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# Chinese Studies Association of Australia

## 13th Biennial Conference

Host: University of Tasmania, Hobart  
Venue: Old Woolstore Hotel, Hobart

July 9–11, 2013

<http://www.conference.csaa.org.au/>



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## 探尋之旅 *JOURNEYS*

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### ABSTRACTS & PANELS

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#### CSAA Keynote Presentations

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## CSAA Keynote Presentation (1)

9.30AM-10.30AM, WEDNESDAY JULY 12

THEATRETTE

**Kerry Brown, University of Sydney**

***The Networked Leadership:***

***The Inner Lives of the New Generation of Chinese Elite Leaders***

Now that the full leadership has happened in Beijing, what are we to make of the interlinks and connections between China's new leaders? In what sense might they be said to have a common political programme, what kind of political space are they operating in, and how can we start to interpret the language they have been using recently about morality and corruption? In this talk, I will look at the provincial careers and backgrounds in particular of the new Standing Committee of the Politburo members, and work out where they have come from, why they are where they are, and what debts and obligations they might owe to whom in order to have reached the summit of power in contemporary China. I will also try to work out from their pasts where they are planning to head to in the coming five to ten years.

Kerry Brown is Executive Director of the China Studies Centre, and Professor of Chinese Politics at the University of Sydney. He leads the Europe China Research and Advice Network, funded by the European Commission, and is an Associate Fellow on the Asia Programme at Chatham House. Prior to this he was Head of the Asia Programme at Chatham House. Educated at Cambridge, London and Leeds Universities, he worked in Japan, and the Inner Mongolian region of China, before joining the Foreign and Commonwealth Office in London. He is the author of several monographs, including *The Cultural Revolution in Inner Mongolia* (Global Oriental 2006), *Struggling Giant: China in the 21st Century* (Anthem 2007), *The Rise of the Dragon – Chinese Investment Flows in the Reform Period* (Chandos 2008) and *Friends and Enemies: The Past, Present and Future of the Communist Party of China* (Anthem 2009).

## CSAA Keynote Presentation (2)

9AM-10AM, THURSDAY JULY 11

THEATRETTE

**Gloria Davies, Monash University**

### ***Journeying with Lu Xun***

The journey of life is a trope that is as ancient as it is new. It makes a frequent appearance in the writings of Lu Xun. China's best known modern writer often used the image of travelling to describe his relationship to *baihuawen*, the experimental modern vernacular that he and others pioneered in the mid- to late 1910s. Lu Xun figured his *baihua* writings as a journey, to suggest that he was estranged from the Chinese language and hence a perpetual wanderer unable to find his way home, despite outward appearances of being thoroughly at home in the language. He encouraged self-reflection, likening the process of facing oneself to travelling on the open road, equipped only with the values one holds dear. This presentation explores Lu Xun's writerly insights into journeying and how they are irreconcilable with the idea of determining a "proper path" that has dominated Chinese intellectual life in twentieth century China and since.

Gloria Davies is a literary scholar, historian and translator whose research covers a range of areas: Chinese intellectual and literary history from the 1890s to the present; contemporary Chinese thought; comparative literature and critical theory; and studies of cultural flows in the digital age. She is convenor of Chinese Studies at Monash University.

## Session 1: 11am-12.30pm, Wednesday July 10

### **PANEL 1: *The Creation of Portraits in Chinese Historiography and Religious Texts***

In any civilization the creation of heroes, sages, saints and villains is a matter of considerable significance. In the case of China, the creation of historical, religious or fictional portraits is often tightly imbricated with political notions about what constitutes good governance, morality and loyalty. This panel aims to look at the creation of portraits of heroes, sages, saints and villains in a range of discourses, including historiography, religious hagiography, poetry and avowedly fictional texts. The goal is to explore the underlying ideologies at work in the process of the adaptation of historical and religious figures in a range of texts from the late imperial period. Specifically this panel will deal with new research about the formation of the portrayal of Cao Cao as villain from the Song to the Ming period and the production of multiple Chan Buddhist identities in the late Ming period.

