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From the Editors

In the classic play *A Doll's House*, Nora left her family looking for a brand new start. Pondering over her fate, the Chinese writer Lu Xun asked this famous question: Nora left, what is next? When we finally achieve the point of inaugurating a new stage, how do we understand our past and the forthcoming new scenario?

The autumn of 2009 witnessed the sixtieth anniversary of the People's Republic. The magnificent parade and celebrations on the National Day highlighted the achievements of the Communist rule: reorganizing the country from a disintegrating empire to a rising power. China has been one of the first to recover from the global economic recession, and succeeded in maintaining its miraculous growth in GDP. This confirms its increasing significance in the international society. For many Chinese all over the world, a great era is looming at the horizon, but for those who are apt to an examined life, they would ask, "What is next?" In this issue, our authors share with us their reflections and insights into this question from different perspectives.

In his study of the *Acts of the Apostles*, Hao ZOU deals with the Nora question from a transcendent dimension. After the death of Christ, Christianity stood at a turning point—staying within the Jewish community or expanding into non-Israeli populations and becoming a world religion. This article elaborately describes how the Apostles reiterated gospels and brought hope to the Christian followers. During this process, this new belief succeeded in keeping its Judaism lineage to stay out of political trouble and subsequently transformed itself from a Jewish faith into a universal one, paving the way for its independent development.

In the real world, China's economic policy makers also need to think over "what's next." Its economic prosperity has facilitated integration of the entire East Asia. Even before the new Japanese Prime Minister proposed the idea of the "East Asian Community," the Southeast Asian nations and China have been actively promoting free trade agreements and economic collaboration in the region. Yang ZHANG in her paper discusses how improving infrastructure will bring markets and people closer and deepen economic cooperation in the Pan-Beibu Gulf area, and how this economic cooperation constitutes an important foundation for the sub-regional integration between China and Southeast Asia.

Economic development changes human conditions. People have been dragged out of traditional communities and thrown into uncertainty, alienation, and new identities of urban life. During this turbulent process, people struggle

编辑寄语

在不朽名剧《玩偶之家》中，娜拉离家出走去寻找新的生活。鲁迅先生就娜拉的命运提出了一个著名的命题：娜拉出走之后怎么办？当我们即将跨入一个新的历史阶段时，我们如何去理解我们的过去和将要面对的未来？

2009年的金秋时节引来人民共和国的60大寿。盛大的国庆阅兵和庆祝仪式凸显了这个国家在共产党领导下取得的巨大成就——从一个四分五裂的老大帝国重新成长为一个新兴强国。在席卷全球的经济危机中，中国率先复苏，并成功保持奇迹般的GDP增速，加强了在国际社会中的地位。对于全世界的许多华人来说，一个盛世似乎即将来临。但对于那些惯于反思的人们来说，他们会问：娜拉出走之后怎么办？本期的几位作者与我们一起分享他们在这个问题从不同角度的思考和洞见。

在对《使徒行传》的研究中，邹浩从超验的角度探讨娜拉出走的问题。基督死后，基督教走到了一个十字路口——是继续在犹太人内部传播，还是走出犹太群体成为一个世界性的宗教。这篇文章非常详尽地描述了使徒们如何重新诠释神的启示，在信徒中重建希望。在此过程中，基督教成功地维系了与犹太教的联系，使自己免于政治迫害，并从一种犹太信仰转型为普适性的信仰，开始了独立生存和发展之路。

在现实世界里，中国的经济决策者也面临着下一步如何走的问题。蓬勃增长的经济席卷了整个东亚地区，促进了区域一体化的进程。日本新首相提出了“东亚共同体”的想法。而在此之前，东南亚各国与中国就在紧密锣鼓地推进自由贸易协定和经济协作。张洋的文章讨论了加强泛北部湾地区的基础设施建设如何能拉近各国市场和人民，深化经济合作，为中国和东盟国家的一体化打下基础。

经济发展在改变人类的生存境遇。越来越多的人被迫离开传统社区，被抛入都市生活的巨测、异化和新的身份认同中。在这个动荡的过程中，人们痛苦地失去很多曾经珍视的东西，比如，爱情。在对候

to maintain what they once cherished, for instance, love. In the review of Hou Hsiao-Hsien's film *Dust in the Wind*, Ling ZHANG leads us to a story about a young woman and a young man, after they moved from the countryside to the city, how they were perplexed and frustrated when faced with the "what's next" issue.

As a prevailing argument, the next step for economic development is political reform. Whether it is true for today's China is still inconclusive. Yet in the past one and a half century Chinese have seen the failure of multiple political reforms, one of which was the Hundred Days Reform. Learning from the past could help to understand our future fate. Wei SHAN in his reading notes provides a brief examination of why the reform leaders ruined their chance of success.

Finally, Jin CHEN reports her experience of teaching Economic Reporting at Beijing Normal University, which was supported by the OYCF Gregory C. and Paula K. Chow Teaching Fellowship. Also in this issue, we publish a letter from a reader regarding his comments on our articles. We wish more of our readers could share their ideas with us in future.

As always, we hope you enjoy this issue of *Perspectives* and warmly welcome your comments, suggestions and manuscript submission.

Best Wishes!

Wei SHAN
Executive Editor

孝贤影片《恋恋风尘》的评论中，张泠把我们带进这个少男少女的故事，以及他们从乡下出走到城里，面对“下一步怎么办”的问题时的迷茫和失落。

一个流行的观点是经济发展之后就会有政治改革。这一点是否适用于当代中国还有待观察。但在过去的一个半世纪里，中国人民已经目睹了多次失败的政治改革，其中一次就是戊戌维新。学习过去可以帮助理解我们未来的命运。单伟的读书笔记简要分析了当年变法的领导人为何未能成功推动改革。

最后，本期出版陈晋在北京师范大学讲授经济新闻写作的教学报告。这次教学活动是由 OYCF 邹至庄夫妇教学基金资助的。本期还编选了一封读者来信，这位读者在信中对本刊的一些文章进行了评价。我们期望未来有更多的读者与我们分享看法和观点。

我们一如既往地希望您能喜欢我们这一期《视角》，并欢迎您给我们寄来您的评论、建议和稿件。

祝顺安!

单伟
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Understanding Two Theological Questions in *The Acts of The Apostles*

理解《使徒行传》中的两个神学问题

Hao ZOU

(邹浩)

[ABSTRACT] This essay is one of a series of preliminary studies of the New Testament. It particularly examines two important theological questions, what to expect after the death of Jesus and how to stay in connection with Judaism meanwhile to succeed in the Gentile conversion, addressed by Luke in *The Acts of The Apostles*, the fifth book of the New Testament, in hope of providing deeper understanding of the survival of Christianity after the death of Jesus and its early development in the Mediterranean region.

[内容提要] 本文是对《新约》的一系列研究之一，研究路加在《使徒行传》中提出的两个重要的神学问题。一是在耶稣死后，基督徒们会怎样面对，而基督信仰又将走向何方；二是在向非犹太教信徒们传播基督信仰时，基督徒们如何继续维系与犹太教信仰的内在联系。本文希望有助于我们理解，为什么基督教在耶稣死后，仍然能在地中海地区得以生存和发展。

It is always interesting to ask how Christianity not only survived after the death of its central figure Jesus but also eventually won out to earn the allegiance of the majority of the population in Roman Empire within just about 500 years since its inception as a sect of Judaism. In the Mediterranean basin where Christianity commenced and grew, so many other religious faiths and sects that appeared to have a much better prospect of survival and growth competed with Christianity in its early development. Most of these beliefs were polytheism and pantheism, such as Roman gods, mysteries built around Dionysus and Mithra, Gnosticism¹ and even Greek philosophies². In the end, most of them faded into obscurity. However, two monotheisms, Christianity and Judaism, of which the former sprang, survived. There are plenty of speculations and hypotheses surrounding this phenomenon, which I do not intend to explore here. My curiosity nevertheless lies in the early interaction of these two closely related monotheistic faiths. In the early Greco-Roman world, on the one hand Judaism had much longer history than Christianity, and it was legally recognized by the Roman Empire. On the other hand, Christianity was not under the protection of Roman government, its central figure was put to death by Roman officials, and huge persecutions were directed against Christians from time to time. Despite all these adversities, Christianity turned the seemingly impossible prospect into a complete grasp of the Roman people and the state. Therefore it becomes even more fascinating to enquire how Christianity justified its initial outgrowth from a much more established Judaism with a worship

¹ The majority of Christians ultimately rejected Gnosticism due to its denial of the whole Christian doctrine of the Incarnation and the Crucifixion, but Gnosticism had enduring effects on the development of Christianity.

² It means the religious aspect of many early Greek philosophies, i.e. Stoicism, Epicureanism, the Pythagoreanism, Platonism, and Neo-Platonism, etc.

of basically the same god and spread so quickly into a religion widely accepted by almost all the people in the Mediterranean world whereas in the meantime Judaism struggled to maintain its mere existence.

Such curiosity drives me to take a close examination of the Scripture, especially the New Testament, which is one of very few historical sources for the understanding of early Christianity. My study starts from The Acts of Apostle. This essay strives to present two³ theological questions: what to expect after the death of Jesus and how to stay in connection with Judaism and meanwhile to succeed in the Gentile conversion. They are crucial to the survival of early Christianity and its eventual detachment from Judaism and illustrates how early Christian leaders succeeded in answering them through the careful composition of Acts⁴. More or less, this is a summary or a recapitulation of what I have read, including the original text of Acts, its commentaries by modern scholars as well as second-hand historical material, and how I understand them. In this writing, I do not intend to come up with original ideas, instead I certainly want to organize my thoughts and document the learning for the purpose of gaining a more systematic and clearer understanding of important theological and historical issues surrounding early Christians within the limit of the narratives of Acts. This is just the first step of a journey to satisfy my ever growing curiosity about Christianity, on which I hope to discover new things, work out existing problems and perform deeper analyses someday in the future with my continuing study of the subject and gradual accumulation of knowledge.

The rest of the essay is organized as follows. Part I offers some basics about Acts. Part II provides some historical background of early Christianity as well as its interaction with Judaism. Part III examines the first theological question, which deals with the issue of eschatology and the fate of Israel after the death of Jesus. Part IV analyzes the second theological problem pertaining to the Gentile mission by Peter and Paul. Part V concludes.

