander is indigenous to the regions of Western Asia and the Mediterranean. Historical accounts in Chinese literature indicate its introduction into China by the 4th century AD. The coriander fruit comprises two mericarps; however, the tough and enclosing pericarp causes them to mimic typical single-seeded fruits. This morphological resemblance may have initially contributed to cultivation misconceptions among the Chinese. As horticultural experience and experimentation accumulated over time, a unique sowing practice emerged, particularly between the 7th and 10th centuries, which involved the recitation of profane language during planting. As documented in Shi Wenying's "Xiangshan Yelu" the text asserts, "For the successful cultivation of this plant, it is essential for the planter to recite profane language."

With the introduction of Western academic disciplines such as anthropology and folklore at the beginning of the 20th century, scholars like He Changqun and Zhou Zuoren began to interpret these historical practices through a lens of sexuality. This paper conducts a botanical analysis and draws comparisons with 'schizocarpic' plants familiar in Chinese botany to re-evaluate the historical misunderstandings regarding coriander cultivation based on seed morphology. Additionally, this study provides a refined interpretation of the 7th to 10th-century sowing custom that involved the use of profane language.

Keywords: Coriander, 7-10 Centuries, Plants and Literature

場次（六）：中國哲學與古典文學研究

「課綱史」中的「中國哲學」：〈108課綱〉下高中「中國哲學」之課程建構

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摘要

2019年，教育部國教署開始實施〈十二年國民基本教育課程綱要〉（以下簡稱「108課綱」），以「學習者」為主體，統合國小至高中職（涵括五專前三年）之知識脈絡與學習方法，特重多元解讀知識內涵，深入辯證論題，提出有效論據的批判性思考與系統性思維，以及互為主體性的團隊合作及公民決策能力，以此培養「自主行動」、「溝通互動」、「社會參與」等三面向的核心素養。從哲學教育的視角觀之，〈108課綱〉重視發現、多元思考與判斷問題的精神，提供一種對於「高中哲學教育」的想像。早在1985年，劉述先先生(1985)即振聾發聵地論道：「哲學教育的改良不能光由修改大學哲學系的課程著手。必須由高中、大學，以至研究院做一通盤改革，才有一線希望」。近二十年，各大學哲學系亦常針對「哲學概論」一類系所基礎課程或全校性的通識課程之教學目的與內涵，進行深入反思與探究，如尤煌傑先生(2013)以教育史的視角，考察自希臘哲學至當代歐陸哲學與分析哲學的教學方式，歸納出當代哲學教育應重視「哲學思維」(philosophizing)的陶成，透過對話與論辯，活用觀念與思維方式，以解決當下面臨的問題。同樣地，若將此關懷，置入當代高中教學場域中，即產生一問題：如何可能使歷來已被置入語文與人文科目教科書中的「中國哲學」之義理內涵，發揮「哲學教育」的作用，成為培養學生理解論題脈絡、解讀哲學文本，在對話中進行獨立思考與判斷的「哲學課程」？

要考察此種可能性，關涉兩重論題：其一，在歷年課程標準至課程綱要的修訂與發展歷程中，「中國哲學」之文本與內涵在課程中的意義與作用為何？若將之視為「哲學課程」，其可能遇見的困境？其次，〈108課綱〉對「中國哲學」內涵之課程設計的規畫為何？此種規劃帶來何種挑戰與發展的契機？本文的研究進路如下。首先，在〈108課綱〉的「部定必修」課程結構中，含納「中國哲學」之內容者，主要「國語文」、「生命教育」、「歷史」與「公民」四科，此四者在課綱編修的歷程中，對「中國哲學」作為教學內容之斟酌損益與詮釋進路各有殊別，學界的研究成果甚豐，本文不再贅述，而暨將探究主軸置放於「中國哲學」作為「學生本位課程」(Student-based curriculum)的視角，觀察「中國哲學」在各科課綱中的作用與定位困境。

其次，從中國哲學教材教法的視角觀之，〈108課綱〉下的高中「中國哲學課程」之選修課程應設置那些內容？欲使各科教科書中的「中國哲學」內涵，發揮哲學基礎課程的作用，又應該結合何種內容或教學法？事實上，民國以來，學界即常以教學或推廣教育為目的，撰寫中國哲學概論，或各種普及性的論著。考察學者們對中國哲學引介式的論題探討、論述脈絡，以及其中所展現的教學法，應可作為今日相關課程的有效參照，暨能為「中國哲學」融入高中之課程設計與教學實踐，開啟「以終為始」的反思探究。