**Anne McLaren, University of Melbourne**

*When and why did Cao Cao Become a Villain?*

Chinese of all ages are familiar with the portrait of Cao Cao, the arrogant usurper in the seminal Ming work of fiction, *The Romance of the Three Kingdoms* (*Sanguo yanyi*). Those who read the history of the Three Kingdoms era would be aware that *The Romance* offers a highly fictionalized rendition of historical events of the Three Kingdoms era (220–265) in Chinese antiquity. The general view is that the author of *The Romance* drew heavily on the storytelling and performance arts of his era to create the vivid portraits of Cao Cao, the villainous usurper, and Liu Bei, the man of Confucian compassion (*ren*) and the paragon of a good ruler. However, this paper will demonstrate that the creation of Cao Cao as the outstanding villain of the Three Kingdoms era began in the Song period and was largely the product of new trends in the writing of private histories and Neo-Confucian notions of political legitimacy.

**Mark Crosbie, University of Melbourne**

*Fictionalised hagiography and the 17th century reinvention of Chan Buddhism*

The rise of Chan as a distinct faction within Chinese Buddhism during the Song period has been associated with the production of hagiographic texts. Combining history and myth, these texts served to legitimate Chan through idealised portrayals of teaching transmission via a series of enlightened masters. According to both traditional accounts and modern scholarship, the institutional vitality and textual output of Chan lineages had declined by the mid Ming. During the late 16th and early 17th centuries, however, a renewal of interest in Chan literature emerged among the class of Confucian literati, leading eventually to a revival of monastic Chan.

This paper will focus on a collection of popularised Chan hagiographies published in the early 17th century. The collection includes a number of fictionalised re-writings

of Chan history, which, it shall be argued, reflect the particular interests of this revival movement while still in its nascent phase.

**Corey Bell, University of Melbourne**

*'Loyal Monks' and the Buddhist Metapoetic Movement in the Ming-Qing Transition*

In the Ming-Qing transition period there were a number of eminent monks who served as the spiritual leaders of Ming loyalist communities. Affected by the trauma of violent dynastic struggle, many of these figures expanded the scope of their pastoral activities to include secular activities such as writing poetry. Some monks believed in a radical identification between Chan and poetry and sought to use poetry as a medium to enlighten both themselves and other readers. The poetry they wrote is generally understood as intended to constructing 'loyalist' identities for the monks in question. However, a closer reading reveals an underlying religious subjectivity: the monks sought to merge the established therapeutic and normative capacities of the poetic medium – consistent with their pastoral mission to loyalist communities – with the soteriological promise of poetry writing as a form of Chan practice.

## **PANEL 2: Rethinking Approaches to Chinese Law and Justice**

*Organised by the China Law Network*

**Sue Trevaskes, Griffith University**

*The law/politics nexus in criminal sentencing and judicial reform*

Over the last three decades of open reform, embedded deeply in the judicial decision-making culture in Chinese courts has been the assumption that law and politics are intimately linked. Even today, criminal sentencing decisions in serious criminal cases are often directly influenced by generic national political narratives amplified in agendas such as Harmonious Society and Stability Maintenance. These agendas, rather than any abstract vision of a rule of law, shape judicial decision-making in many cases. This has been an enduring problem for reformers in the SPC whose criminal sentencing reform goals have focused on improving the quality of decision-making by 'limiting judicial discretion' and 'standardising disparate decision-making'. Indeed, these goals have been key phrases in Meng Jianzhu's post 18th Party Congress speeches. SPC reformers recognise that when the law is vague, judicial discretion reigns. Ambiguity in law creates a large space for lower court judges to interpret law. This in turn provides a large space for elements outside the law—national and local politics—to shape judges' interpretations. Therefore, realising SPC reform goals is problematic when local and national political agendas influence judgment outcomes more than other legal considerations.