I. Basics of The Acts of The Apostles

Acts is thought to be the second part of the two-volume composition, Luke-Acts. No matter whether Luke, the companion of Paul in his mission to the Gentiles, is the author, it is almost certain that both can be attributed to the same author due to apparent inter connections between the third Gospel and Acts, some of which I will mention later in this essay. According to Christian tradition, people credit Luke with the authorship. Modern scholars believe that Acts was undoubtedly composed before the middle of the second century because quotations from and allusions to Acts are found in Christian writings by that time. For the earliest boundary, it is certain that it was written after the appointment of Festus as governor of Judea in succession of Felix in 59 (Acts 24.27). It might have been written after the destruction of temple in 70⁵. The determination of the timing, even though not very precise, is very important to our understanding of the theological challenges Luke and other early Christian leaders were encountering when the book was composed.

The title of the book is a little misleading as it does not tell much of a story about Jesus' apostles except some of Peter's activities. Paul, the key figure in the story, is not even an apostle by Luke's definition (Acts 1.21-22) that one needs to be "beginning from the baptism of John

³ I actually call it one and half questions. The "half" finishes what Luke's Gospel has left.

⁴ I will have to mention Luke's Gospel as well.

⁵ It is evidenced from Luke 19.41-44; 21.20-24 and furthered assumed that Luke and Acts were written around the same period of time.

until the day when he was taken up from us.” Just as what the prologue clearly states: “In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning until the day when he was taken up to heaven,” this second book offers a transition from Jesus’ life and work in Luke’s Gospel to the activities of early Christian church. Despite disputes among scholars about the factual accuracy of the historical events in Acts, most agree that it still provides substantial historical information. After all, Luke was probably the first to create a sequential narration of early Christian movement.

Continuing its prophetic theme in Luke’s Gospel that is about the fulfillment of God’s promise in the reign of Jesus and the church, in Acts, Luke attempted to tell a story in such a way that it had to happen, which proves to early Christian believers the reliability of God’s work after the death of Jesus through his disciples and the church as a legitimate continuation of Israel.

II. Some Historical Background of Early Christianity

The birth of Christianity had everything to do with both Judaism and Rome. Judaism, more than one thousand years earlier than Christianity, came out of the region of Israel, which occupied a very small and infertile land between great empires and was never important culturally and politically at the ancient time. The Jewish faith defined the identity of Jews and continued to be a binding force of them, and very importantly it was a religion of history that looks back to God’s work among men and looks forward with faith. In the gradual integration of the faith among different Jewish tribes, the concept of apocalypses and a belief in the Messiah became prominent aspects of such faith. The Jews believed that God controlled all history, in which men rebelled against God early and God will triumph in the end. An apocalypse was a divine revelation of the future that dealt with the so called issue of eschatology. Based on a profound conviction of “an age to come,” they believed the last judgment in the great catastrophe would bring a new world and this was done through an agent of God, a Messiah, who was a king reigning the world under the command of God.

Due to historical reasons, the Jews so spread out in the Mediterranean world that some of them were inevitably influenced by the Hellenistic culture especially after the conquests of Alexander the Great. It is in the school of Hellenistic Judaism⁶ that Christianity planted its early root. However, the east⁷ had a long tradition of emperor worship. The Greeks regarded their founders of city state after their death as gods on earth. The Pharaohs in Egypt were treated as gods when they were alive. Persian rulers as well as Caesar were also deified. While winning over converts from neighboring non-Jews, Judaism clashed with the Hellenistic culture with a conflicting religious heritage. Strong resistance was put up by some Jews against such penetration and especially against Antiochus Epiphanes, the ruler of Syria, who belonged to the Seleucid family that succeeded Alexander in the east. The attempts to assimilate the Jews by Antiochus evoked a war between the Jews and the Seleucid oppressors, which was often called the Maccabean movement. Even though the Hasmoneans eventually drove the Seleucids out of Jerusalem and recovered the kingdom of Israel, a bloody civil war broke out between two Jewish sects, the aristocratic Sadducees and the purest Pharisees. With the involvement of Rome, in 63 BCE the Seleucid kingdom ended and the Maccabean kingdom was entrusted to Herod the Great, a vassal king of Rome and only a half Jew.

⁶ Alexandrian scholar Philo was an important initial contributor of such development.

⁷ It usually means the east of Mediterranean Sea.

So the Maccabean movement ended up with a state of an alien ruler who constructed many extravagant buildings, including the rebuilding of the Temple, and thus left the people with extreme poverty and indignation. After Herod's death, the succession problem brought more unrest to this area. Riots broke out and then were brutally suppressed by Roman armies. The Jews were desperate and wondered about God's will. The worse the earthly affairs the stronger the hope of a heavenly deliverance became. Many expected the coming of a new world to end the existing one through a Messiah. It was under such mood of the people of Israel that Jesus was born.

It is estimated that Jesus was born sometime between 4 BCE and 6 CE. The Roman Empire had only been established recently under its first emperor, Augustus Caesar. Israel continued to be a vassal kingdom under the Roman rule⁸. During his life time, the resentment from the Jewish people, especially the radical Zealots, against Rome was mounting due to economic as well as religious reasons. Instigated and directed by apocalyptic hopes with the expectation of God's intervention, Jewish unrests broke out again, but only ended in brutal killing and further falling into despair. Moreover, the humiliating death of Jesus was another blow to the Jews and early Christian believers. Even though not a significant event at all in the Roman record, it must have confused many Christian believers who were confused and unprepared intellectually and emotionally as it was told in Luke's narration that they were just so obsessed with the idea of the upcoming kingdom of God through the Messiah. This certainly caused a problem severe enough for Luke to address it in his writing.

According to the Scripture, Luke narrated in the third Gospel that the body of Jesus disappeared from the tomb that was carefully sealed by a huge stone. It was also completely unexpected to the disciples that in the forty days before his ascension they saw the risen Jesus, watched him eat, talked with him and even touched him. Luke put his narration in such a way that after Jesus' disappearance they had to be convinced that his presence will be with them and his power shall be transferred to them until the "second coming" of Jesus. This transition built upon the conception of resurrection and ascension was of vital importance to the Christian faith of subsequent generations, through which those despaired and hopeless early Christians were profoundly convinced that Jesus had been vindicated and the promise will be fulfilled in a future date that is not far away.

Such expectation of the imminent end of this world and the coming of a new era was not yet fulfilled within the next generation. When Luke wrote Acts, Paul and Peter had died as Martyrs, and a big revolt⁹ had broken out in Jerusalem and ended in the destruction of Jerusalem and the Temple. Clearly the end was not to come soon, and the world went on. But when would it come? Is there a god at all? Had not God, if God exists, also failed? Had the prophets and Jesus been tragically mistaken? Had we cherished beliefs which would not stand the test of facts? These must have been the questions the faithful were asking themselves repeatedly, as people are still asking today, with complete astonishment and absolute disbelief in late first century.

Luke knew clearly what was needed when he composed Acts. The question of what the "second coming" means and when it will arrive had to be dealt with in its highest clarity if the torch of Christianity could still be carried on in his generation and beyond. In addition, he was too smart not to realize that the faith in God would not last long until the duties of next generation

⁸ The north was ruled by two of Herod's sons. The south was made into a Roman province.

⁹ The Jewish war broke out in 67-70 CE.

leaders were specified and an institutional structure was properly established through a legitimate source after Jesus took off from the earthly world. All these were left to Acts to accomplish.

III. The First Theological Question

As I mentioned earlier, this part in fact deals with only half of the question. The question started in Luke's Gospel and continued in Acts.

If there were no imminent expectation as everyone understood, what else was left for them? There existed only two possibilities. The first understanding could be something like an inward possession, not necessarily an actual coming, but a belief "in Christ" in one's heart. Whoever hears the word of Jesus is actually "confronted with the eternal decision, and then is the moment of resurrection – or damnation."¹⁰ He needs "no longer gaze anxiously to the skies in longing for the Son of Man descending with clouds, for to him the Son, with the Father, had already come, and they had taken dwelling with him."¹¹ John took this approach in the fourth Gospel.

The second possible solution would be to prolong the coming indefinitely, which in other words means pushing it to a future time. Luke chose this way and took the chronological dimension into consideration. In his mind, the history of salvation was a great unity that ended in the final judgment. This history is composed of three periods. The first one started with the law and the prophets and ended with John the Baptist. The second was about Jesus' life on earth before his ascension. This was narrated very carefully in Luke's Gospel. The third one is yet to come. When? "It is not for you to know the times or periods that the Father has set by his own authority."¹² Luke thus said using the word of Jesus in the beginning of Acts.

When Luke presented the final period as the continuation of his gospel, he needed to build a transition from the history of Jesus in his gospel to the history of Church. This important link was established in the event of Pentecost¹³.

Jesus promised his disciples in the third Gospel:

"These are my words that I spoke to you while I was still with you- that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled."¹⁴

"And see, I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high."¹⁵

He repeated his promise in Acts:

"But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth."¹⁶

¹⁰ Haenchen, Ernst. *The Acts of The Apostles A Commentary*. The Westminster Press. 1971. 95.

¹¹ Ibid. 95-96.

¹² Acts 1.7

¹³ Pentecost is the fiftieth day from Passover, a Jewish Feast of Weeks. After the destruction of the temple in 70 CE, Pentecost was universally understood by Jews to be the celebration of the giving of Torah on Mt. Sinai.

¹⁴ Luke 24.44

¹⁵ Luke 24.49

¹⁶ Acts 1.8

Luke built such narrative suspense only for the purpose of arriving at a resolution later in Pentecost. Jesus' repeated promise and prophecy were fulfilled there through the receiving of the Holy Spirit by his disciples:

“When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.¹⁷”

With such power from God, a great group of Jews became aware of the divine presence. This is often viewed by later Christians as the starting point of the Christian church.

“So those who welcomed his message were baptized, and that day about three thousand persons were added. They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.¹⁸”

In these events, on the one hand, the disciples were empowered by the “Word of God”, which further strengthened and reinforced the conviction of Jesus' vindication and a “second coming” of Jesus in God's final judgment. It provides a shift from prior belief of an imminent end of world to the continuation of God's work in the history of Church. Up to this point, the first theological question has been successfully resolved.

On the other hand, it points to the issue of the fate of Israel. Discouraged and puzzled disciples who had hoped that Jesus was the one to redeem Israel turned their head into a future phase, which is viewed by Luke as an integrated part of the history of salvation if placed on the chronological dimension. This leads to the second theological question.

