



**7<sup>th</sup> Annual Conference**  
**on Cultural and Social Anthropology of East Asia 2013**

*Ethnic Groups, Ethnicity and Ethnic Policies in China*

Department of Asian Studies, Faculty of Arts, Palacký University  
Olomouc, October 31<sup>st</sup> – November 2<sup>nd</sup> 2013



Palacký University, Olomouc, Czech Republic  
October 31<sup>st</sup> – November 2<sup>nd</sup>, 2013  
**Conference Venue: the Chapel (Art Centre)**

**FOREWORD FROM LUCIE OLIVOVÁ**

Dear friends,

The present conference is the seventh of the series devoted to the wide-ranging field of Cultural and Social Anthropology of South and East Asia, annually held and organized by the Department of Asian Studies, Palacký University, Olomouc.

As in the past, the topic of the conference had to be specified: this time we selected Ethnic minorities, Ethnicities and Ethnic Policies. I am glad that this topic has attracted so many accomplished scholars from near and far, who gather here for three or more days to present their papers and join in a dialogue on relevant issues. Our students, too, welcome the excellent opportunity to attend your presentations, to learn thereby about some novelties in your research, and to follow many well-founded and enjoyable discussions.

There certainly will be some time left for you to enjoy the city, and to discover the splendour of its historic monuments. I believe that this will not be the last time we greet you in Olomouc, and that you will visit our university again.

To someone like myself, who has been actively engaged in the organization of the six preceding conferences, it is a matter of great importance that their sequence is not interrupted, and that every next conference brings new stimulations and development. By participating in the conference, you make this possible, and I am deeply grateful to you.

I would also like to extend warm thanks to the organizers Dr. Adam Horálek and Mgr. Martina Rysová as well as the other many colleagues and students who assisted before the event, and are quite busy now, during the event. Without their commitment, our achievement would be hard to come by.



Lucie Olivová, Ph.D., DSc.

Associate Professor

Chinese Philology, Dpt. of Asian Studies

Olomouc, October 30<sup>th</sup>, 2013

**THURSDAY 31<sup>ST</sup> OCTOBER 2013**

**KEYNOTE LECTURE**

18:00–19:00

**Thomas W. Simon:**

*Comparing Ethnicities: Muslims in China and Beyond*

Johns Hopkins University, P.R.C.

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Nobody likes to defend comparing injustices; yet, everyone does it at one time or another. The issue is not whether to compare but rather how to compare well. This paper explores the insights gleaned from comparing the status of Chinese Muslims in Fujian, Ningxia Autonomous Region, and Xinjiang. We find an inverse correlation between entitlements and the disadvantaged status of these groups. The Chinese government, for example, has designated Hui Muslims in Ningxia to participate in promoting Sino-Arab relations. The Fujian Muslims actually are better positioned to accomplish that, but their constructive identity is currently being challenged by an influx of migrant Muslims from Ningxia and elsewhere. However, on a number of counts, the Uyghurs deserve far more entitlements than these other groups. The paper ends by further demonstrating this inverse correlation through a comparison of the Malay Muslims (Malaysia), the Cape Malays (South Africa), and the Moro Malays (The Philippines). These global comparisons raise some interesting questions about the changing role of religion in forming ethnic identity—some lessons that the Chinese government may not want to ignore.