The SPC has sought to promote its quality-enhancing reforms by recentralising decision-making powers. One approach has been to develop national sentencing guidelines. Another has been to develop a 'case guidance system'. In November 2010, the SPC announced the establishment of this potentially groundbreaking system. 'Guiding cases' are intended to standardise decision making and limit excessive judicial discretion by allowing the SPC to call the shots through their selection of model cases, endowing them with 'quasi'—legal binding authority which requires local courts to cite them in similar cases. This paper examines this reform as a way of understanding the role of policy, politics and politicking in justice practice in China.

**Elisa Nesossi, The Australian National University**

*Justice, injustice and the law in contemporary China*

The paper focuses on the nexus between understandings of justice and injustice in contemporary China by examining a number of cases of miscarriages of justice that have happened during the last two decades. It investigates what these cases and the related discourse reveal about prevailing conceptions of criminal justice in practice today in China and examines the extent to which, over time, official narratives of justice and injustice have affected each other, and related legal and institutional changes.

The paper aims at broadening our knowledge regarding the Chinese criminal justice system and exploring new theoretical categories for its interpretation. By assessing the changes concerning the nature of miscarriages of justice, it questions whether and to what extent existing international legal and criminological theorizations about justice and justice in error can explain these changes. Hence, the paper encourages a critical reflection on the way Chinese politics functions within the criminal justice system to support broader political imperatives such as nation-building, rule of law-building, legal infrastructure and maintaining regime stability.

**Sarah Biddulph, The University of Melbourne**

*Rethinking procedural justice*

Central to the ideological function of rule of law as legitimating the exercise of state power is the prescription that like cases be treated alike and that government officials be made accountable for the exercise of their powers. Though more central to common law systems, the principles of procedural justice have traditionally been viewed as one way to promote these ideals in all legal systems. Until comparatively recently procedural justice has not been a priority in China's rule of law project. Recent legislative reforms and increasing rhetorical commitment to principles of procedural justice indicate that this view is changing. This paper explores recent reforms to strengthen procedural justice rules in the exercise of the state's coercive powers to restrict or deprive a person of their liberty; minor offenders, drug dependent people, sex workers and those who express dissent.

An examination of the procedural requirements for the exercise of these powers illustrates that principles of procedural justice at the level of both discourse and practice are both layered (in terms of level of abstraction), and segmented (in that procedural justice principles that apply to one type of coercive power may not be seen as applicable to other types of coercive powers). An exploration of these features of the reform process highlight the ways in which institutional structures, practices and interests, as well as the party-state's preoccupation with maintaining its particular view of stability and order permeate perceptions of the scope and merits of procedural justice in a system of law-based governance. This suggests that we might productively rethink rule of law in China as an iterative process that cannot be disconnected from considerations of the ways in which the ideal is given form through its ongoing interactions with institutions, policy and practices.

### **PANEL 3: The Urbanization of Rural China**

**Andrew Kipnis, The Australian National University**

*Urbanization in Between: Rural Traces in a Rapidly Industrializing and Expanding County City*

Modernization theory emphasizes the discontinuities of capitalist urbanization—abrupt shifts in kinship practice, orientation towards community, ways of life, individuation, etc. Most anthropological studies of this have occurred in China's largest urban areas, where migrant workers are sharply displaced from their rural homes and classic social processes such as the growth of anomie and "individualism" loom large. But much of China's urbanization is taking place in mid-sized metropolises—places that 20 years ago were dusty towns of 10-20,000 people which today are cities of 200,000–400,000 people. This paper examines the growth of one such city in Shandong province as a case in which intimate linkages between the rural/socialist past and the urban/capitalist present remain socially important. Many of the migrants, for example, come from the surrounding countryside, and often return to their villages on weekends to farm. Kin links between the urban center and surrounding villages remain strong and members of villages often rotate between urban and rural homes. Child care and schooling occurs across the rural/urban divide. Moreover, the industrial conglomerates of the expanding city have their roots in the rural industries of the socialist era, and the social/political institutions of the city retain many traces of the past.

