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INTERNATIONAL SEMINAR "CHALLENGES AND OPPORTUNITIES IN A GLOBALIZED WORLD: SINO-SPANISH CULTURAL DIALOGUE IN THE 21ST CENTURY"

**University of Murcia (host)
Shanghai Jiao Tong University**

NOVEMBER 4TH | 2021



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International Seminar “Challenges and Opportunities in a Globalized World: Sino-Spanish Cultural Dialogue in the 21st Century”

November 4th, 2021

**University of Murcia (host)
Shanghai Jiao Tong University**

The University of Murcia and Shanghai Jiao Tong University are delighted to announce an International Seminar on the Challenges and Opportunities in a Globalized World: Sino-Spanish Cultural Dialogue in the 21st Century.

The aim of the Seminar is to bring together researchers from different fields of Humanities, Law, International Communications and Business from the University of Murcia and Shanghai Jiao Tong University. The primary objective is to create a common reflection space where experts can share their insights into the different topics to be addressed.

The Seminar will be held in **English** but some presentations will be combining **Chinese and Spanish**.

The Seminar will use **Zoom** and **the Zoom number is 924 9630 3038**.



Program

The session will be co-chaired by Prof. **Pascual Cantos**, Dean of the Faculty of Humanities of the **University of Murcia** and Prof. **Manuel Perez Garcia**, School of Humanities, of the **Shanghai Jiao Tong University**.

Spanish time	Beijing Time	Title	Speaker
9:00 a.m. – 9:05 a.m.	4:00 p.m. – 4:05 p.m.	Welcome by the Vice-Chancellor of Internationalization and Research	Prof. Senena CORBALÁN (UMU)
9:05 a.m. – 9:15 a.m.	4:05 p.m. – 4:15 p.m.	Welcome by the Dean of the Faculty of Humanities: Academic relations between Chinese and Spanish Universities	Prof. Pascual CANTOS (UMU)
9:15 a.m. – 9:20 a.m.	4:15 p.m. – 4:20 p.m.	Welcome by the Dean of the School of Humanities, SJTU	Prof. Ning WANG (SJTU)
9:20 a.m. – 9:40 a.m.	4:20 p.m. – 4:40 p.m.	A Study of the Rhetorical Features of <i>Wanwu Zhenyuan</i> from perspective of Comparative Xunguxue	Prof. Yumei ZHANG (SJTU)
9:40 a.m. – 10:00 a.m.	4:40 p.m. – 5:00 p.m.	The strange common bond: the Huns as the first link between China and the West	Prof. José Antonio MOLINA (UMU)
10:00 a.m. – 10:20 a.m.	5:00 p.m. – 5:20 p.m.	The cultural context in the teaching and learning of Spanish as a foreign language to Chinese students	Dr. Xiaomin WANG (UMU)
10:20 a.m. – 10:40 a.m.	5:20 p.m. – 5:40 p.m.	Discussions on Translation and Reception of Modern and Contemporary Chinese Literature in Spanish Speaking World	Prof. Liandong Guo (SJTU)
10:40 a.m. – 10:55a.m.	5:40 p.m. – 5:55 p.m.	Discussion time	
10:55 a.m. – 11:05a.m.	5:55 p.m. – 6:05 p.m.	VIRTUAL COFFEE BREAK	
11:05 a.m. – 11:25 p.m.	6:05 p.m. – 6:25 p.m.	The Similarity and Mutual Learning of Phenomenology of Art and	Jianguo ZHANG (SJTU)