**FRIDAY 1<sup>ST</sup> NOVEMBER 2013**

**09:00–10:40 (Chapel)**

**CONFERENCE SESSION:  
UYGHURS**

**Chair:**

**Wlodzimierz Cieciora**

09:00–09:40

*Featured Speech:*

**Tom Cliff:** *Lucrative Chaos: Inter-Ethnic Conflict as a Function of Economic “Normalisation”*

The Australian National University,  
Australia

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What is normal? Is normal desirable? To whom? Many things which are considered normal in central and eastern China (neidi)—debt, land dispossession, urban redevelopment, certain state-centred aesthetic and spatial practices—are desirable only to some, but influence the lives and livelihoods of all. Inclusiveness, one of the buzzwords of developmental organisations from Brussels to Beijing, is not always welcome. In this paper, I begin by suggesting that unfavourable social inclusion is an essential complement to the exclusionary factors put forward as explanations for social unrest by scholars who have previously examined the relationship between economic transformation and inter-ethnic conflict in western China (Gilley 2001; Fischer 2008; Chaudhuri 2010; Zhu and Blachford 2012). I argue that the multi-trillion-renminbi plan to "Assist Xinjiang" is an unprecedented effort to normalise Xinjiang—to make it more like neidi. This is a form of inclusion, which is not universally welcomed. Furthermore, the Han propensity to ignore Uyghurs, a form of social exclusion that is iterated daily, undermines the already-shaky foundations of the concept of zhonghuaminzu. The coexistence of certain types of inclusion and normalisation with certain types of exclusion and difference thus fosters inter-ethnic conflict. I aim to show some of the details of this ongoing process by describing a lucrative and chaotic political-economic space that gained prominence in Xinjiang in the 2010s.

09:40–10:10	<b>Ondřej Klimeš:</b> <i>Uyghur National Interest, c. 1880–1949</i>
Oriental Institute CAS, Czech Republic	
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<p>The paper presents research of discourse of communal identity and interest formulated in written form by Xinjiang Turkic intellectuals, activists and politicians in late Qing (from c. 1880) and Republican period (till 1949). It examines two main issues: the criteria according to which local cultural and political elites viewed indigenous sedentary Turkic Muslims of Xinjiang as a single community, and the evolution of the elites' perceptions of what is desirable for the community. As a result, the research identifies several particular types of discourse of communal identity and interest and thus traces the emergence of Uyghur national consciousness and nationalist ideology among Uyghur intelligentsia before 1949. It also captures the evolution of intellectual representation of the pre modern community of indigenous sedentary Turkic Muslims of Xinjiang into that of modern Uyghur nation with clearly defined national interest. The inquiry draws on primary sources such as historiography works, poems, travel reports, newspaper articles and propaganda pamphlets penned by Xinjiang indigenous sedentary Turkic Muslim intelligentsia in their native language.</p>	
10:10–10:40	<b>Alessandra Cappelletti:</b> <i>Ethnicity Reconsidered: The Uyghurs and the Power in China's Muslim Region of Xinjiang</i>
Università degli Studi di Napoli "L'Orientale", Italy	
alessandra.cappelletti@gmail.com	
<p>The presentation is an effort to understand how “ethnicity” is shaped in China, and how it becomes a socio-political construct aimed at including or excluding social actors from different contexts. The factors involved in the construction of the 56 Chinese ethnicities will be explored, with a special attention to the social and political dynamics at the basis of this process. The “reification”, its implications for the society, and its potential dangers and consequences, will then emerge from fieldwork data. I will consider the Uyghur population living in Xinjiang Uyghur Autonomous Region, in their relation with the Han population, immigrated from Inner China after the 1950s. The interaction will be explored through a multidisciplinary approach: starting from the anthropological deconstruction of the concept of ethnicity, I will then adopt a socio-political approach to understand how Uyghurs perceive themselves, how they conceive their own ethnicity, and how they represent themselves to different counterparts. The religious and cultural elements of these representations will be analysed, before shifting our attention to the political dimension of ethnicity: starting from the current debate on the shift from a “multinational” to a “national” state as background, I will explore the interests behind the “identification” with a certain ethnicity in different contexts, and the related socio-political actions connected to it. Being "Uyghur" becomes then a label to employ when the socio-political context requires it. The paper is based on my PhD dissertation, and on fieldworks in China and Xinjiang from 2007 to 2012.</p>	