IV. The Second Theological Question

Even though early followers of Jesus believed that Jesus was the Messiah, they still appeared to be just another sect of Judaism. They did not bear a clear distinction of being Christians yet. Their activities were entirely based in Jerusalem that was the center of Judaism. Most of their converts were from Jews and proselytes to Judaism. But at some point, some of them began to put more emphasis on the idea of universality in Jesus' teaching and differentiated from the traditional Jewish belief. This was recorded in Acts as the Stephen episode, in which Stephen, a Hellenist¹⁹, was arrested and stoned to death by orthodox Jews due to his revolutionary view that Jews were not a people chosen by God to the exclusion of others. Luke put it in such a way that Stephen said to the Jewish high priest:

“You stiff-necked people, uncircumcised in heart and ears, you are forever opposing the Holy Spirit, just as your ancestors used to do. Which of the prophets did your ancestors not persecute? They killed those who foretold the coming of the Righteous One, and now you have become his betrayers and murderers. You are the ones that received the law as ordained by angels, and yet you have not kept it.²⁰”

¹⁷ Acts 2.1-4

¹⁸ Acts 2.41-42

¹⁹ It probably refers to Jewish Christians from the Diaspora whose native language was Greek in contrast to Jews who speak Aramaic.

²⁰ Acts 7.51-53

Stephen's convictions were shared by many early Jesus' followers due to the vast amount of evangelical work by Paul. This was already so distinct from the faith of Judaism. Therefore it became very difficult for Christianity to be confined within Judaism. It needed to stand on its own feet from now on. But in the meantime, it created a big theological dilemma.

With the success of the missionary among Gentiles, it appears that the Jews have missed out on God's promise made to Abraham and his descendants. In Luke's time, Christianity gained momentum to win over many Gentiles outside of Jerusalem. This presented the Christian faithful with a paradox: God has been faithful to his promise to the Jewish people and has not abandoned them as his chosen people. Meanwhile, the Gentiles are correct that Jesus is the Messiah, thus Jews incorrect. Apparently, both propositions cannot be correct at the same time.

On the one hand, if the former was right, that would be the end of story for Christians. On the other hand, even if the latter was right, Christians still had to wonder how believable such faith in God might be. If God became no longer faithful to the Jews, would there be a guarantee that he would be faithful to the Gentiles forever? Luke clearly knew that early Christians were so concerned about the security of their faith and he intended to provide them with absolute certainty through his narratives in Acts.

To resolve this paradox, Luke came up with one brilliant solution, which was to build a bridge to minimize the distance between Judaism and the Christian Gentile mission. As a matter of fact, there were two reasons that he would want to make such a connection, one of which was theological and the other political. The former was obvious by looking at the paradox. For the latter, simply put, Judaism had enjoyed its legal freedom in Rome. If Christianity cut its tie with the Jewish religion, it might face the danger of losing the toleration from the state. Thus, it had to show its direct lineage to Judaism in order to stay out of any political trouble and find some space for survival in its early development. Luke succeeded in proving the existence of such relationship through arguments gradually built in three steps.

First of all, the story began in Jerusalem and emphasized the traditional Galilean appearance of the Apostles.

“Men of Galilee²¹” “returned to Jerusalem from the mount called Olivet.²²”

“Now there were devout Jews from every nation under heaven living in Jerusalem.²³”

“Are not all these who are speaking Galileans?²⁴”

It also described that they devoutly kept the law and closely followed the Jewish dietary regulation.

“One day Peter and John were going up to the temple at the hour of prayer, at three o'clock in the afternoon.²⁵”

“Now many signs and wonders were done among the people through the apostles. And they were all together in Solomon's Portico.²⁶”

²¹ Acts 1.11

²² Acts 1.12

²³ Acts 2.5

²⁴ Acts 2.7

²⁵ Acts 3.1

“But Peter said, ‘by no means, Lord; for I have never eaten anything that is profane or unclean.’²⁷”

“[Peter] saying, ‘Why did you go to uncircumcised men and eat with them?’²⁸”

Luke wanted to show that early Christian leaders not only did not cut loose from Judaism but also strictly followed Torah and remained traditional. However, this being true, there was no way they would lead the Christian mission to the Gentiles without law, unless God compelled them to do so. This was exactly the point that Luke intended to make. The episode of Cornelius’ conversion and the church’s eventual acceptance was narrated in a great detail, in which both Cornelius and Peter had a vision of angels and received instruction from them to spread the mission to the Gentiles. It demonstrated that it was solely under God’s direction that the event took place.

To show it is not his but God’s will, Peter said to Cornelius and his friends when they met, “You yourselves know that it is unlawful for a Jew to associate with or to visit a Gentile; but God has shown me that I should not call anyone profane or unclean.”²⁹

In the end, the church listened to Peter saying, “If then God gave them the same gift that he gave us when we believed in the Lord Jesus Christ, who was I that I could hinder God?”³⁰, and concluded to accept Peter’s mission to the Gentiles, “Then God has given even to the Gentiles the repentance that leads to life.”³¹ After all, God has poured Holy Spirit onto the Gentiles, and no one, including the Jewish Christian leaders, can deny their baptism.

Secondly, early Christian leaders had always wanted to spread the mission to Jews both in and away from Jerusalem before they turned exclusively to the Gentiles. Stephen argued with “those who belonged to the synagogue of the Freemen,³²” but they chose to side with the authorities against the church, and eventually put Stephen to death. After the persecution due to Stephen, those Greek-speaking Jews were forced to leave Jerusalem for Antioch and “spoke the word to no one except Jews.”³³ Barnabas and Paul went down to Cyprus and “proclaimed the word of God in the synagogues of the Jews.”³⁴ Unfortunately, the Jews repeatedly rejected the mission of salvation and Jesus as Messiah. Luke documented several such incidents to show that despite many tries it was the refusal from the Jews themselves that made the disciples to turn to the Gentiles only.

In the synagogue in Antioch in Pisidia, on the Sabbath day, “[B]oth Paul and Banabas spoke out boldly, saying, ‘It was necessary that the word of God should be spoken first to you. Since you reject it and judge yourselves to be unworthy of eternal life, we are now turning to the Gentiles.’³⁵”

²⁶ Acts 5.12 Solomon’s Portico is part of the temple.

²⁷ Acts 10.14

²⁸ Acts 11.3

²⁹ Acts 10.28

³⁰ Acts 11.17

³¹ Acts 11.18

³² Acts 6.9

³³ Acts 11.19

³⁴ Acts 13.5

³⁵ Acts 13.46

Again, when Paul was in Corinth, in response to opposition from Jews to his testimony of Jesus being Messiah, he said, “Your blood be on your own heads! I am innocent. From now on I will go to the Gentiles.”³⁶

Moreover, Paul said to the Jewish leaders in Rome, “Let it be known to you then that this salvation of God has been sent to the Gentiles; they will listen.”³⁷

Finally, Luke also tried to show the impartiality of God towards all his people, not only referring to the poor and the powerful, but also concerning the Jews and the Gentiles without law. In the story of Cornelius, Peter said, “I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him.” It reiterated the concept of universality in the gospel, and was an important step for Luke to justify the Christian mission to the Gentiles.

To summarize, through these three steps the successful demonstration of the linkage between Christian faith and Judaism showed that the Gentile mission was only a continuation of God’s promise to Israel but not a new promise. The paradoxical propositions were straightened up. It was made consistent with Luke’s view on the continuity of the history of salvation, from the prophets to John the Baptist, to Jesus’ life on earth and to the history of church. Therefore, a confidence in God and his promise has been re-established among early Christian followers. They have thus secured themselves a place in such a chronological process of salvation so that the faith was able to keep going. However, it is not clear if early Christian leaders had abandoned all their hopes of convincing the Jewish people even though Luke ended his narration with a hint that he “welcomed all who came to him.”³⁸ At that time, Christianity, although it was important to maintain some level of connection with Judaism, probably was in greater need of its own soil and nutrition for survival and growth.

V. Conclusion

Luke put together a historical narration “after investigating everything carefully from the very first,”³⁹ not for the purpose of showing the philanthropic characteristics of an early Christian movement, but to justify the very existence of Christianity and its separation from Judaism at a crucial time of history. Nevertheless, Acts is not just a writing of history, but more of a theological narrative that hides behind the historical story Luke wanted to tell. Professor Luke Timothy Johnson puts it perfectly in his commentary on Acts⁴⁰:

“What is most impressive in this is not the story’s historical verisimilitude, but the way Luke used it to give literary shape to a theological vision. Like Paul, Luke saw the work of the Holy Spirit as the replication in the lives of believers of the messianic pattern enacted first by Jesus. Luke communicates his conviction through a narrative, and with such success that Christians subsequently took it as self-evident that the working of God’s Spirit in human freedom did not cease with Jesus but continued in the lives of the disciples.”

³⁶ Acts 18.6

³⁷ Acts 28.28

³⁸ Acts 28.30

³⁹ Luke 1.3

⁴⁰ Johnson, Luke Timothy. *The Acts of the Apostles*, Sacra Pagina Series. Order of Saint Benedict, Collegeville, Minnesota, 1992, 1.

Although he was not a theologian with systematic dogma, Luke chose to treat the most urgent theological questions at his time by constructing a biblical story in a sequential account to help early Christian believers to gain their confidence in the very God and its promise to all people of the “second coming” of Jesus in the last judgment. In the end, he defended God’s activity in the world after the death of Jesus with such a success that the faith of Christianity did not fade away, but was lifted from the exclusivity of Judaism. From there, the faith began its spread to all people in the Mediterranean region after so many tragedies had happened to its followers, albeit a lot more to endure and succeed.

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Infrastructure in Pan-Beibu Gulf and China-ASEAN Economic Cooperation

Yang ZHANG

[ABSTRACT]: The Pan-Beibu Gulf (PBG) economic cooperation represents one of the newest opportunities for sub-regional cooperation in East Asia. With improving infrastructure, the PBG region will enjoy enhanced sub-regional connectivity that brings markets and people in the region even closer together, paving the way for better economic relationship between China and ASEAN, and deeper regional economic integration in East Asia.

【内容提要】泛北部湾经济合作是东亚区域合作的一个最新机遇。改进该地区的基础设施会强化区域内各地区间的联系，拉近各国市场和人民，并为增进中国和东盟的经济关系，深化东亚经济整合奠定基础。

Pan-Beibu Gulf Economies

Representing one of the newest opportunities for sub-regional cooperation in East Asia, the Pan-Beibu Gulf (PBG) cooperation has increasingly been hailed as an important complement to the ongoing regional and sub-regional cooperation initiatives, owing to its emphasis on maritime-based cooperation for improving ocean-going trade, port development, and maritime-related private sector investment. PBG covers the southern coastal provinces of the People's Republic of China, Vietnam, Thailand, and the oceanic countries of the Association of Southeast Asian Nations (ASEAN) including Brunei, Indonesia, Malaysia, the Philippines, and Singapore. The table below shows key economic indicators of PBG economies in 2008.