		Zhuangzi's Artistic Spirit in Chinese and Western Painting	
11:25 p.m. - 11:45 p.m.	6:25 p.m. - 6:45 p.m.	Dong Yansheng: scholar, translator and humanist	María FACHAL (UMU)
11:45 p.m. - 12:05 p.m.	6:45 p.m. - 7:05 p.m.	The Influence of Spanish Sinologist Pantoja's <i>Overcoming the Seven Deadly Sins</i> ("Qi Ke") on Modern Chinese Anthropological Genealogy	Prof. Yunyan ZHANG (SJTU)
12:05 p.m. - 12:25 p.m.	7:05 p.m. - 7:25 p.m.	Symbolisms in Chinese phraseology and their comparison with Spanish: A contrastive study	Duan JUNJUN (UMU)
12:25 p.m. - 12:45 p.m.	7:25 p.m. - 7:45 p.m.	All paths lead home	Prof. José Antonio MOLINA (UMU)
12:45 p.m. - 13:00 p.m.	7:45 p.m. - 8:00 p.m.	Discussion time	
13:00 p.m. - 13:05 p.m.	8:00 p.m. - 8:05 p.m.	Closure by the vice dean of the School of Humanities, SJTU	Prof. Wenjing CAI (SJTU)



Abstracts (in alphabetical order)

Dong Yansheng: scholar, translator and humanist

María FACHAL (UMU)

According to Dong Yansheng, one of the most ambitious and noble objectives of a foreign language class is no other than to foster peace and harmony among different peoples. By learning foreign languages we do our best to avert war and conflict. War is seen as the result of a dramatic failure in communication.

Mandarin Chinese and Spanish are two of the most widely spoken languages in the world. Training translators and interpreters who can bridge the communication gap between two of the largest linguistic communities is a complex task that requires the support of national governments and education institutions of Spanish-speaking countries and China. These experts once trained can enable cultural and economic relationships and all sorts of exchanges among these two linguistic communities.

In this paper I will offer some insights into the role of Dong Yansheng as one of the most influential scholars in the teaching of Spanish language to Chinese nationals. He is one of the most renowned Hispanists in Asia, he is the author of the handbooks which have been used for decades by Chinese universities to teach Spanish to graduate students, he is also one of the most prestigious translators of Don Quixote to Mandarin Chinese. His contribution to the cultural exchange between Spanish-speaking countries and China goes beyond his role as a language instructor and teaching materials designer, he is a real humanist. In this communication we will analyze his own definition of excellence in the job of being a language teacher.

Discussions on Translation and Reception of Modern and Contemporary Chinese Literature in Spanish Speaking World

Prof. Liandong Guo (SJTU)

In recent years, both Chinese and Western scholars have had debates on the translation and reception of Modern and contemporary Chinese literature in Spanish speaking world, though their focuses may vary. The importance of this topic lays on the huge single market developed by Spanish speakers. Currently, with the advocacy of 'Go Global' strategies for Chinese culture, it would not only be valuable to clearly recognize the Chinese culture in the world literary system and its status but also deepen the understanding of world literature by tracking down the development of modern and contemporary Chinese literature in the global literary circulation system, through the observation of development of the translation and reception of modern and contemporary Chinese literature in Spanish speaking world, understanding of the different perspectives held by Chinese and other scholars and exploration of the reasons behind. With reference of the Evan Zohar's concept of Polysystem and Franco Moretti's Theory of World Literature, this article is aimed to probe the trail and features of the reception, through the specific cultural context for Spanish speaking world's translation and reception of modern and contemporary Chinese literature. The article particularly



focuses on the intention and aim of Spanish speaking world toward modern and contemporary Chinese literature, as well as how the intention would penetrate into selection of translation strategies and paratexts, such as literature reviews. Based on the development of indirect translation of Spanish translation copies of modern and contemporary Chinese literature, it is realized that Chinese literary system is positioned at the margin of global literary system, which is caused by the existence of literary hierarchy and the dominant position of English and French literary system in the world literary system. The current globalization of disposition has made text transfer between Chinese and Spanish through the dominant literary system faster and cheaper. With the influence of development of literary system globalization, the dissemination of literature depends upon the power difference between systems. The study of the translation between Spanish and Chinese, as two (semi) peripheral languages, offers theoretical frame and real examples for investigation into complex relationship of power between the peripheral and central literature. Meanwhile, according to the case analysis of the reception of three representative authors Mo Yan, Mai Jia and Yan Lianke in Spanish speaking world, the criteria of reception and evaluation—stereotypical type of political guidance, excessive attention to banned books, the attraction of the global market of genre literature, highly regarded literary aesthetic value and creativity—prove Spanish literary system to be relied on English and French literary system as a medium; at the same time, the interpretation of diversification by specialists, such as sinologists, acknowledges the leading power of the non-professional readers' market, which again testifies the literary system and the mutual influence and coordination between its internal and external. The means of distribution and dissemination for modern and contemporary Chinese literature in Spanish speaking world evidence that the current world literature is allied with enterprises and publishing houses via international multimedia to take their effect, and drive its development by commercial benefit. With globalization, the discussion on Chinese literature, as part of the world literature, must holistically take a series of matters and factors relating to copy right, translation, international sales strategies, literary genres, readers into consideration.