11:00–13:10 (Chapel)		CONFERENCE SESSION: TIBETANS	
<b>Chair:</b>	<b>Martin Slobodník</b>		
11:00–11:40	<b>Featured Speech</b> <b>Ben Hillman:</b> <i>Local Government and Conflict-Sensitive Policy Innovation in Tibet: How Institutional Incentives and Constraints Reinforce the Status Quo</i>		
Crawford School of Public Policy, Australia		ben.hillman@anu.edu.au	
<p>Local governments in China have been credited with much of the policy innovation that has propelled the country's modernization and economic growth since the 1980s. Local governments have used their newly acquired powers to experiment with new modes of governance, economic management and social control. In many cases local governments have pioneered reforms that have subsequently been adopted and promoted nation-wide by the central government. In Tibetan areas local governments have been arguably much less innovative. Widespread unrest in Tibetan areas in recent highlights a failure of Beijing's overall Tibet policy, but it also begs the question why local governments have failed to use local discretion and the significant resources at their disposal to develop and implement policies that reduce the potential for conflict. Drawing on interviews with officials in several Tibetan counties, this chapter examines the internal political dynamics that constrain policy innovation and conflict-sensitive policymaking at the local level.</p>			
11:40–12:10	<b>Martin Slobodnik:</b> <i>China's Tibet Policy in a Historical Perspective</i>		
Department of East Asian Studies, Comenius University, Slovakia		martin.slobodnik@fphil.uniba.sk	
<p>The paper focuses on China's Tibet policy with special focus on the religious policy with the aim to provide an analysis of the (dis) continuity of the management of religious issues (e.g. the selection process of Buddhist reincarnations /Tib. sprul sku/) by Chinese authorities. I will deal with the period of late imperial China (mainly the Qing Dynasty), Republic of China and in particular the People's Republic of China. I will discuss the gap between the normative framework of the religious policy and its practical implementation in areas inhabited by Tibetans. The paper includes data collected during field researches (conducted mainly in the Labrang monastery in the southern part of the Gansu Province) as well as primary sources (various regulations and official documents).</p>			

12:10–12:40	<b>Sonja Laukkanen:</b> <i>Being Tibetan in Shangri-La</i>
Leiden University, Netherlands	sonjalaukkanen@hotmail.com
<p>In the Western imagination Tibet is seen as ‘Roof of the world’, ‘Land of the snows’, mystic Shangri-La, heaven on earth, which was a holy kingdom led by peace-loving lamas. It was a depository of ancient knowledge and unchanging tradition, which is now under threat of being lost because of Chinese invasion and assimilation schemes, although sometimes the violation is seen as a result of advancing modernity or commercialization in general. But at a basic level the differences between the Western and Chinese imaginings are small. For example, when the Chinese official conception sees the uniqueness as backwardness that needs to be advanced through the process of social evolution, the Western conception sees it as something quaint or special that needs to be preserved or returned to earlier condition. But who actually has the right to define Tibetanness? Traditionally in anthropology it has been the ethnographic voice, which has had the right to do this. In my paper I wish to discuss what it means to be Tibetan and how these imaginings of others are affecting the identity of local Tibetans in Zhongdian town, which officially changed its name into Shangri-La in 2002, and also in Xidang village located in Meili Mountains. Both of these places are now affected by large-scale tourism and the influences it brings along; Shangri-La more directly as the result of the name change and Xidang as it is located on the route to the holy mountains and popular trekking destinations.</p>	
12:40–13:10	<b>Shu-hui Wu:</b> <i>The Ancient Qiang As Seen in Recently Unearthed Bamboo Manuscripts of Western-Han China</i>
Mississippi State University, U.S.A.	shuwu@history.msstate.edu
<p>The Qiang people appeared in Chinese Palaeographical resources dating to the late Shang period. The oracle bone inscriptions evidenced Shang Chinese persecution of the ancient Qiang, who were used for sacrifices and forced labour. The Biographies of Zhao Chongguo and Xin Qingji in Ba Gu’s Han shu and the Biography of the Western Qiang in Fan Ye’s Hou Han shu narrated the struggles of Han China in subduing and managing its western neighbours, the various Qiang groups. The recently excavated bamboo scripts from Xuanquan, Dunhuang provide further information regarding the Han empire’s efforts to regulate relations between the Han frontier regions and the widely scattered Qiang. This paper, as part of an on-going research project, deciphers, translates, and analyses the crucial bamboo manuscripts to explore Han-Qiang relations in the 1<sup>st</sup> century B.C. with a focus on the Han administrative and military re-organizations, which were neglected in the historical records mentioned above.</p>	