Table 1 Key Economic Indicators of PBG Economies

	Real GDP growth %*	Nominal GDP (billion)	Population (million)	GDP per head	Inward direct investment billion	Total exports billion	Total imports billion
China	9.0	8,148	1328	6,140	147.8	1,429	1,133
Brunei	0.4	20.3	0.39	53,100	n/a	8.25**	2.06**
Indonesia	6.1	908.2	237.5	3,820	8.3	137.0	129.2
Malaysia	4.6	383.8	27.7	13,840	6.6	199.5	156.9
Philippines	3.8	317.4	92.7	3,430	1.52	49.0	59.9
Singapore	1.2	195	4.8	40,360	17	338	320
Vietnam	6.2	240.6	86.1	2,790	7.6	61.2	77.5
Thailand	2.6	547	66.3	8,250	10	176	179

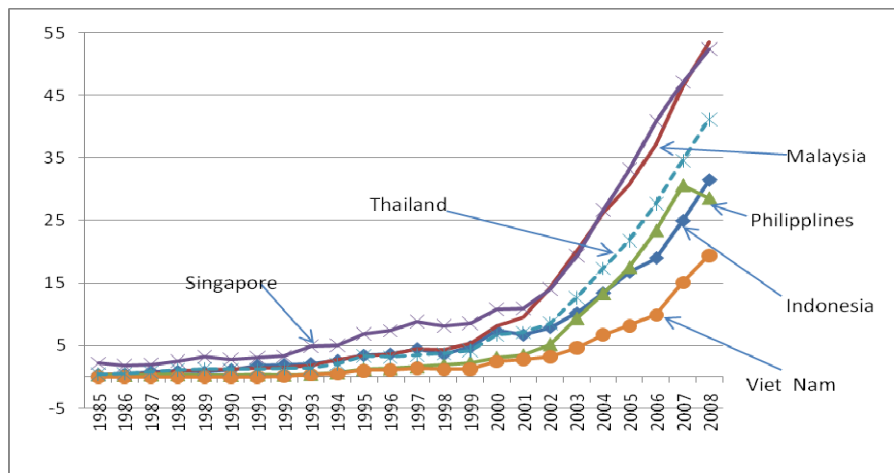
Source: Brunei data from CIA; other data from EIU country data.

Notes: *Nominal GDP and GDP per head are measured in USD based on Purchasing Power Parity (PPP); Total exports and total imports are at Free On Board (FOB) and Cost, Insurance and Freight (CIF) value respectively.

** Represented figures for 2007.

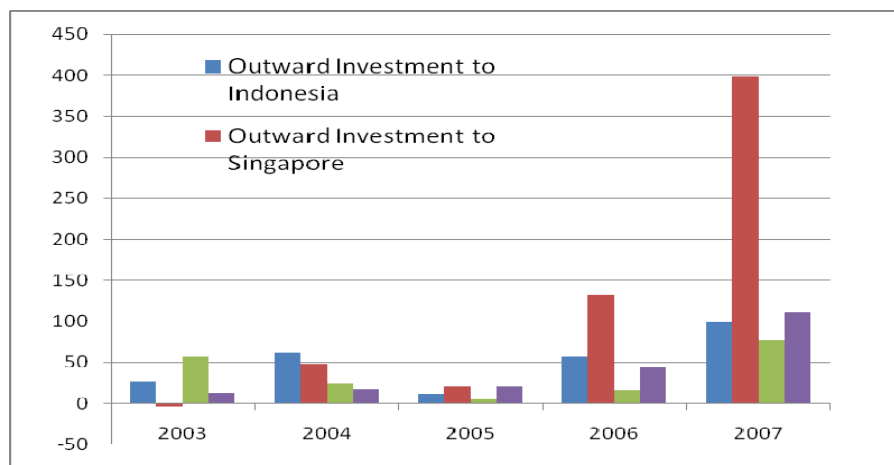
Over the last fifteen years China has developed closer economic relations with other PBG economies in both international trade and investment. On the trade front, total trade in 2008 between China and seven other PBG economies amounted to USD 226.9 billion, 13.9% higher than a year ago. This accounted for 98% of total China-ASEAN trade. China's exports to PBG countries reached USD 97.4 billion while China's imports were USD 94.5 billion, leading to a trade deficit of USD 2.9 billion for China. In particular China and Vietnam have built closer economic and trade relations over time. Bilateral trade increased from USD 0.3 million in 1985 to USD 10 billion in 2006. In 2007, a spectacular rise of 50% had brought this number to USD 15 billion, a historic high. China has been Vietnam's largest trading partner for four consecutive years. Due to this, the economic tie between the two nations is set to further strengthen on the back of improved cross-border infrastructure. Figure 1 presents the growing trade between China and six PBG countries.

Figure 1. China's Trade with Selected PBG Economies (USD billion)



Source: UNComtrade

Figure 2. China's Outward Investment to PBG Economies (USD million)



Source: China Statistical Yearbook, various issues

Regarding foreign investment, there has seen a surge in China's outgoing investment to other PBG economies since 2006, mainly to Indonesia, Singapore, Thailand, and Vietnam. As depicted in Figure 2 above, Singapore has absorbed the bulk of China's FDI outflow to ASEAN, followed by Vietnam and Indonesia according to data in 2007.

Infrastructure Construction in the PBG Region

It is generally believed that trade is not possible without transport, hence the importance of infrastructure construction in the PBG region. High logistics costs often reduce the competitiveness of goods, and in many circumstances is the result of poor transport infrastructure, underdeveloped transport, and logistics services. An efficiently managed transport system will assist in the production, consumption, and distribution of goods and services. Accordingly, to facilitate intra-regional trade and investment, efforts have been made to effectively enhance the physical means of transport in the region.

If the effort of the Greater Mekong Sub-region¹ initiative is by and large to promote connectivity over land, PBG is complementary with its emphasis on maritime-based cooperation. Improvements have been made in ocean-going trade and port development. In Guangxi, for example, great efforts have been devoted to develop Beibu Gulf as the passageway from Southwest China to the sea. By 2007, the total handling capacity of the three ports in Guangxi, including Fangcheng Port, Beihai Port, and Xinzhou Port, reached 67.5 million tons, among which Fangcheng Port's is the largest at 50.5 million tons, 50% higher than a year before. In similar efforts to expand sea transport infrastructure, Vietnam has also recently expanded the annual capacity of its main northern deep-sea container port of Hai Phong and started building Cai Lan Port in Quang Ninh.

Nanning-Singapore (N-S) Economic Corridor

The Nanning-Singapore (N-S) economic corridor is considered as one axis, and is in an M-shaped development strategy with the other two wings, the Greater Mekong Sub-region and the PBG. This strategy was first proposed by the Guangxi government in 2006 to improve air, sea, and land transportation and communication linkages between China and Southeast Asia. The N-S economic corridor runs through seven countries and features railway and road linkages from Nanning to Singapore through major Southeast Asian cities and towns such as Hanoi, Vientiane, Phnom Penh, Bangkok, and Kuala Lumpur. The linear distance between the two ends is about 3000 kilometers. If the two cities are fully linked by highways and railways, the corridor will become the most convenient passage connecting China with Southeast Asia. The terrain the N-S corridor passes through is mainly plains and this makes it relatively easier to build transport infrastructure.

Indeed, thanks to the recent acceleration of construction projects in the region, transport infrastructure for the N-S corridor is already largely in shape. First, concerning railways, Nanning has been connected with Vietnam's North-South railway. Rail from the Cambodia-Thailand border to Singapore has been completed and is now in operation. The only part that has yet to be completed is the segment from Phnom Penh in Cambodia to Ho Chi Minh City in Vietnam where a 300 kilometer stretch needs to be built from scratch. For the existing rail link in the region, railway tracks need to be standardized to facilitate smoother transfer. Moreover, the tedious

¹ The Greater Mekong Sub-region (GMS) comprises Cambodia, the People's Republic of China, Lao People's Democratic Republic, Myanmar, Thailand, and Viet Nam. In 1992, the six countries entered into a program of sub-regional economic cooperation with ADB's assistance, designed to enhance economic relations among the countries.

border procedures easily prolong a trip of 300 kilometers to almost an entire day. Consequently, many travelers prefer buses over trains. Currently, the train between Nanning and Hanoi only operates twice a week. The aforementioned problems therefore call for further cooperation and coordination between the two sides.

Concerning highway links, the Nanning-Friendship border highway was completed in 2005 and has been connected to the No.1 highway in Vietnam, linking the North and the South of Vietnam. It now takes about three hours' drive from Nanning to Hanoi. Meanwhile, a highway linking Nong Khai-Bangkok-Kuala Lumpur-Singapore already exists. Therefore only the part from China-Vietnam border to Vientiane needs to be revamped to complete the entire expressway from Nanning to Singapore. A smooth and scenic road trip from Singapore to southern China, driving through 4,000 kilometers and six countries, the once far-fetched idea, is closer to being reality.

In the region, cross-border roads, railways, transmission lines and fiber optic networks are visibly being built. Seven out of the eleven nations in the China-ASEAN FTA are located along the N-S economic corridor. Once the railway and highway for the corridor are built and fully operational, it will take about two days to travel from the China-Vietnam border to Singapore, the southern-most end. With broadening and deepening cooperation in place, improved transport and infrastructure will greatly promote investment, trade, tourism, and social and cultural exchanges. Particularly, collective actions and interactions are called for to further harmonize and standardize the technical standards such as track gauges, rules, and procedures to facilitate cross-border movement of goods and people.

China-ASEAN Economic Cooperation

The infrastructure construction in the PBG region is expected to improve sub-regional connectivity which, in turn, will increasingly bring markets and people in the region closer together. Along with the effort to reduce customs and transport barriers, the development of closer economic relationships among PBG countries is bound to enhance sub-regional cooperation, thus fostering regional economic integration in East Asia.