**Symbolisms in Chinese phraseology and their comparison with Spanish: A
contrastive study**

Duan JUNJUN (UMU)

Language appears with the emergence of human society and develops with it, so that it has a history longer than that of any nation. In all social and natural phenomena, language, like genetic DNA, has been passed down from human ancestors to future generations. When we speak of a language, we usually say that it is a language of a single ethnicity, which gradually stabilizes in linguistic, customs, culture and psychology in the course of the development of human history. In the history of the development of a nation, the formation, development, absorption and dissemination of national culture must take place through language. We can say that the history of national development is the history of the development of its language. In short, language is the carrier of culture and a concentrated expression of historical change. In the vast ocean of vocabulary of any national language, there are prepared and convenient resources in the pragmatic sense, stable and determined in linguistic form, clear and vivid in the effect



of expression, and rich and diverse in linguistic semantics. The convergence of these demand mechanisms has led to the formation of sequences with a static structure and, in some cases, an opaque meaning; once their meaning is understood, these sequences can be used directly with minimal need for grammatical change. The set of these sequences is called "phraseology" in common lexicology, and in Spanish "*fraseología*", in Chinese "*shú yǔ*" (熟语).

Our thesis is composed of three main parts. Firstly, in order to lay the theoretical foundation, we study the notions to be applied in our research, including phraseology, symbol (and symbolism), culture and the relationship between these. On the other hand, we focus on the phraseological studies conducted by Chinese and Spanish linguists, and then we set the definitions of the mentioned concepts and the classifications of the phraseological units most suitable for our research. Then, based on the theoretical foundations, we analyze and classify the aspects that most influence the formation of phraseological units, which are as follows: 1. primitive cults and religion; 2. celebrities of the past and their deeds and thoughts; 3. social form and system; 4. social life style; 5. natural culture; and so on. At the same time, we consult the dictionaries of phraseological units in Chinese language and list the elements that appear with high frequency, in order to explain in which cultural background a natural or artificial, spiritual or material element has become a symbol of phraseology and achieved various meanings. Finally, we carry out a comparative study between the cultural symbolisms in Chinese and Spanish phraseology in order to determine the consistency and difference of symbolic meanings.

The strange common bond: the Huns as the first link between China and the West

Prof. José Antonio MOLINA (UMU)

At the end of the 4th century AD, the Roman Empire noticed new movements of peoples at the east of its borders. These peoples seemed to be fully settled and pacified. That was the beginning of the invasion of the Goths, accompanied by other incursions carried out by the Suevi, the Vandals and the Alans. They were driven to a village that Roman authors turned into the greatest and most devastating cultural myth of all time: the Huns. Two centuries ago the village, called Xiung-nu by Chinese sources and Huns by Romans, had their unique history. It led them from the interior of Asia to the Danube regions in order to establish a vast nomadic empire made up of the amalgam of different peoples they encountered along the way.

The way these steppe nomads lived is known to us from Eastern sources (Shiji, Hanshu and Hou Hanshu), which give us an early description of the panorama that we will find later in authors better known in the West, such as Ammianus Marcellinus and Jordanes.