關鍵詞：108課綱、高中哲學、中國哲學

宋代筆記所見之士人禮儀實踐與認同——以《清波雜志》、《梁谿漫志》、
《雲麓漫鈔》、《老學庵筆記》四種為考察範圍

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摘要

宋代是中國由中古進入近世的社會轉型時期，科舉取士制度、中央集權官僚系統的建立，使得社會上出現一批科考晉身的新興士人群體。這些士人在新的社會結構中，如何汲取詮釋、運用現有的禮儀資源塑造自身的士人認同，在「實踐」與「行動」中更新文化典範是本計畫探討的主要課題。由於一般的禮儀文本如禮典、家禮的編纂禮經傳注是既成的「文化產品」，相對上較難體現本計畫所關懷的實踐活動過程，故特別選取南宋孝宗、光宗二朝成書的筆記四種作為考察的文本，希望從書中對風俗、禮議、典故、制度的雜記與評點，窺見士人在具體的時間、空間結構中作為「行動者」的生存心態與禮儀策略，探究禮儀與身份認同間複雜的互動關係。就所選取文本所記錄的內容，將分為一、對皇室重大禮議的關注；二、對知禮「前輩」的傳述；三、對三禮文本的援引三方面，分析士人在皇權、古禮、故事等禮儀資源中的行動方案，並探討士人如何透過上述的實踐建立自身的禮儀傳統。

關鍵詞：宋代、士人、禮儀、筆記

Session 7: Sociolinguistics

Mandarin, Wu Dialect, Italian: Language Family Policy in Migratory Settings

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Abstract

In order for a minority language to be maintained, family is a crucial domain (Fishman 1991, Spolsky 2012). Therefore, what is called family language policy is “a deliberate attempt at practicing a particular language use pattern and particular literacy practices within home domains and among family members” (Curdt-Christiansen 2009). This paper investigates family language policy in three Chinese families in Abruzzo (Italy) belonging to three different migration waves from three perspectives (Spolsky 2009): ideology, practice, and management. The study focuses on three languages: Mandarin, the Wu dialect, and Italian; it has been carried out through the usage of structured interviews and questionnaires, administered to both parents and children to see the differences between different generations. The results show that the Wu dialect has been almost abandoned in favour of the more prestigious Mandarin, and there is no interest in maintaining the parents' mother tongue because it is seen as 'rural', 'impolite', or even useless. These findings contribute to the understanding of how family language policy impacts on language maintenance and shift.

Keywords: maintenance and shift, language family policy, Mandarin, sociolinguistics

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The Making of *Makee* in Chinese Pidgin English

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Abstract

People of different cultures have been in constant interactions with the Chinese in forms such as religion, commerce, customs, and language. An important period of East-West connection was Portuguese expeditions to China in the 16th century which was followed by massive trade and cultural exchanges between Europe and China in the 18th century. Such sociohistorical context was the catalyst for the emergence of a contact language called Chinese Pidgin English (CPE). CPE is a pidgin language formed in Canton (now Guangzhou) in the 18th century. The lexicon of CPE predominantly comes from English; the grammar shows recombination of features from both English and Cantonese. This paper aims to explain the origins of the polyfunctionality of *makee* by examining the possible models of the lexical and grammatical usages of *makee* in CPE. Although the word *makee* is derived from English *make*, the usages of *makee* to some extent resemble the functions of the corresponding verbs *make/do* in English, as well as *zou6* 'do, make' in Cantonese. Besides as a lexical verb, *makee* develops other functions including a causative verb, an imperative marker, a light verb, and a verbalizer. The origins of some of the lexical and grammatical meanings, notably 'produce' and a causative verb can be attributed to structures available in English and Cantonese. The use of *makee* is particularly frequent in second-person imperatives to indicate commands. As a verbalizer, *makee* has little semantic content; however, functionally it transforms the predicate into a verbal expression; thus, emphasizing the meaning of action. When functioning as a light verb in the construction [*makee* X], X is underspecified for part-of-speech membership. The function of *makee* is to verbalize X, so that the whole construction is interpreted as verbal. The functions of *makee* as an imperative marker and a verbalizer are innovations developed independently of the contributing languages. The semantic overlap, specifically 'act', between causatives and imperatives may motivate the use of *makee* in both semantic domains.