**Jonathan Unger, The Australian National University**

*The Guangdong Model: Collective Village Land, Urbanization, and the Making of a New Middle Class*

Unlike regions of China where villagers often get pushed off their land, in Guangdong Province (and sometimes elsewhere in China) rural communities often retain

ownership of much of their land when it gets converted into urban neighbourhoods or industrial zones. In these areas, the rural collectives, rather than disappearing, are able to convert themselves into property companies, and are strengthened both economically and politically as rental income pours into their coffers. The native residents, rather than being relocated, usually retain their homes in the village's old residential area. As beneficiaries of the profits generated by their village collective, they have become a new propertied class, living in middle-class comfort on their dividends and rents. This collective retention of land is found in a vast number of industrializing villages in the Pearl River Delta region, containing millions of native residents, and also in most of the former villages that today lie within urban Guangzhou and Shenzhen. How this operates—and the major economic and social ramifications—are examined through on-site research in four communities: an industrialized village in the Pearl River delta; an urban neighbourhood in Shenzhen with its own subway station, whose land is still owned and administered by rural collectives; and two villages-in-the-city (*chengzhongcun*) in Guangzhou's new downtown districts, where fancy housing estates and high-rise office blocks owned by village collectives are springing up alongside newly rebuilt village temples and lineage halls.

**Beibei Tang, The Australian National University**

*China's Fractured Urbanization: Village Cooperatives in Urbanized Villages*

This paper examines the changing grassroots governance dynamics and political economies of “urban villages” in Wuhan, Shenyang, and Guangdong, based on extensive on-site field research. The paper explores the political, economic and social consequences at grassroots level, by looking at the changes of community administration and governance modes in such urban villages.

#### **PANEL 4: Education**

**Delia Q. Lin, University of Adelaide**

*Liberal Education in China – A Case of Amerinese Dream?*

How does a nation with no liberal tradition of thinking or practice negotiate the meaning and practice of liberal education at the university? This paper examines articulation and practice of the first Liberal Arts College in China, Liberal Arts College of Sun Yat-Sen University (Boya Xueyuan), established in 2009. Through interviews with students, teachers and the founder of the College and observation of classes across four levels of study of the College, this paper argues that liberal education in China represents a case of “Amerinese dream”, the reverse of what William Callahan calls a “Chimerican dream”, in which an American liberal idea is blended with Confucian utopia of perfection and a socialist ideal of the greater good. This paper further argues that the reality of the “dream” is not a bit of everything nor an



optimal combination of the cream of all, but a revival of Chinese tradition through the American means.

**Yangbin Chen, La Trobe University**

*Teaching and Learning Chinese beyond China in the 21st Century: The Implications of Asian Literacy vs Confucius Institute*

Along with China's growing economic influence to the rest of the world in recent years, there appear different discourses of teaching and learning Chinese beyond China. The Chinese government ambitiously promotes its Confucius Institutes globally which aim to spread Chinese learning for non-background learners. This initiative has been welcomed by some but also doubted by others in the western world. In the meantime, the western world, such as the United States and Australia, contextualizes learning Chinese as a key component of expanding Asian literacy in the new century. This paper intends to review the policies and developments in these two discourses, and then critically analyze and compare their implications.

## Session 2: 2pm-3.30pm, Wednesday July 10

### PANEL 5: Law and Policy

**Kevin Lo, University of Melbourne**

*Learning from abroad: Policy transfer in China's climate change policy*

This paper analyzes China's climate change policy through the theoretical framework of policy transfer. The central government of the People's Republic of China (PRC) has invested major efforts and resources into developing a comprehensive array of climate change policies and programs. To what extent are these climate change mitigation initiatives modeled after overseas programs? From which countries does China import policies? In what ways have the policies been modified to suit local context, particularly if the donor country operates in a different (e.g. liberal democratic) setting? Alternatively, to what extent are climate change policies in China an inheritance of the country's socialist past? In this paper, I attempt to answer these questions through an analysis of China's climate change policy at the national level. Details of policy transfer in China were collected in renewable energy, transport energy conservation, building energy conservation and industry energy conservation sectors, using data from government policy documents and the literature.