All paths lead home

Prof. José Antonio MOLINA (UMU)

In 1999 Zhang Yimou shot *The Road Home*. This film is one of the most beautiful and lyrical examples for addressing social change problems, problems arising from modernisation and traditions' maintenance. An interesting exercise about historical understanding would be the study of this film as an historical source that showed the transition from traditional Chinese to globalised China. It would be interesting as well a clarifying comparison with Spanish films that have faced the reality of the rural world's transformation caused by the modernisation processes of the Spanish culture, up to the study of contemporary examples of national and European cinema that illustrate the current depopulation of rural areas and, therefore, the end of tradition and its replacement by a demographically empty space.

The cultural context in the teaching and learning of Spanish as a foreign language to Chinese students

Dr. Xiaomin WANG (UMU)

The cultural context is a crucial element in the teaching and learning of Spanish as a foreign language. When we talk about our learners' context, we cannot forget that the geographical, political and cultural setting of our students may somehow impact the outcome of our teaching practice. Therefore, understanding the cultural and social background of Chinese students, and their country, China, cannot be an exception. The influence of Confucianism is prevalent in Chinese society, in its culture and in its beliefs about education. The Chinese learner has strong beliefs towards the teaching method and they tend to apply them systematically in their learning process, hence they should be taken into account by teachers and researchers. In this presentation we are going to discuss how certain Confucian tenets affect the way Chinese nationals learn, teach and should be taught Spanish as a Foreign Language (ELE).

The Similarity and Mutual Learning of Phenomenology of Art and Zhuangzi's Artistic Spirit in Chinese and Western Painting

Jianguo ZHANG (SJTU)

The phenomenology of art emphasizes "returning to the thing itself" and making the thing "self-evident". Zhuangzi advocates unity with "Tao", the law is precious, free and unfettered. There are many striking similarities in the concept, creation and appreciation of Chinese and Western paintings. Looking at the phenomenology of art and Chinese traditional painting and Zhuangzi's artistic spirit can not only provide the aesthetic concepts and creative methods for western painting, but also can provide a new path of life in the future.



A Study of the Rhetorical Features of *Wanwu Zhenyuan* from perspective of Comparative Xunguxue

Prof. Yumei ZHANG (SJTU)

From the perspective of comparative Xunguxue, the rhetoric of the Italian missionary Giulio Aleni's *Wanwu Zhenyuan* is characterized by the flexible use of Aristotle's Rhetoric for theoretical proofs. It can be seen that the Xungu value of *Wanwu Zhenyuan* by Analyzing its rhetorical text of "citing ancient books to prove-proof style" (including quoting ancient Chinese fables, Chinese and Western ancient books), "refuting with old books- refute style" (including Yuanqi Debate and Liqi Debate): The Xungu value of this book. This book adopts the writing method of direct argumentation and interpretation, which correspond to the interpretation of the Xungu Books. Its regulations of "interpreting the West with the Chinese" and "refuting the Chinese with the West" can support and strengthen the thinking on the construction of the discipline of Xunguxue.

The rhetorical value: it is almost a living text practice example of Aristotle's rhetorical theory, which helps us to reread relevant issues such as "the three realms of rhetoric," and "the two divisions of rhetoric" in *Xiucixue Fafan*. As a major feature of overseas Chinese books, it enriches the research corpus of Chinese rhetorical history.

The philosophical value: it promotes the confrontation between Chinese and Western philosophical thought and has a great influence on the philosophical thought of Wang Fuzhi.

The Influence of Spanish Sinologist Pantoja's *Overcoming the Seven Deadly Sins* ("Qi Ke") on Modern Chinese Anthropological Genealogy

Prof. Yunyan ZHANG (SJTU)

Pantoja's "Qi Ke" focused on China's ethical demands with "adaptation" strategies of paradigm innovation. This book not only had a drastic impact on the literati in the Ming and Qing dynasties, but also laid a profound foundation for the enlightenment of modern Chinese new culture and the continuation of Chinese spiritual history. This is a paradigm of intercultural communication. The Western Confucianism changed the Eastern Confucianism, and the Eastern Confucianism also influenced the Western Confucianism. After the mutual influence, it continued to react to their respective cultural and the spiritual genealogy.



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