**FRIDAY 1<sup>ST</sup> NOVEMBER 2013**

**14:30–16:30 (Chapel)**

**CONFERENCE SESSION:  
ETHNIC POLITICS**

**Chair:**

**Ben Hillman**

14:30–15:00

**Veena R., Sonika Gupta:** *The Harmony Discourse and China's Management of Ethnic Difference*

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This paper critiques the attempt of the western scholarship to apply the idea of multiculturalism to explain the management of ethnic difference in China. The western concept of multiculturalism has evolved within a liberal democratic framework that differs from the Chinese understanding of the relationship between the state and the minority nationalities. The conflict arises between the Western scholarship and their counterparts in China (Asia in general) when there is an attempt to internationalize and codify minimum standards in the management of ethnic diversity. Will Kymlicka argues that the Asian society escapes from the global discourse on following international standards in the management of ethnic difference as in their opinion the discourse of multiculturalism and international norms reflect Western circumstances and disconnected from the needs and realities of Asia. In this context, scholars like Bhiku Parekh critiques the moral monism of contemporary liberalism and articulates the need to reconceptualise multiculturalism as the current understanding of the same embedded in and culturally biased towards a particular cultural perspective. Here Bhikhu Parekh is not only rhetoric about rethinking multiculturalism but endorsing an awareness of the internal plurality of each culture. In this context, I suggest that in the specific case of China, the framework of state minority relation is based on the cultural discourse of harmony. Scholars like Baogang He provides Chinese characteristics of minority rights and its evolution as an interaction between Confucian, Marxist and liberal traditions in China but through this paper I try to explore how the concept of harmony defines or explains the Chinese state's management of ethnic diversity.

15:00–15:30

**Katarzyna Golik:** *"Internal Orientalism" in the context of a State Nation Building Process in PRC*

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Since the ancient times the non-Chinese folks were treated with ambivalence and fear. At the same time, regardless of the ethnic status, they could be easily incorporated into the Chinese civilization. After the introduction of the concept of the "nation", their status inside China had to be re-defined. Last two decades brought a significant change in the attitude towards the ethnic minorities. As a part of a "Chinese Nation" their culture became a common heritage of the "Sinitic civilization". The Han Chinese became curious of the ethnic minorities but at the same time they mostly fail to understand their culture. It resulted with the increasing demand for the ethnic and quasi-ethnic cultural products. Thought the phenomena of the "internal orientalism" evolved rather spontaneously, it became a part of a state-run minority policy.

15:30–16:00	<b>Sai Han:</b> <i>Science, Local Knowledge and Power - the Development of B State-owned Pastureland in IMAR, PRC</i>
Chinese Academy of Social Sciences; Beijing Language and Culture University, <span style="float: right;">saihan71@gmail.com</span> P.R.C.	
<p>The frequently occurred sand storm in IMAR attracted the attention of the world. Chinese central and local government invested large amount of money in defending and forestation while scholars on Nomadic studies pay more attention to the ecological approaches. What is now generally agreed is that Inner Mongolia Steppe is a holistic ecological cycle with the balance of herders—steppe---stocks as its core. The problematization of any element will break the balance. The dilemma of Inner Mongolia environment is only representation while the essence is the crisis of traditional as well as ethnic culture. I did my field at Baiyinxil State-owned pasture, Xilingol League, IMAR and the topics of the article are the sixty years’ population flow (after 2000, ecological resettlement), grassland fencing as well as stock-breeding alterations in the rangeland, aiming at revealing the power discourse behind these phenomenon and the role of modernization and scientific knowledge. I argue that Mongolian herders’ traditional knowledge and nomadic skills played, and should play in the future, a key role in maintaining steppe’s environment.</p>	
16:00–16:30	<b>Pavel Šindelář:</b> <i>55 &amp; 5: Ethnicity and Religion Classification Projects in People's Republic of China</i>
Centre of Chinese Studies, <span style="float: right;">pavel.sindelar@gmail.com</span> Masaryk University, Czech Republic	
<p>The contemporary People’s Republic of China is a state inhabited by the immense Chinese nation, which consists of hundreds of distinct ethnic communities, each having their own language, history and culture. The government of this state currently recognizes only 56 ethnic nationalities (minzu) as groups entitled to representation. By far the largest ethnic group in this system, the incredibly heterogeneous Han nationality, has been living in religiously and ritually colourful world with plenty of different religious traditions, schools, sects, groups or institutions for centuries. Nevertheless, within the complex contemporary Chinese society, including those 55 ethnic minorities, there are just 5 officially recognized religions (zongjiao), and for each of them there is only one officially approved religious organization. Every person involved in religious activities should be registered in one of the 5 organizations, as long as they wish to live in accordance with the legal system of their motherland. This paper will try to identify sources, motivations and policies behind the projects of ethnicity and religion classification that were carried out in the newly established People’s Republic of China, mainly in 1950’s. The paper attempts to search for and compare common tendencies and characteristics of these modernizing processes and political projects that are usually separated and understood dissimilarly.</p>	