**Qiao Liu, University of Queensland**

*Judicial Mediation in China: A Historical and Economic Appraisal*

This paper explores salient features of mediation conducted by judges in China's People's Courts. It does so from two distinct perspectives. First, the paper reviews critical points at the (relatively short) history of the rapid development of judicial mediation since the founding of the PRC and traces the 'journey' that this means of ADR undertakes in acquiring prominence in the Chinese judicial system. Second, after identifying the key characteristics of mediation conducted in the Chinese courts, it performs an economic analysis of how efficiently the current system works and where the most likely improvements may come from.

**Carolyn Cartier, University of Technology, Sydney & Minglu Chen, University of Sydney**

*Territorial Mergers and Urbanisation: The Expansion of Shanghai Pudong*

This paper examines approaches to analysing urban growth and change in China through administrative area mergers. In contrast with conventions of understanding urbanization based on increasing population size, land area or municipal GDP, we focus on understanding the role of the state in combining administrative areas to strategically guide urban transformation. To frame the analysis we compare the idea of the 'spatial administrative hierarchy' with the 'administrative area economy' concept to consider how these two approaches in China Studies train focus on the

territorial and governing dimensions of urban change. As a concept in political geography, territory is land over which the state holds sovereignty and the People's Republic of China, in not being a federal system, maintains power to change domestic territory and adjust administrative divisions. These changes have intensified over the past 30 years and especially characterise urbanising regions. Through an empirical analysis of the merger between Pudong district and Nanhui county in the municipality of Shanghai, the paper seeks to demonstrate how the state governs administrative area dynamics to achieve complex political-economic goals. While the 2009 merger between the two territories more than doubled the size of Pudong district, and effectively disappeared Nanhui off the map, the merger represents much more than a cartographic exercise. Our preliminary results show how the merger marks central government acceptance of a set of economic plans for Shanghai and the organizational capacity of state power to achieve political and economic goals.

#### **PANEL 6: Taiwan**

**Jocelyn Chey, University of Sydney**

*Culture and diplomacy: The case of Taiwan*

In recent years many countries have been turning their attention to the application and uses of soft power. With a rapidly changing social and technological international environment, these issues have assumed greater importance – the role of social media in the “Arab Spring” has been widely noted. The United States, for instance, has re-envisioned its programs to take advantage of social media and focus more on the younger generation and the economic rise of China has been paralleled by its demonstrably more active cultural diplomacy.

This paper outlines the theory and application of cultural diplomacy in Taiwan in the 21st century, based on interviews with key players and academics there in 2013. The exercise of soft power is particularly important for Taiwan because of its limited opportunities to exert “regular” diplomatic influence, and recent official statements have emphasised the importance of cultural diplomacy. Taiwan presents a unique set of factors for study and is developing innovative ways of projecting itself in this way yet its cultural diplomacy has been little studied by international scholars.

Material presented in this paper will be used in a later expanded study of the historic and political environment of Taiwan's cultural diplomacy from a comparative perspective, which the author hopes to present at a future date. This comparative review will start with examination of historic and cultural traditions as well as the strategic, economic and political environments, which are crucial determinants, particularly of government programs. In open societies, community programs and the media exert cross influences on official policy. Studies of cultural diplomacy must take all these factors into account.

**Scott Writer, Monash University**

*Tea and Sympathy: The Cultural Politics of Tea across the Taiwan Strait*

As a cultural icon prized on both sides of the Taiwan Strait, tea has been for decades now a fertile focus of 'Cross-Strait' (*liang an*) cultural exchange between Taiwan and the People's Republic of China. My paper considers the cultural politics of such tea-themed exchange activities, focussing on two primary examples: the controversy engendered by a display of local tea culture in a Taiwanese tea farming township for a visiting Chinese official, and a 'tea gathering' (*cha hui*) held in Beijing by a group of Taiwanese tea connoisseurs (in which I participated). I argue tea's representation as an exemplar of shared cultural mores and common aesthetic values reflects an overlapping interest on the part of both countries' political and cultural elites in an imagined 'renaissance' (*fuxing*) of Chinese high culture, as exemplified by the 'art' (*cha yi*) and 'way' (*cha dao*) of tea. However, in other contexts Taiwan's traditions of tea production and consumption are equally capable of representing the island's cultural distinctiveness – standing not only for the uniqueness of local tea-producing communities but also a cultural politics of Taiwanese identity in which tea is an icon of the 'treasure(d) island' (*bao dao*). In both instances, tea is conceived of as a vector for feeling that stimulates the heart (*gandong*) as much as the taste buds; to share tea is to aim for a sympathetic accord between the tea maker and their guests. Yet the ambiguity inherent to the feelings elicited by these affective experiences allows for potentially radical different understandings to emerge regarding what or how much is indeed 'shared' in such encounters.