Keywords: Chinese Pidgin English, semantics, polyfunctionality, causative verb, imperatives, verbalizer

The Development of Internet Language (2011-2023): Internet Lexicon and Social Media in China

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Abstract

Globalization and communication on the internet poses challenges to sociolinguistics. The rapid development of Internet communication in China has created huge impact on the Chinese language and society. Internet users often create new words or the new meanings of existing words. The resultant internet language has unique lexical and discourse features. Since 2011 ten most popular internet words and phrases (十大网络用语) have been released annually by National Language Resources Monitoring and Research Graphic Media Center (中国国家语言资源监测与研究中心) in mainland China. Li (2002)[1] and Ma (2002)[2] confirmed that Internet words and phrases has brought the tremendous impact and spread to everyday usage in Chinese society. What the social scientists can observe from Chinese Internet, apart from the rest of the online world, is the government's extensive control and censorship over the massive network of users. It is suggested that this online discourse differs from the official discourse, which is tightly controlled by the Chinese government. Therefore, online language , discourse practices and lexicon from the Chinese internet serve as a result of recent technological and social developments in China. This research is aimed to discuss the emergence and application of the most popular Chinese internet lexicon (2011-2023), to examine the transformation of internet lexicon and to argue the equivalent relation between on-line communication and popular culture in mainland China.

Keywords: on-line communication, social media, popular culture

Session 8: Chinese Language and Femininity

禮貌理論視角下的中文狀態動詞「可愛」詞義與應用探析

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摘要

在語言交流中，面子扮演著極為重要的角色。根據1987年Brown和Levinson提出的「禮貌理論」，我們假設在對話中，說話者和聽話者會達成共識，保持禮貌的互動。由於人們渴望受到讚揚，因此說話者常以讚美的方式來滿足聽話者的積極面子。然而，這種積極的意義可能會因語境而有所不同。以中文動詞「可愛」為例，根據Dailyview之前的研究，中文母語者使用「可愛」一詞有十種不同的含義。我們將這十種含義依據其使用時機分為三類：行為、外貌和搭訕。透過觀察Dcard的三個主要版面的數據，本研究旨在總結「可愛」的含義及其在對話夥伴之間的「面子需求」時的應用。先前的研究表明，由於其最初的正面含義，女性說話者更傾向於對男性或女性說「可愛」。因此，在大多數行為和外貌情況下，「可愛」被認為是為了維護聽者的積極面子而使用，符合禮貌理論中的積極禮貌。然而，「可愛」作為一種表達說話者對聽者欣賞之情的間接方式（搭訕組）的新興含義，同時也能保護說話者的積極面子和聽者的消極面子，滿足禮貌理論中的消極禮貌。此一用法並不常見，值得後續研究進一步深入探討。

關鍵詞：可愛、禮貌理論、消極面子、積極面子、性別

Diminishing Femininity as a Source of Humour: Evidence from Taiwanese Drag Queens' Mediatised Interaction

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Abstract

This study is based on interactional data from the two seasons of *Make a Diva*, a competition-based programme on YouTube that showcases how drag queens in Taiwan perform femininity in weekly challenges. The aim of this study is to explore how these drag queens interact through humour and teasing. Specifically, the study will examine how interactions between contestants reveal the oppression and reification of Taiwanese localness, and how the lack of *qizhi* 'refined disposition' among these drag queens serves as a source of humour. The analysis is informed by multimodal discourse analysis and interactional sociolinguistics. The findings are summarised below:

Firstly, humour emerges in self-presentation via the use of feminine markers. The contestants are observed to refer to themselves as women from the lower working class, such as sex workers whose job is to provide sexual services to men, or to use feminine markers associated with the function of female sexual organs to please men. Secondly, the contestants are observed to present themselves as women without *qizhi* through the use of Taiwanese Southern Min. This is due to the fact that poor *qizhi* signals a woman's lack of femininity and nonstandard use of language (see Su, 2008, 2018). Thirdly, some Taiwanese drag queens are found to construct childish femininity through the use of the utterance-final particle "la" to strengthen the sense of childishness to a native speaker's ear, as well as the modal particle "jiu." Fourthly, humour can also be created via indexical disjuncture (Barrett, 2017) to prevent the possibility of a flawless gender performance as a source of humour. Finally, the contestants are observed to refer to others as Southern Min-speaking actresses or singers, as well as *binlang xishi* 'betelnut beauties', to construct them as women lacking in *qizhi*. Findings suggest that Taiwanese drag queens' sexual identity is constructed through their linguistic practices and humorous interactions with other drag queens on the programme.

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比得哥什漢學家學術會議：第二屆漢語語言學、華語語系文學暨華人文化國際研討會
(SINB-2024) 由卡基米日維爾基大學語言學院主辦，旨在提供學者、實務工作者、教師及學生一個友善的跨領域平台，以供彼此交換想法、分享初步研究成果，以及討論漢語語言學、華語語系文學、華人文化及相關領域的研究發現。



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