17:00-18:30 (Chapel)		CONFERENCE SESSION: CULTURE AND LANGUAGE
<b>Chair:</b>	<b>Lucie Olivová</b>	
17:00–17:30	<b>Bogdan Zemanek:</b> <i>“Bimo Performs a Superstition”</i> . <i>Official Terminology and its Consequences for Fieldwork and Research into Nuosu People of Southern Sichuan</i>	
Institute of Middle and Far Eastern Studies, Jagiellonian University, Poland		bogdan.zemanek@gmail.com
<p>The People's Republic of China officially recognizes and legally protects five religions (zongjiao). Other religions, including shamanism, animism and ancestors worship, which are widespread among ethnic minorities, fall into a “grey zone” between “protection of minority cultures” and persecution of “superstitions” (mixin), especially feudal superstitions (fengjian mixin). The author of this presentation will address the above-mentioned topic, and will also attempt at answering the following questions: 1) can something that is not recorded in writing (wen) be part of culture (wenhua)? 2) are local customs (fengsu xiguan) equally protected? These issues are of great consequence for researchers in the PRC, who need to communicate with their informants during fieldwork using non-offensive and non-judgemental vocabulary, and who afterwards, when preparing their texts for publication, have to choose appropriate terms. The choice of terms is also crucial for members of minority communities themselves, whose traditional religions, important part of their ethnic identity, are framed in derogatory terms in the official discourse. The presentation will employ examples taken from published works on Nuosu (Liangshan Yi) culture, and from fieldwork conducted by the author in Liangshan Yi Autonomous Prefecture, Sichuan.</p>		
17:30–18:00	<b>Vladimír Liščák:</b> <i>Mgr. Celso Costantini and the Localization and Inculturation of the Church in China (Commemorating the First Plenary Council of Shanghai, 1924)</i>	
Oriental Institute CAS, Czech Republic		vliscak@orient.cas.cz
<p>At the turn of May and June 2014 we are commemorating the ninetieth anniversary since the convening of the first Chinese Council (Latin: Concilium Sinesse; Chinese: 第一次全國教務會議 Dì yī cì quánguó jiàowù huìyì), which took place in Shanghai from 15 May to 12 June 1924. At his birth was the Archbishop, later Cardinal, Mgr. Celso Costantini (1876-1958), a big supporter of Chinese culture and history, and the first Apostolic Delegate (delegato apostolico) of the Holy See to China (between 1922 and 1933). Mgr. Costantini put a lot of effort into improving the formation of the local clergy. Therefore, following the decision of the Shanghai National Council of 1924, he pushed for the establishment of regional major seminaries. Regions (encompassing several dioceses) could better pool their resources and staffs for the better training of Chinese priests all over China. One important result of all Costantini's efforts was that finally, in 1926, he could bring six Chinese priests to Rome to be ordained bishops by Pope Pius XI (on October 28), as the first step towards the establishing a local Catholic hierarchy.</p>		

18:00–18:30	<b>Xiaoou Wang:</b> <i>The Spread of Chinese in Croatia in the past, right now and in the future</i>
Beijing Foreign Studies University, P.R.C.	tenichwang@gmail.com
<p>May 13th, 1992, China and Croatia established diplomatic relations. Since then, both sides have been adhering to the principle of mutual respect and equality in order to actively promote the steady development of bilateral relations. Frequent visits between the leaders of these two countries have strengthened the political mutual trust and have established a comprehensive cooperative partnership as well. In 2009, the former President of PR China, Hu Jintao made a historic visit to Croatia, which had a strong impetus for the development of tow countries' relationship. The rapid development of bilateral economic and trade cooperation, culture, education, tourism and other exchanges started to be unfolded. On the basis of the good political and economic relations between China and Croatia, a so-called "National learning Chinese enthusiasm" has been arisen in Croatia. In May of 2012, the 20<sup>th</sup> anniversary of the establishment of diplomatic ties of the two countries, the Confucius Institute officially landed in Croatia, so as to promote Chinese in Croatia as a wider platform. This paper focuses on the history, nowadays status and the future of Chinese language spreading in Croatia. What's more, giving forward suggestions with the method of case study of analysing Chinese in Croatia will be as well included. After discussing about the communication opportunities, challenges and problems when Croatian people study Chinese could give us a bright future.</p>	