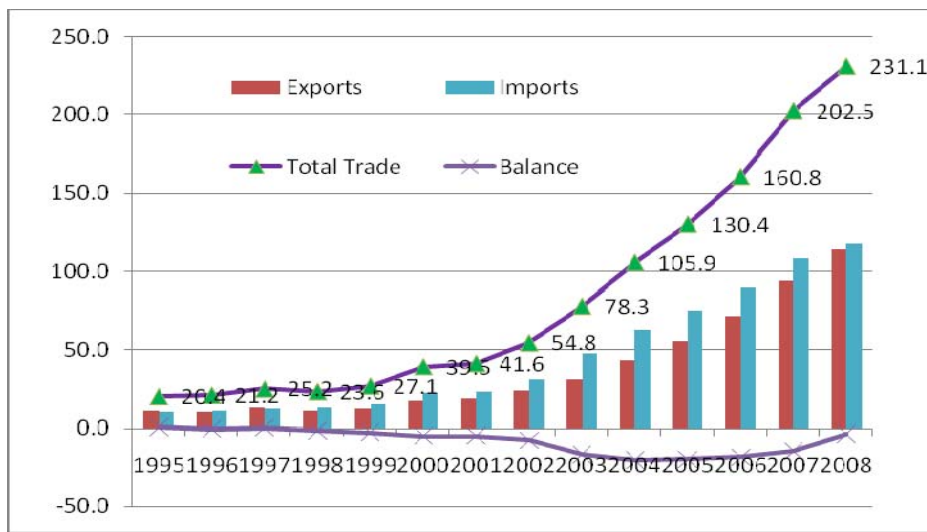
Indeed, East Asia has been at the forefront in terms of interregional trade and investment. Particularly, China has established a strong economic tie with the ASEAN nations. Trade has increased tenfold in the last ten years, reaching USD 231.1 billion in 2008, up from a mere USD 23.6 billion in 1999. Meanwhile, China is increasingly becoming an important trade partner of the ASEAN economies, both as an exports destination and as an imports supplier. In 2007, exports to China accounted for 9% of ASEAN's total exports, where the share was less than 2% in 1991. Similarly, 11% of ASEAN's imports were supplied by China in 2007, considerably higher than the 3% in 1991. Please see Figure 3 and Figure 4 for more details. The exponential rise in trade volume can be primarily attributed to the expanding global production network and resultant surge of intra-industry trade vs. inter-industry trade. Figures 5 and 6 depict the composition of China-ASEAN two-way trade by sectors, where machinery and transport equipment was the dominant category for both China's imports from and exports to ASEAN, implying the important role of intra-industry trade.

The burgeoning China-ASEAN economic relations have also been nurtured by the building of the China-ASEAN Free Trade Area. The Framework Agreement on Comprehensive Economic Cooperation was first signed in November 2004, followed by an agreement on trade-in-goods in 2004, an agreement on trade-in-services in 2007, and an investment agreement signed in August 2009. The Free Trade Area is scheduled to begin formal operation on January 1, 2010, integrating

a market with 1.9 billion people, a combined GDP of USD 6 trillion, and trade volume of USD 4,500 billion.

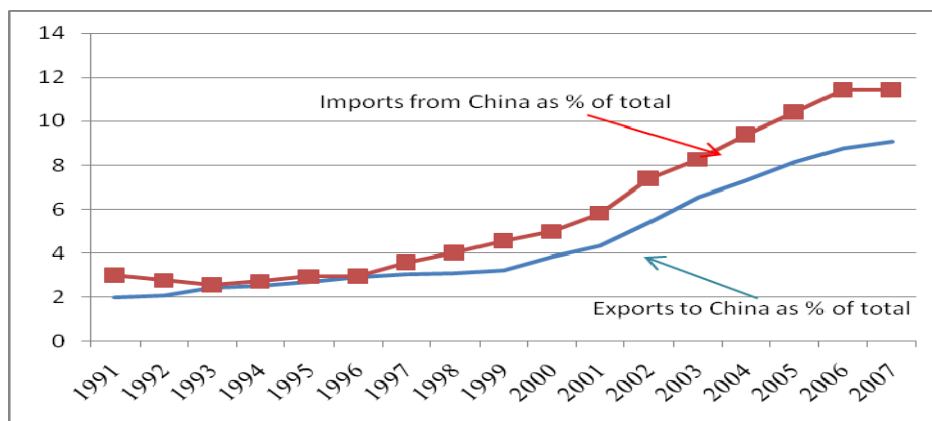
With the emerging Free Trade Area, member countries will strive to gear up the catalytic role of transport and infrastructure in promoting and facilitating economic integration. In fact, in April 2009, China pledged to establish a USD 10 billion "investment cooperation fund" with the ASEAN nations to boost infrastructure construction, energy, information, and communications projects. It also offered USD 15 billion in credits and loans to ASEAN members over the next three to five years. Deepening economic cooperation between China and ASEAN on the back of CAFTA will mark a new era of regional economic integration in East Asia.

Figure 3. China-ASEAN Trade 1995-2008 (USD billion)



Source: China Statistical Yearbook, various issues

Figure 4. China as Exports Destination and Imports Supplier for ASEAN



Source: UNComtrade

都会经验，间歇，及灵性风景 ——关于侯孝贤电影《恋恋风尘》

Urban Experience, Interval, and Animistic Landscape in Hou Hsiao-Hsien's Film *Dust in the Wind*

张 泠

(Ling ZHANG)

在《恋恋风尘》(1987)中，侯孝贤借用吴念真的故事，以自己的方式作视听讲述。因其微妙而简洁，反戏剧化的叙事，含蓄隐忍的人物描摹，大篇幅的固定摄影机位，宁静悠远的空旷景致，安然感伤的音乐（陈明章所作），被很多观众所喜爱。但淡定和克制的表象下，日常性中隐隐有不安的潜流，诡异，超现实，甚至略为恐怖，关于被损伤或毁坏的身体。如阿远梦境（可视为混杂记忆或幻觉）中的煤矿事故及父亲的受伤；阿远的台北老板回忆“二战”时去南洋为日本人打仗，被困丛林及背人手骨回家的经验，及恒春仔在医院描述他伤残的手指和可怕梦境。

这种不安，还体现在片中年轻人（尤其女主角阿云）的隐晦努力——摆脱传统家庭、社会规范及期望的束缚。乡村女子阿云看起来温驯、安静、被动，需要被照顾（似乎是中国传统意义上被理想化的典型“好”女子），但她也许比阿远更容易适应都市生活。她不动声色的反叛意识被都市经验推波助澜。她禁不住劝诱，与男生喝啤酒；在阿远和恒春仔面前脱下白色衬衫，让后者在上面画一只孔雀——这一举动几乎可被诠释为阿云挣脱束缚的外壳，显露真实自我：尽管看似柔弱不堪，实则向往自在，且自有主见。这一场景，已预示她后来的决定，事先不知会家里，离开阿远，嫁给邮差。往返于都市（台北）与乡间（九份）的漂泊生活无可避免地改变年轻人的命运，他们彼此的关系，以及他们与周边环境的关系。

都市生活中这种不稳定及不可预知的潜流还包括严格规范化的都市时间及日常模式中的偶然性，如阿云工作的服饰社对街的突发火灾（侯孝贤拍摄时偶然撞见，更强调其偶然色彩）。不同于乡间以民俗标志时间（如鬼节），工业化的都会时间永远严格而冷酷。台北火车站的时钟在片中出现两次，分别于重聚与分别的场合。第一次在第15分钟左右，阿云自家乡来台北，阿远去接她。第二次出现于第75分钟左右，阿远当兵前离开台北返乡，阿云去车站送他。两个场景中，摄影焦距较短，聚焦于两个人物，而背景略模糊（几乎如投射在银幕上的朦胧背景）。这种视觉印象为观者提供一种幻觉：人物与他们周遭环境似乎分属于两个不同世界，彼此隔离。另一类似处理的场景是阿远和阿云在小巷里寻找他们被偷的摩托车（约出现于影片第44分钟）。背景虚焦处理，移动镜头，几乎有一种法国真实电影（cinéma vérité）的现时性和自发性。这些场景暗示阿远与阿云依然疏离于都市公共空间与社会秩序，尚无法完全融入其中。他们在自己的都会临时住所和工作空间中显得略微放松（尽管这些空间看来也很压抑，如阿云监狱般的服饰社，阿远电影院后简陋的宿舍）。这些相对私密的空间，从另一角度说，又将他们与都市的外部世界隔绝开来。

但《恋恋风尘》中表现的都市空间远不如《风柜来的人》(1983)中的高雄视听冲击强烈。主要人物工作和居住于这个急速变化、发展的城市中比较老旧的社区，片中绝少出现奇观性的都市风景和熙熙攘攘的街道人流（年轻人喝酒聚会唱《港都夜雨》的夜市大排档，更像日益规范化的都市生活中残留的传统市井活力）。偏僻后巷中，阿云工作的裁缝店专为

戏剧演出做戏服(中兴戏剧服饰社);阿远先在一家手工印刷作坊打工,后为一藏在后巷的店家送货;恒春仔为一家老影院画电影海报和看板,而这影院似乎也在苟延残喘。这些来城市里打工的年轻人,根据各自的地域同一性,维系着乡村式的亲密群落关系,及身处都市边缘的彼此认同。

苏联电影导演吉加·维尔托夫(Dziga Vertov)使用音乐术语“音程”(interval)来阐释他对电影中节奏韵律的理解:音域之间的短暂间隔,使得节奏更加丰富动人。《恋恋风尘》中丰富视听元素构成的多维层面,完全可以“音程/间隔”来诠释。固定机位与镜头运动(片中约有7处摄影机运动,有轨道和横移镜头,如在影片开始的火车上,矿坑中,及在影片第60分钟处,一个自阿远摇到阿云背影的镜头构造出远比切换更为动人的主观空间,与《童年往事》中阿孝注视吴素梅背影的镜头用法相似)的更替,同期声场景与有音乐伴奏场景的更迭,以及沉默、间歇,及无声源音乐(extradiegetic music)的彼此间隔带来的表达力。最好的范例莫过于阿远在金门收到弟弟的信告知阿云已与邮差结婚的场景。弟弟的旁白消失后,接下来是五个穿越不同时空的无声固定镜头构成的46秒钟蒙太奇段落(自100'23至101'09):1.阿远家乡、九份小村中沉默的云与树;2.阿远的家人在台阶坐成一排,安静凝望;3.阿远与阿云的母亲站在一起;4.阿云与邮差丈夫站在另一处;5.一个空镜头描述金门的早晨,阿远服兵役之处。这些割裂的电影时间与空间,抑制了人物交流、情绪流动的可能性。接下来是一个长达44秒的固定中景镜头:阿远在床头放声痛哭,情绪爆发。之后的长镜头,包括熹微晨光中沉默的云与树(约8秒钟),淡淡的、忧伤的笛声出现,摄影机随之向右缓缓横摇;38秒钟后,更强烈的吉他声渐起,融入笛音与摄影机运动,音乐如同由听觉远景镜头叠印为特写,累积视听效果,强化情感表达。音乐渐止,无声影像停留4秒钟。蒙太奇段落结束。这种间歇的美学与情绪效果,除了偶尔的声画不同步,也由不同层面的对比与呼应构成:静止/运动,声音/影像,有声/沉默,这些设置,都强化此段落及整部影片的视听节奏及升华的表达。