**Yu-ting Huang, Monash University**

*Happily Ever After?: The Civil War Chinese Migrants' Homecoming in Jiang Xiaoyun's Peach Blossom Well*

If a journey starts with a departure, it is often believed to end with a return. Jiang Xiaoyun's *Peach Blossom Well* (Taohua Jin 2011) delves into the issue of the civil war Chinese migrants' returning to China from Taiwan after four decades (1949–1987) of separation from their families. As a second-generation Chinese migrant, she asks whether the return represents a happy ending or the beginning of another spiritual exile. The novel primarily revolves around the character Li Jinzhou's frustration and displacement after moving back to his homeland. Cultural differences, generation gaps, and conflicting financial interests turn the reunion into a bitter struggle, which shows Jiang's doubts as to whether the migrants' life-long yearning for a homecoming can be satisfied after they actually return to China.

This paper aims to examine the ideas of homeland and homecoming in Jiang's *Peach Blossom Well*, maintaining that the concept of homeland, as shown in the novel, is not linked to a fixed geographical space, but is a mobile affection which changes with location, time and generation. I will argue that Jiang's novel elaborates on the often overly simplified relationships between the civil war migrants and China in the complicated cross-strait context, demonstrating that with years of separation, they and their descendants have been gradually localized to Taiwan. A 'homecoming' thus becomes improbable as their imagined homeland is very different from the actual

one, and they themselves have been changed since their departure. I contend that the character Li's return shows not so much a sense of belonging as the enactment of a symbolic ritual, which compensates for his feeling of loss in the face of the political upheavals he has lived through.

#### **PANEL 7: Propaganda and Political Discourse**

**Dapeng Liu, University of Sydney**

*'Beijing Manhua' and the Japanese Occupation of Beijing, 1937–1945*

Using primary sources, this paper examines the cartoon journal *Beijing Manhua* operated by the occupation state and published between 1940 and 1944 during the Japanese occupation of Beijing of 1937–1945. The occupation state formed the Northern China Cartoon Association, with the aim of producing material for *Beijing Manhua*. Members of this association included renowned Chinese cartoon artists and some prominent Japanese cartoon artists.

A small number of paper-length studies have been published by Japanese art historian Daigo Nagumo, while no study of this journal exists outside Japan. In Chinese sources such as art historian Xu Zhihao's *Catalogue of the Art Journals in China 1911–1949* and the cartoon volume of a major dictionary of art in China, *Meishu Cilin*, *Beijing Manhua* is catalogued and labelled as a mere traitor's journal and a tool of propaganda to serve Japan's needs and its puppet government in China. I show that *Beijing Manhua* features many examples of non-political cartoons and essays genuinely devoted to art as an aesthetic. Many of the political cartoons also tell us much about the state of the artistic field in its own context. Further, labelling *Beijing Manhua* as a traitors' journal involves deliberate forgetting of important artists such as Sun Zhijun (1907–1966) and Peng Di (1907–1983), scrubbed out of the historiography.

The artists' existence was fraught and involved negotiation with the occupation state. Following Timothy Brook, I seek to allow occupation artists their own voices. For example, key artist Sun Zhijun never considered himself a pro-Japanese artist. *Beijing Manhua* did serve Japan's propaganda needs, but I unpack the claim that this was its only function and ask the question, what did the Chinese artists think they were doing? The claim that their aim as artists was simply to be puppets of the state needs contextualizing and nuancing.

