China rejuvenated? Governmentality, subjectivity, and normativity: the 2008 Beijing Olympic Games

Chong, P.L.G.

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Every research has its unique aspects and writing about “China” is no simple task. As I discuss later in this dissertation, “China” is not a simple geopolitical term. Whenever one discusses and writes about this subject-topic, one needs to engage with a set of cultural politics involving “China” and “Chineseness.” There is no such thing as a simple and standardized linguistic practice when writing about China. This has in many ways complicated the whole process of writing up this dissertation and it is no longer a simple matter of following “the house rule” of an academic style. Here, I am obliged to draw your attention to the following aspects, some related more directly to the questions of “Chineseness,” others more general issues.

I begin with some of the general aspects. Most of the quotations from my corpus and interviews are originally in Chinese unless otherwise stated, and I have translated all of them into English unless otherwise specified. Moreover, the transcriptions of interviews with Chinese interviewees are not always grammatically correct. This is done with an aim to give some brief ideas about the ways these interviewees expressed themselves, especially in the case study of the taxi drivers. I am well aware of the constraints, the debates, and the impossibilities of presenting the “original” and the “authentic” voices. This said, I need to restate that my purpose is not to present something “authentic”; the rationale behind this lies in a “simple” wish to communicate — to bring together the original-native to the foreign-local setting so that they can infect each other and a certain degree of linguistic flux could be made possible (de Kloet, 2005: 121).
What follows are aspects related to the linguistic practices in different Chinese-speaking localities. *Hanyu Pinyin* (汉语拼音) is the official system of transliterating Mandarin in the romanized format in the People’s Republic of China (PRC). In academic practice, this is also the system commonly used nowadays to represent and write about China. In this dissertation, *pinyin* is generally used when referring to Chinese names and terms but in occasional situations such as when some proper nouns are long familiar in other forms like the Wade-Giles, their established spellings will be used. Some examples are *cheongsam* and *Kuomintang*.

Chinese communities such as Hong Kong, Macau, and Taiwan\(^1\) have used different romanization systems. When Chinese names from these places are quoted, both *pinyin* and other romanization systems are used. In some instances, English name is included when the person referred to is commonly known or officially addressed by that name. Taking, for example, Jackie Chan is 成龍’s English name, I do not change his name into *pinyin* — *Cheng Long*.

The principle I follow is to enter the Chinese names and their English names as they are found, or what the authors themselves generally use. This speaks especially for the reference list. Confusion is often created because of the diverging practices in name order. Some Chinese people choose to present their names according to Chinese custom: family name first; others have adopted the Western custom of placing the family after the first name. And, in other cases, some choose to put their English name before their Chinese first name. For example, 陳巧文’s name: Christina (English name) + Hau Man (Chinese first name) + Chan (family name); others put their Chinese first name first, then followed by English name and the family name, for example, Jinhua (Chinese first name) + Emma (English name) + Teng (family name). In uncertain cases, I can only rely on my best judgment.

The diverse romanization practices would mean that *pinyin* transliteration cannot be used or read as the “standard” language for everyone. As such, I choose to use Chinese characters next to the English translations when Chinese phrases and special terms are involved. For example, when referring to “The Road to Rejuvenation,” I put down (复兴

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\(^1\) For a long time, Taiwan had used various romanization systems such as Wade-Giles and it was only in 2008 that *Hanyu Pinyin* was officially adopted as the romanization system in Taiwan. It is quite common to come across romanized words derived from other systems such as Wade-Giles or *Tongyong pinyin* (通用拼音).
之路) instead of “fuxingzhilu.” Yet, when the pinyin transliteration of a Chinese phrase is widely used and quoted in writing such as *suzhi* (素质), I provide its English translation, *pinyin*, and Chinese characters in its first appearance and the *pinyin* transliteration is used throughout the dissertation.

Simplified Chinese characters (简体字) are officially used in the PRC, whereas traditional Chinese characters (繁體字) are used in Hong Kong, Macau, Taiwan, and some Chinese overseas communities. In this dissertation, I use simplified Chinese to refer to concepts, ideas, and people related to mainland China. However, out of respect to the diverse practices in different Chinese communities, I retain the use of traditional Chinese characters (繁體字) when referring to programs, names, and titles used in Hong Kong.