在上述段落中,音乐的重现与极富上镜头性的风景互通款曲,也使得风景空间充满情绪,灵性起来,是为“一切景语皆情语”。它也因此有了不同节奏和时态,凝固中隐含流动性。片中的长镜头中,人物往往占画面比例极小,完全融入空旷山水之中。在这些流动的风景画中,人物作为主体并未被赋予优于自然环境的位置,而是和谐的有机体。这种天人合一的境界似乎很难在都市中找到,无论何时城市街道在同样多情音乐中出现,多是空空荡荡,人迹难寻(阿云出现在其中一个空镜头中,在清晨的灰楼阳台晾衣服,这或许暗示她融入都市生活与空间的能力)。然而,这些被浪漫化、理想化的乡村风景画面常常被当地人的苦难和被城市雇主的剥削而解构。当李行的“健康写实主义”电影《养鸭人家》(官方版本的被美化的乡村生活)在村里的空场放映,银幕下并置的是一个年轻人被城市老板虐待的故事,一个反讽的版本。

这种穿越不同媒介和层次的自我映射元素(尤其关于影片中的电影院、电影放映或戏曲演出),在侯孝贤其他影片中屡屡出现,如《风柜来的人》(1983)、《戏梦人生》(1993)和《红气球之旅》(2007)。《恋恋风尘》中除了屡次出现电影银幕,阿远看到的电视屏幕中矿坑中的运动影像似乎有种向心力,将观者注意力吸引到昏暗的隧道。这些间接通过电视屏幕展示的影像(我们与阿远同在安全的房间看电视)与充满整个银幕的摄影机直接拍摄的影像(我们似乎与摄影机同在隧道内),唤起截然不同的观影经验。

片中其他重要元素及主题也颇有趣,比如,信,及写信在人物日常生活中维系超越时空的联系的重要性,几乎被仪式化(邮差的介入,也颇有戏剧性)。作为叙事与形式动机,屡次出现的火车镜头,长驱直入山区,似乎在侵入深山的自然空间,使得都市和乡村彼此渗入。实物(objects)作为沟通手段与流通方式,在人物存在中的复杂意义(阿远的父亲给他买的手表及打火机——打火机后来被阿远送给大陆渔民;阿云给阿远做的衬衣;阿云给家人买的鞋;阿云在寄给阿远的信中夹入的内衣商标与电影票根;士兵们送给大陆渔民的录音机、磁带、肥皂、牙膏;阿远的阿公托阿云带到台北的番薯)。

黄仁在《联合报》的影评中如此描述《恋恋风尘》的结尾（服役归来的阿远，在葱郁山景中与阿公讨论番薯收成，结尾于淡然的空镜头，浮云飘过远山碧海）：“大自然的生机，呈现出生生不息的诗情，浮云悠悠，淡淡哀愁，化为过眼云烟”。这些诗情，辅以怀旧情结。侯孝贤拍摄《恋恋风尘》时怀恋的吴念真的青春从前，及我们今日重看此片时怀想那个 1987 年的从前，使得历史泛起层层波纹。而侯孝贤悔恨，他的《恋恋风尘》与《悲情城市》，已将天然素朴的九份小村，毁为商业街林立的旅游景区。阿公送阿远去当兵，一路甩着鞭炮走下的石阶，已不复存在。

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纪念光绪帝¹

In Memory of Emperor Guangxu

单伟

(Wei SHAN)

2009年的11月14日，是光绪皇帝的一百零一周年忌日。

有人说，中国在21世纪初比20世纪初离宪政更远。笔者深以为然。

清政府在灭亡前的最后几年，立内阁，颁宪法，设咨议局，订《公司律》，行现代教育。虽然极不情愿，但在向着宪政的方向迈进。没料到数年后，武昌的一次小小暴动，让大清帝国轰然倒地。因为改革来得太晚了。

在接下来的100年里，中国人民经历了一轮又一轮革命，一次比一次激进。直到今天，尘埃尚未落定，宪政迟迟没能成为努力的目标。回首往事，令人唏嘘。清末的那些改革措施，多半是在其数年前的维新变法中试图推行的。如果早在戊戌年开始各项改革，中国的宪政史就该完全不同了。

从章炳麟到钱穆到余英时，都认为戊戌维新是不可能成功的，这是由满清的政治体制决定的。虽然表面上清承明制，满清把明朝的内阁六部督抚制度都继承下来，但实际上，两朝体制有本质的区别。简单地说，明朝是朱家的天下，但老朱家并没有一个与他休戚与共利益一致的统治集团，天下只是他一家的。这就是所谓的“家天下”。而清朝是钱穆在《国史大纲》中所说的“部族”王朝，就是由一个少数民族集体行使统治权。这个少数族盘踞在社会最上层，把持着从中央到地方的所有权力要津，皇帝只是这个统治民族的代表。天下既是爱新觉罗家的，也是所有八旗子民的，二者是利益共同体。余英时称这种政权安排为“族天下”。

在钱、余等人看来，这就是为什么光绪帝的维新变法不可能成功。因为他要推行的宪政，“保中国不保大清，”从根本上动摇了满洲统治民族的“一族专政”。就算他爱新觉罗家的人（包括慈禧）答应，其他八旗贵族大臣也绝对无法容忍。简单地说，个人扛不过“体制”的力量。

但是，“族天下”并不一定阻挠宪政。相反，有一个强大的特权贵族阶层，常常更利于限制王权，确立宪政。世界第一个立宪政体，就是从“族天下”演化来的。英国人的主体是盎格鲁·撒克逊人，但自威廉一世的征服以后，从国王到贵族都是说法语的诺曼底人，建立了一个法国裔的“族天下”。这个法语统治民族在13世纪发生内讧，贵族们合伙打败国王，逼着国王签下著名的大宪章，以法律限制君权。不久以后，又建立议院，让贵族参政制度化。这是英国宪政的开端。可见，“族天下”有可能推动政治现代化，光绪帝的改革并非全然无望成功。

近年来西方研究“第三波”民主化的学者发现，只要个人策略得当，往往能成功突破“体制”的制约。民主改革好比在万丈深渊上架桥梁，需要精巧的技艺（crafts）。成功的改革家，当是高超的政治工匠。当改革者处于弱势时（如光绪帝的情形），一种可行的策略是在各派力量之间建立共识（pact），在共识的基础上推进改革。这个共识，必须能够容纳所有主要政治派别的利益，让各派都能接受改革带来的新的游戏规则。推进改革的过程必须

¹ 本文原作于2008年11月14日。

是渐进的、谨慎的、中庸的、充满妥协的。

回过头来看看戊戌年光绪帝面临的情形。首先是慈禧荣禄一派的利益并不一定完全不容于维新变法。毕竟甲午战后，中国已处危急存亡之秋；中国亡，大清的“族天下”也将不保。萧功秦就指出至少在百日维新的最初阶段，慈禧是支持变法的。其次是李鸿章、张之洞等洋务派的实力人物，也是以国家的现代化为目标的，与维新变法的目标并无二致。要在这三派力量之间达成共识，共推宪政改革，并非绝不可能。康有为、梁启超等人也曾考虑过学习英国贵族院和日本华族的做法，以厚禄把满洲贵族养起来，换取他们交出权力。遗憾的是，历史的发展往往不会按事后分析所得的最合情合理的道路前进。光绪帝和康、梁等人，作为三派中实力最弱者，疏远洋务派在先，开罪老佛爷于后，一旦招致反扑，便不堪一击。

光绪一派为何未能与各派力量达成共识，有论者列出种种原因。比如，康、梁等人政治思想中的激进成分，使他们不愿与其他派别妥协；亡国危机的紧迫，使改革者寄望毕其功于一役，而没能选择渐进谨慎的策略；光绪等人欠缺政治谋略，空有热情而无技巧，关键时刻不知进退等等。好像还没有多少人指出光绪个人的生活经历对他施政的影响。

光绪自 3 岁入宫继承大统，一直处于慈禧的严密控制之下。了解一些细节，可以帮助我们体会这种控制对于一个年轻人是怎样的伤害。这里从余英时的《戊戌政变今读》一文中引几段有关光绪生活的描述。一段是太监寇连材的回忆：

西后待皇上无不疾声厉色。少年时每日诃斥之声不绝。稍不如意，常加鞭挞，或罚令长跪。故积威既久，皇上见西后如对狮虎，战战兢兢，因此胆为之破。至今每闻锣鼓之声，或闻吆喝之声，或闻雷，辄变色云。

慈禧养育光绪的方式，要搁今天，可以被诉家庭暴力了。而他的婚姻，更是一场灾难，因为皇后是这样被册立的：

十三年（1887）慈禧为帝选后，本属意她的侄女那拉氏（即隆裕后），所以与选五人将那拉氏排在第一位。慈禧手指诸女对光绪说：“皇帝谁堪中选，汝自裁之，合意者即授以如意可也。”光绪说：“此大事当由皇爸爸（指慈禧）主之，子臣不能自主。”但慈禧故示大方，坚持要光绪自选，也许是要测验他是不是能“先意承志”吧。等到光绪快要将玉如意授给另一人时，“太后大声曰：皇帝！并以手暗示其首列者（即慈禧侄女）。德宗愕然，既乃悟其意，不得已乃将如意授其侄女焉”。

另一段是孟森记载的皇帝成年后的生活：

太后在车中，停车进膳，皇上同桌，侍食于下，后妃立侍于后。……太后下箸，皇上亦下箸……太后箸止亦止。自皇上以下，侍太后食，手口若机械之相应，想宫中无日不然，难乎其为日用饮食矣。

人活到这个份上，真的是不在沉默中灭亡，就要在沉默中爆发。维新变法，给了光绪一个爆发的机会。设身处地，我们就能理解他不太可能有耐心去争取慈禧对变法的谅解，我们就能理解为什么他们会指派袁世凯包围颐和园除掉西太后，我们就能理解他明知触怒慈禧，却在百日内连下 300 多道变法诏令。前面提到的那些成功政治家该有的推动改革的技艺（crafts），诸如谨慎、中庸、妥协等，在这位皇帝的凄凉身世面前，是多么地不合时宜。

余英时说光绪帝是“满洲统治阶级中一个游离出来的份子，是国家机器中脱落下来的一个零件。”李书磊说他是“知其不可为之而为之的壮士，为求败而必作的大英雄”。无论是小零件还是大英雄，我想，他首先是一位悲剧人物。所谓悲剧人物，就是对于命运的安排不服气，奋起搏斗，最终被命运撕得粉身碎骨。如果没有那一百日的维新变法，我们可能只会看到一个被父母严厉管教而性格孤僻、终其一生碌碌无为的庸人；有了那一百日的抗争，我们看到的是普罗米修斯式的人性的光辉。

就在一年多以前，现代科技告诉我们光绪被命运撕碎的细节：他死于急性胃肠性砒霜中毒——他是被人下毒害死的。

历史走过了 101 年，崇陵的松柏已成参天老树，光绪帝和他身边的是是非非，早已湮没在岁月深处。但他为之付出生命代价的宪政理想，仍远如镜花水月。在这个意义上，我格外同情这位悲剧人物，遂作此文，以纪念他和他的理想。

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Teaching *Economic Reporting* at Beijing Normal University

在北京师范大学讲授《经济报导》

Jin CHEN

(陈晋)

I took a fruitful trip to Beijing between December 22, 2007 and January 19, 2008. During these four weeks, I gave nine 2-hour lectures at Beijing Normal University (Beijing Shifan Daxue) on writing opinion pieces about economic issues in English, held two-and-a half-day office hours and had lunch with students multiple times. I had more than 20 graduate students from a masters program in economics and resources management and two PhD students in the same department. Beijing Normal University is ranked conventionally as the 4th most famous university in China, immediately after Tsinghua University, Beijing University and Renmin University, and has many high-quality students.