**Natalie Siu-Lam Wong, University of Macau**

*The British political discourse in relation to the Hong Kong disturbances in 1967*

This paper will examine the political discourse of the British Hong Kong government in response to the anti-British propaganda of the Chinese Communist Party (CCP) disseminated in Hong Kong in and after 1967. Hong Kong as a British colony was under the threat of Chinese Communism during the period when the Great

Proletariat Cultural Revolution took place in mainland China. The Chinese communist in Hong Kong disseminated anti-British slogans and messages through posters and leaflets. In 1967, the British Hong Kong government made use of a variety of media not only to counter against the communist propaganda but also deliberately construct a 'liberal' image of Hong Kong under the British rule. This paper will focus on selected examples of posters, short films and television series produced by the British Hong Kong government in relation to the leftist disturbances in 1967 and seek to consider how the idea of a 'freed and democratic' British Hong Kong was constructed in the British political discourse. With the British responses to the Chinese Communist propaganda, a 'dialogue' between the two political discourses was formed. In this paper I will argue that this 'dialogue' gives an additional layer of cultural specific meaning to the role of Chinese political poster played in a British Hong Kong context, and more importantly, the meaning of the Chinese communist propaganda and the British Hong Kong political discourses should be understood anew when the two discourses coexisted and interacted.

**Brian Tsui, The Australian National University**

*Bandits, Malcontents and Sophisticates: Vernacular Anti-Communism in Nationalist China*

This paper explores non-elite discourse against communism and the Chinese Communist movement during the Nationalist reign. Since the unraveling of the first united front in 1927, the Guomindang had sought not only to annihilate communism militarily but also to discredit it as a moral and ideological force. While party theoreticians and intellectuals sympathetic to the Guomindang produced treatises that attacked historical materialism and confronted the applicability of Marxian social analysis in China, communism featured as something rather different than abstract political philosophy in tracts catered to a popular audience. Party-affiliated periodicals portrayed the Chinese communist movement as a sinister cult that consumed young minds, riffraff who stole property and attacked the vulnerable, and a group of degenerate urban writers enjoying a hedonistic treaty-port lifestyle. The multifarious and oftentimes mutually contradictory qualities attributed to communism constituted a vernacular portrayal of the Guomindang's primary ideological foe. Vernacular anti-communism appealed not to political loyalties but to everyday desires for safety and fear of social disorder. The Chinese Communist Party was stripped of political meanings and associated instead with criminality, selfishness and moral degradation. First-person accounts attributed to former communists who renounced their political faith or victims of communist violence, published regularly by reformatory schools for political enemies, added authenticity to this discourse. While citizens' petitions to the Nationalist government suggested that vernacular anti-communism enjoyed currency in local society, they also brought to relief incoherencies in the discourses and contained criticisms against the Guomindang.

### Session 3: 4pm-5pm, Wednesday July 10

#### PANEL 8: Labour

**Anita Chan, University of Technology, Sydney**

*Disposable Bodies and Labour Rights: Workers in China's Automotive Industry*

In studies regarding China, occupational health and safety (OHS) issues have not been integrated as one of the predicaments faced by Chinese workers, in contrast to the advanced automobile manufacturing countries, where ergonomics and OHS issues have long been included in collective bargaining. But in China the awareness of such issues is almost totally absent among workers and the trade union. This paper focuses on musculoskeletal injuries in China's automobile industry and the debilitating effects on workers' wellbeing. The data is drawn from a 2011 survey I devised that was implemented at twelve assembly plants of various ownership types in seven Chinese cities, with a total sample of 1500 autoworkers. Workers' musculoskeletal disorders are correlated with speed of the assembly line, length of work hours, sources of mental pressure at the workplace, age of the respondents, availability of floaters to replace absent workers, ease to take sick leave, etc. The study concludes that OHS has serious repercussions on workers' well-being and the paper argues that this is a violation of labour rights.