<b>SATURDAY 2<sup>ND</sup> NOVEMBER 2013</b>	
<b>09:00–11:30 (Chapel)</b>	<b>CONFERENCE SESSION: BEING ETHNIC - QUEST FOR IDENTITY</b>
<b>Chair:</b>	<b>Tom Cliff</b>
09:00–09:30	<b>Wlodzimierz Cieciora:</b> <i>Between Global Ummah and Chinese Minzu. Dilemmas of Modern Chinese Muslim Identity</i>
University of Warsaw, Poland	w.cieciora@uw.edu.pl
<p>Shaped by the simultaneous belonging to two great civilizations, the modern Sino-Muslim identity was historically formed by a wide set of influencing factors – the birth of Chinese national consciousness and its accompanying ideas, the influx of Muslim revivalist (and nationalist) thought from the Middle East and other parts of the Islamic world, the struggles for political control over the country and many more. The internal Sino-Muslim discussions of the late Qing and the Republican era on the questions of self-perception were virtually cut short by the communist victory in 1949. The new regime imposed its policy of recognizing the Sino-Muslims as an ethnic minority, putting an end to the heated debates. For many years the Hui in the PRC seemed content with their status of an officially recognized shaoshu minzu. But is that still really the case? Does the limiting of the nation-wide Muslim diaspora to the confines of an ethnic minority do justice to this booming community? Do the intensifying contacts with the coreligionists from abroad make the Hui more Muslim, and perhaps more “Chinese” at the same time? By looking at some recent developments in the Chinese Muslim life and by trying to link them to their historical precedents this paper will aim at answering the always current question – what does it take to be both Muslim &amp; Chinese (in this time)?</p>	

09:30–10:00	<b>Martina Rysová:</b> <i>The Ethnic Chinese in Indonesia: What Makes the Chinese Chinese?</i>	
Palacký University, Czech Republic		martina.rysova@upol.cz
<p>The Overseas Chinese are usually very special kind of society existing within other society. There is more than five-hundred-year long history of the Ethnic Chinese in Indonesia. Since the Dutch colonialism period they have played very contradictory and in the view of native Indonesians mostly negative part of the state and the government game. Due to Chinese business abilities they have become very powerful within the high-class society and also hated by the lower class. In the bad economic times these suppressed emotions have always ended in acts of violence against the Ethnic Chinese; one of the worst happened in 1998. After that year, together with a new way of governing, the political and social situation of the Ethnic Chinese also started to change. This paper focuses on the reasons and stereotypes that cause problems in the coexistence of the Ethnic Chinese and the natives in Indonesia and presents results of the field study that was conducted by Izabela Klusová and Martina Rysová in Semarang city in 2010. The research focused on the current situation of the young generation of the Ethnic Chinese in Semarang, their abilities of speaking Mandarin, maintaining of the Chinese tradition in their families, their relationship with Indonesian people etc.</p>		
10:00–10:30	<b>Adam Horálek:</b> <i>How to Deal with Ethnicity in Chinese Context?</i>	
Palacký University, Czech Republic		a.horalek@seznam.cz
<p>This paper focuses on differences between Western, Soviet and Chinese ethnic concepts from the theoretical perspective. The general term minzu was introduced to Chinese political ideology in late 19th century, and since then it has become a subject of political fights and discourse. The major shaping of this term, in the political sense, took place during the Kuomintang-Communist civil war, when ethnicity, especially among ethnic minorities, was significantly involved. Since 1949, there have been coexisting two different approaches to ethnicity in China. The less used one was adopted by the Kuomintang in Taiwan, whereas the dominant one was introduced by Mao Zedong in the PRC. However, the Mao's perspective of minzu itself took significant transformation during 1950s and 1960s. Although it is often related and referred to its Stalinist model from Soviet Union, it has been significantly reshaped and accommodated to needs of that time China and its ethnic policy. This paper focuses on differences between these two concepts of ethnicity. It attempts to explain the reasons and particularly the sources of its contemporary form. Unlike in Russia or Taiwan, the minzu concept used by Mao has undergone very little changes since 1960s, and this stability of rigid ascriptive form of ethnic policy should be considered when talking about ethnicity in Chinese context.</p>		
<b>11:00–12:00 (Chapel)</b>		<b>ROUND TABLE</b>
<b>12:00 (Chapel)</b>		<b>CLOSING SPEECH</b>

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