Teaching the Course

Before I met the students, I had planned to run the course completely in English. I would not read my selected articles in class, but spend the class time asking a series of questions regarding the content of each article to test students' preparation and understanding. If students could answer these questions well, it would mean that they understood the author's arguments and the economic content of the article. After that, I would spend about half of the class time explaining terminologies and some language points.

But after the first lecture, I felt that the students were not active in answering the questions, even after I re-framed the questions and gave them hints. I felt that the clock was ticking, and that I couldn't finish as much content as I had planned. I spoke with some of the students after the class about how they felt. They said, "Maybe the students haven't got used to your teaching style, and Chinese students are typically shy to speak publicly." So I continued the same way of teaching for the second lecture, and the same thing happened. My explanation at that time was that the students might not have had sufficient time to prepare for the lectures since they had final exams to prepare and papers to write for other classes.

Starting from the third lecture, I changed my approach in three ways. First, I spoke more Chinese to ensure no hindrance in understanding between the students and me. Second, I asked students to take turn reading in class each paragraph of the articles assigned, so that they could familiarize themselves with the articles in class. And at the same time I could get a sense of how well they could read in English, and correct their pronunciations whenever necessary. Third, before we looked into each article, I gave an overview of the article at the outset of each lecture and how each article related to other articles selected for the lecture and for the week. As students read paragraph by paragraph, I integrated the logic of the argument, economics terminology, and language points together as we went through each paragraph.

Soon I found that my speaking Chinese in class, especially when explaining language points, yielded much more positive responses from students. A drawback of having students read the articles in class was that I did not have enough time to finish all the materials I had planned. So I modified my approach again. I had students read the first article in each lecture, then for the

second and third articles, I read myself to speed things up, while highlighting what I wanted to get across from each article. I encouraged the students to read between the lines, and get into the mindset of each author. I told them how many questions I might ask them on some important paragraphs to test their understanding. Sometimes I diverted from the text a bit to talk about American culture, such as my observations on presidential elections and the personalities of the candidates. I found that my spontaneous diversion aroused a lot of student interest.

Writing Assignments

I found all the students eager to learn English and American culture. In fact, as part of Beijing's efforts to prepare for the 2008 Olympics, the entire population of Beijing has been mobilized to learn English, from kindergarten children to retired people. New Oriental (Xin Dongfang) was the most renowned English training company. Its main business is to train those young Chinese aspiring to study overseas to succeed in standardized tests such as TOEFL and GRE exams. Its Chairman, Yu Minhong, founded this company in the early 1990s when he was a lecturer at Beijing University. A direct trigger for setting up this company was that his visa application to an American university was denied, and he turned this failure into a massive commercial success. His company went public in the US last year, and Yu was listed by Hu Run in 2007 as the 134th richest man in China with a net worth of RMB 5.5 billion.

New Oriental was only one of hundreds of English training companies. All kinds of ways of learning English have been invented. One man named Li Yang became famous for inventing "Crazy English," a crazy way of learning English (his company website is www.crazyenglish.com). A retired professor of information technology, Zhong Daolong, became famous for inventing "reverse way of learning English," which emphasizes listening and speaking rather than the traditional way of emphasizing reading and writing (his company website is www.nxenglish.com). All of these people have their own legendary success stories, and have become revered heroes among aspiring Chinese students.

Against this backdrop, it is not surprising that all of my students were eager to improve their English. Having had almost ten years of studying English in classroom as part of all curriculum requirements, these students actually had quite good ranges of English vocabulary and decent understanding of English grammar. The caveat, however, was that their ability to put their English vocabulary into appropriate writing was weak. Most of their writing, as shown in their homework, was "Chinglish" – half Chinese and half English, obviously translated literally and mechanically from Chinese into English in a way that made no sense in English. Consequently, revising their homework sentence by sentence took a significant amount of time.

After reviewing the first assignment, I gained some sense of where the students' writing ability was, and decided to change my original teaching plan in three ways. First, I allowed students to revise their first assignment to be their second assignment since my revision of everyone's homework was substantial in both language and content, and I wanted to see how much they could improve in two weeks' time. Even then, I still found much room for improvement in their second assignment.

Second, I decided to devote some class time to translation with specific examples from their homework. By re-writing some of their paragraphs with their own ideas, I intended to illustrate how to write good sentences that make sense in English. By re-writing for the second time the same paragraphs – what would I do if I were to express the same ideas -- I intended to show how to make their writing articulate and succinct. Third, I intentionally talked in my later lectures more about language usage and subtle differences between synonyms in my selected articles. The

students were appreciative of my efforts, as shown in the students' feedback forms.

From the first assignment, I noticed that almost all students chose to write about similar topics with similar views (with one exception, which was not an opinion piece that I required). Their essays were invariably about China's rising inflation, ineffective monetary policies, and necessary fiscal policies to stimulate domestic demand and reduce income inequality. On the one hand, this commonality showed that these issues are salient concerns of all the people. On the other hand, it failed my intention of hearing individual voices.

Individual Appointments

I held extensive office hours after each assignment. I did not limit office hours for homework revision, although that was a substantial part. I made it clear in class that students were welcome to talk about anything on their mind. Almost all individual appointments ran over half an hour to 45 minutes, or an hour, or even longer. I learned tremendously from them.

All of my students are very intelligent. They had thoughts about their future rationally. I was impressed by how well informed they were about their career options and how far-reaching their thoughts were at a young age of early 20s. They were perfectly clear in their mind about the short-run prospect and long-run prospect with each career option. Yet it was precisely this clear and rational calculation among trade-offs that gave them endless apprehension.

One of my students majored in e-commerce in his undergraduate studies. He chose to study economics in graduate study in order to broaden his field. Even though e-commerce is a hot field, he did not want to be a technical worker in the long run. "For a mature computer engineer, it is normal to make over RMB 100,000 a year in China. But it means that you work in front of a computer all day long, with lots of over time and little human interaction." He was perfectly aware that a drawback of having a broader field was that it would be harder to get an entry point in the e-commerce job market.

He had interned at a small but highly profitable Korean cell phone company in Beijing. Even though his responsibility for software testing was quite boring, he liked the company culture and collegial atmosphere. "One day after lunch break, I walked into the big boss's office and saw his comfy chair behind his large executive table. I was curious about how it would feel like sitting in that chair, so I tried. The chair was so comfy that I fell into sleep in it. When the boss came into his office later, I was still sleeping. My co-workers nearby were going to wake me up. The boss stopped them, and pulled up another chair and started working at the other end of his desk. When I woke up, I was so embarrassed. But the boss said, 'It's all right. You can make up your work later today or tomorrow.' After I walked out his office, I put in many more hours to work that day and thereafter."

He knew well that young people working for Chinese SOEs have very opposite boss-worker experiences, but he had no plans to return to that Korean company after graduation because he did not want to do software testing in the long run. He figured that his best entry point is to go to work for those large and established financial companies which provide in-house technical job training to batches of new entrants. His apprehension was that it was very competitive to get into this kind of company.

Another student asked me whether he should follow his advisor's advice to pursue a PhD or follow his interest in business management. He had thought out all the trade-offs. His advisor was an adjunct professor at this university, while holding a prominent position in the government. According to the information he collected from his predecessors under the same advisor, if he

followed his advisor's advice, he would almost surely land on a good job offer. On the other hand, if he followed his own interest, he would have to take much more risk during job hunting after getting his masters degree.

He used to be very interested in political history and political thought. The better he understood the political culture of an authoritarian society, the more difficult he felt to make up his mind; the more widespread his efforts had to be to cover more subjects and more tasks, and the more inefficient he felt he was. He realized that studying political history and thought would not get him anywhere unless he became an academic, which he did not intend to do. So he turned to the field of economics. He soon learned that learning economic theories did not help him either. "It is theory after all. It doesn't help much in practice." He then turned to business management. He had read in his spare time many books required in MBA programs. He hoped to find something practical that he can get his hands around. He worked at a consulting company between his undergraduate and graduate studies. He still kept working there on part-time basis. At the same time, he felt painful to choose between his advisor's advice and his real interest.

At least two of my students were from remote countryside. They were determined to get out of their poor areas by succeeding in college examinations. English test was an important part of these examinations, and there were very few English teachers in the countryside. Even where there were English teachers, the teachers did not have good pronunciation themselves. Students mainly relied on memorization. One of the students said that he had memorized a whole English-to-Chinese dictionary in high school in order to prepare for the college examination. As a result, he succeeded in coming to Beijing, even though his English listening comprehension and speaking ability were poor. The Chinese examination system has succeeded in gathering the best minds throughout the country into Beijing, the heart of Chinese political and economic life, but then molds them into colorless identical minds.

In a populous country, examination is a basic way of selecting talent. Chinese use the phrase, "tens of thousands armies trying to pass a single narrow wooden bridge," to describe the cut-throat competition in annual college examination. After those lucky few students finish their college studies, and get into job market or go on to graduate school, they find the competitive situation doesn't get any better. For any one attractive position, there are usually tens or even hundreds of applicants. They can use the same phrase to describe the intensity of the competition at every important entry point. As students get older and "more mature," they become increasingly aware of the role of human relations, or "guanxi," in order to have a positive edge over others in these intense competitions. Building good relations and good will has permeated students' rational calculations and behavior. As they divert their attention and energy to human dimensions, it becomes less likely that their work in their chosen field would be first-rate or reflect their raw talent.

More than one student asked me the difference between Chinese students and American students and what they should improve to catch up, implicitly assuming that students in top American universities were somewhat better. Being humble is a virtue, but unabashed confidence about who they are and what they think can also be a virtue. American students, on average, are more comfortable with being different from their peers than Chinese students. This is a cultural difference, I suppose. One female student asked me during a lunch conversation, "How would an American woman feel in front of others if her boyfriend is shorter than she is?" I told her one anecdote, "In the house in Cambridge where I live, there are six households. Only two of them are 'normal' families in the sense that they are married couples with children. Three of them are single old women, never married. One of them is a lesbian. So what is the 'norm'? Who are the majority and who are the minority?"

A female student asked me, “I think you are a very happy person. It is obvious to me that you love what you do – you love teaching and writing; you like those articles you selected; you have a supportive husband and two healthy and beautiful children. How did you find what you love to do and how to become a happy person?”

Having sketched my academic and work experiences, I recommended an essay by Professor Gregory Mankiw of Harvard University, “My Rules of Thumb,” in which he gives good career advice to his students – find what you love to do, then find someone or some institution to hire you to do what you love to do. “If you follow this advice, life is fun.” In addition, I advised them to be engaging in everything they do, and not be distracted by financial payoffs when choosing what to do. “I like being simple – live in a simple style, not bothered with all kinds of trade-offs, and single-mindedly pursue what you love to do.”

Since very few people know at a young age what they want to do – Mozart is an exception in this regard - exploring is very important. It takes experience – trial and error – to discover what you love to do and what you are good at. Becoming successful and wealthy is only accidental in doing what you love to do. I also mentioned the work of Yu Dan, a professor of Chinese literature at Beijing Normal University, who has become very popular in recent years for her TV lecture series on her understanding of Confucianism and Daoism. Her books and lectures can unshackle contemporary young Chinese from conventional thinking and conventional definition of success. Though based on classical Chinese ethics, her ideas seem especially fresh and timely in today’s China. If taken seriously, they can unleash young people’s passion and true talent.

Living in Beijing

Beijing is a large city, with about 17 million people living in an area of 6,500 square miles, comparable to New York City in population and area. It has 8 urban districts and 10 suburban districts. More than half of the population concentrates in the 8 urban districts of 530 square miles. As the city sprawls out, more ring roads (highways centered around Tian’anmen Square and the Forbidden City) and more subways have been built to accommodate increasing population and rising demands for transportation. The six ring roads are often used by foreigners who speak no Chinese as reference points for finding places and situating themselves.

Because Beijing is so large, each district can be very different from another. The city has so much diversity in almost every dimension. A friend of mine lives close to the Third Ring East, near the central business district (CBD). When he came to the West Third Ring, where Beijing Normal University is situated, he said that he felt as though he had come to a different country (from the CBD area). I felt the same way when I visited Wangfujing area, East Second Ring, the premier shopping district. The New Oriental Plaza (premier office space), the Grand Hyatt (a super five-star hotel), the glamorous underground shopping area of multiple levels, and the glittering large-size ads on the hallways to underground subway station made me feel as though I were in Hong Kong or Singapore. In contrast, South Fourth Ring, just about one-hour away by public transportation, looks like the rural area of a developing country. Thus however you feel about Beijing is subject to where you live and where you go and spend most of your time.

Nonetheless Beijing is changing fast, trying to catch up with the West. A visit to the Science Museum for Children, North Third Ring, surprised me in that it resembles Boston’s Children’s Museum and Science Museum in both format and content. An entrance cost of RMB 30 for one adult and one child is just about right in view of the number of visitors – not overly crowded, but the facility gets plenty of use.

International exchanges are welcomed and encouraged at every level, from daycare centers

to universities and research institutions. The abilities to promote international exchanges and to create international training opportunities for young faculty and researchers have become a promotion criterion for leaders of these institutions. The quality of research at these institutions is not only judged by the number and quality of Chinese publications but also by the number of publications in top American professional journals. Even those middle-aged Chinese professors and researchers with no systematic foreign trainings have their eyes on publishing in top American journals, in an effort to gain professional recognition from those returning Chinese scholars and to gain credibility for attracting prospective students.

One Harvard graduate went to Tsinghua Business School to teach immediately after her graduation in 2007. Her comments on her experiences in Beijing are very indicative. Terms of employment contract and promotional criteria for young faculty members at Tsinghua are almost identical to those at Harvard. Publication in American top economics journals is a must for promotion to associate professor from a lecturer. They will be let go if they do not meet promotion criteria within a certain number of years. So she is under tremendous pressure to publish in order to make her foothold in this revered academic institution permanent.

About the quality of life in Beijing, she gave one example. Since she was about to go to India for an academic conference, she had to apply for a visa. "In the US, you can just send in your application materials and receive your visa in the mail about one week later. But in Beijing, I had to go to the Indian consulate in person and waited in line for over two hours. And then there were internal inconsistencies in the application procedures, the officer at one window counter asked me to go to another window. When I got to the other window, the officer asked me to go to the first window where I had waited in the first place. So I wasted lots of time going back and forth." For a junior faculty member in her late twenties, with a two-year-old son at home looked after by her parents, eager to do research and publish results, it was such a pity that she had to waste her precious time on such administrative matters. About the quality of her students, she was very happy. She thought that they were very intelligent and hard working. "My mid-term exam questions were too easy for them. I have to make my final exam much harder."

Looking Ahead

Will China keep opening up and growing at a rapid rate? This year 2008 marks the 30th anniversary of the Chinese reform. It is a time of profound reflection by Chinese intellectuals. While some think that most profits have been made by foreign companies and foreign individuals, most Chinese economists think that opening up is good and essential to keep improving the living standards of the average Chinese. They are optimistic about China's overall economic prospect, despite all kinds of challenges including environmental degradation and urban-rural disparity. Their main reason is that, after 30 years of reform, China has accumulated quite a bit of capital and a certain amount of human resources; as long as China continues its institutional reforms to straighten out the relationship between market and government, China still has huge potential to unleash. They are fully aware that deep political reforms will be very difficult because of entrenched interests and concerns for national unity.

Will the role of the Communist Party become more important or become marginalized as more and more Chinese become increasingly materialistic and westernized? Joining the Communist Party remains attractive to university students not because they believe in communism but because students think that being a party member would give them a positive edge upon graduation if they decide to work for the government after passing the civil-service exams. In a very competitive and uncertain labor market, to have a permanent job with secure benefits in government ministries is very appealing to many students. Many professors choose to

be neutral – neither encourage or discourage – their students’ applications to join the party. They try to de-politicize the application process. They believe that the party is changing as well, at least to keep up pace with the needs of China’s economic development.

During my four-week stay in Beijing, I did not encounter much entrepreneurship or entrepreneurial aspiration among my students. Despite their intelligence and talent, they tended to try to change themselves to fit in the society and to advance their career, rather than having unabashed confidence in themselves. They had factored building relations and good will into their rational calculations of all kinds of trade-offs. A few of my relatives did have some entrepreneurial ideas, motivated by making some extra income to supplement household expenditures. But none of them has taken any actions to implement any of their ideas, because they feel that they haven’t built enough relationships with all kinds of government bureaucracies related to their potential business.

Every evening after dark, small vendors of fresh fruit and snacks, such as my favorite toasted sweet potatoes, spread out on the sidewalks of the major streets surrounding the campus of Beijing Normal University. To take advantage of their low prices and fresh quality, people passing by had to act quickly because these street vendors might all disappear at any moment if they saw city administrators doing their rounds of checking. City administrators prohibited street vendors to sell their produce on busy streets in order to keep the city looking clean and nice. The costs of a nicer visual image of the city deprived the livelihood of small farmers and laid-off workers of the suburban areas and limited consumers’ choice to the high prices of established supermarkets.

Caijing Magazine, the most professionally-run independent financial magazine in China, published on January 19, 2008 an editorial by its Editor-in-Chief, Hu Shuli, on learning from India’s reform. Hu Shuli has been named as “the most dangerous woman in China” and “the most influential media woman in China” by multiple publications. Her bi-weekly editorial in Caijing always captures the most important issue facing China at the time in a succinct and forceful writing style. In this one-page editorial, she sharply pointed out India’s advantages over China – enduring democratic institutions and widespread grassroots private entrepreneurship – two core ideas in the whole academic field of dragon-and-elephant comparison. Let us hope that the Chinese will really learn from its neighbor, as Hu Shuli advises, and have its economic growth more grass-root driven and less government-driven so that its growth can be more resilient and sustainable.

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[From the editor: This is a letter from a reader regarding his comments on articles in the Spring 2009 issue of Perspectives. With the approval of the author we publish the letter here.]

Date: Saturday, July 4, 2009, 6:12 PM

Hi, I went through the articles very quickly and am very impressed by the quality and insights at these works. I should know this forum earlier.

I am inspired by these articles and would like to share some simple thoughts with you. The human rights issue on the transparency of information flows is especially meaningful in the context of globalization since the whole concept of globalization based on the equal competition and accountability. Also, the process of globalization will privilege certain specialized knowledge over others and create a diversified and stratified market place for groups of knowledge workers. At the same time citizenship rights is differentiated and regulated according to its claims and function at the socio-economic place. The principle of equality and social justice are the foundation of human rights. Building on the solid foundation, there are multiple layers of meanings attached to the exercise of the rights. Hence the basic principle is enriched by the society at work.

The article on Rice is also of interest to me. I get to know her story from James Mann's book "Rise of the Vulcans" and read her speeches from the past years. I have admired her scholarship on the international affairs and am looking forward to reading more her works in the future.

The article on Taiwan shows a keen observation of a journalist's eyes to a complicated triangle relation (government (MOFA); political party, KMT, DPP; and civil society groups, semi-official foundations) in the Taiwanese politics. All of them are active players in the cross-strait relations. Each holds distinct perspective and lobbying power on specific issues. Further, their networks of influence are beyond the bureaucracy or mere functionality and not limited to territorial borders. This characteristic is especially felt by policy makers when it comes to cross-strait relations. These kinds of power exchange and energy are not easily detected by a single visit to the office. I believe Taiwanese are looking forward to many visits by mainland journalists and scholars in the future.

Lastly, the teaching on finance attracted my attention the most since I am deeply immersed in these areas of study. After reading the article, I felt I have so much to learn and am eager for more conversation with the author on this topic. It will be a privilege for me to meet with the author and exchange opinions. Besides I have never been to Hubei and this province seems to be an interesting place for teaching and others.

The Olympic ceremony is on such a grand scale that it should be remembered for a very long time. I still have vivid image on several performance and games. This forum has the same effect on me. The range of the issues and the depth of the discussion are impressive and at the same time it urges me to look into my own study and writings. Thank you for putting me on your mailing list and this should be a nice beginning of an interesting friendship.

Again, thank you for your time and patience.

Sincerely,

Chi-chen

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视角：中国与世界

海外中国青年论坛期刊

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目标和领域

《视角：中国与世界》是以中国为核心主题的学术期刊，按季在网上发行，刊载有关中国、华人社会及其它相关课题的跨学科文章。我们的目标是在历史和全球的语境下推动对现代中国的理解。

《视角》是为数不多的双语学术期刊之一。以往我们的英文版和中文版分开发行，现中、英文文章均在同一期发表，并附中、英文内容摘要，以方便不同语言背景的读者阅读。

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订 阅

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