**Kevin Lin, University of Technology, Sydney**

*Informalising Labour in China's State Sector: 1980s–2010s*

How has a permanently employed workforce been transformed into a short-term, casualised workforce in thirty years? This study analyses the processes of labour informalisation in China's state-owned industrial sector since 1980s. Unlike China's rural migrant workers characterised by informal labour relations, the informalisation of traditionally formal industrial sectors has involved extraordinary state strategies and provoked serious workers' resistance at times. Drawing on my fieldwork in Chinese industrial SOEs between 2010 and 2012, this study seeks to understand this transformation by identifying four interrelated and overlapping processes: 1) the contractualisation of employment relations in the 1980s, 2) the contraction of labour force in the 1990s, 3) the consolidation of labour force in early 2000s, and 4) the casualisation of employment relations since early 2000s. I sketch out these processes with a focus on casualisation via the systematic employment of temporary, agency workers. I argue that these processes constitute one continuing project of labour informalisation in which each preceding process produces the conditions necessary for the next process. I also discuss how these processes have been shaped by certain limits and workers' resistance that are produced by these processes. Understanding informalisation helps shed light on a key aspect of China's changing employment relations. I conclude by assessing the difficulties and contradictions facing further informalisation in China's state-owned industries.



## **PANEL 9: Human Rights**

**Guy Charlton, The City University of Hong Kong**

*Human Rights, Procedural Protections and the Social Construction of Mental Illness: Involuntary Civil Commitment under China's New Mental Health Law*

China has been criticized by human rights organizations for its failure to provide sufficient safeguards for involuntary confinement and discharge, involuntary experimental medical trials, and forced treatment for those with mental health problems. The legal short-coming has become increasingly salient with the growing emphasis on the civil rights of mental health patients across the globe and China's recent accession to Convention on the Rights of Persons with Disabilities. In an effort to address these domestic problems and international responsibilities, China adopted its first National Mental Health Law in 2012. According to Xinhua news agency, the law seeks to "curb abuses regarding compulsory mental health treatment and protect citizens from undergoing unnecessary treatment or illegal hospitalization". The protracted 27-year discussion over funding, oversight responsibilities, admissions criteria, accreditation standards, and community mental health services has led to a law which seeks to provide one national standard for the delivery and treatment of mental health services as well as providing standards and safeguards for involuntary commitment. This paper examines the provisions of the law as they relate to the definition of mental disorder and involuntary civil commitment. It argues that the new statute provides some safeguards to prevent unfair or abusive involuntary committal as well as setting normative standard which should provide for additional measures to protect individuals who suffer from mental illness. However, the broad definition of mental illness that could result in abusive or necessary committal, as well as the lack of extra-medical or due process safeguards additional changes in the law to enable it to reach the standard required under the Chinese Constitution and the Convention.

**Xiang Gao, The University of Auckland**

*China's Socialisation into International Norm of Human Rights and Democracy: A Case-Study of Libya and Syria Issues during "Arab Spring"*

The "Arab Spring", the series of protests and demonstrations occurred in the Middle East and North Africa since 2010, has overthrown the governments of four countries and precipitated pro-democratic political reform in others. Like many regional changes, the "Arab Spring" has not been fully welcomed by the international community. Western states have generally been supportive of the protestors' calls for political and civil rights; while other countries have expressed concern about regime changes and regional stability. The "Arab Spring" has presented particular challenges to China's continuing socialisation and integration into international society which began in the early 1980s. In the middle of the 1990s, China sought to ensure a constructive role in international society by embracing the concept of "responsible power". One criteria embedded within the notion of "responsible power" is that a "responsible" member of international society should comply with



the international norm of human rights and democracy. Using a social constructivist approach, this paper aims to examine China's socialisation into the international norm of human rights and democracy in Libya and Syria issues during the "Arab Spring". Borrowing concepts from social psychology, the paper regards China as a "norm novice", and major western countries as the "norm entrepreneurs". It argues that China's behaviours and responses towards the "Arab Spring" and the international advocates of human rights and democracy are based on its state socialisation as a "norm novice" in contrast to the "norm entrepreneurs" in international society. Nevertheless, as China has interpreted human rights and democracy differently from the western norms, the more proactive role that China has played in the "Arab Spring" evidences not simply an ascription to the Western standard of responsible power but has rather been an active attempt to influence the normative community in a manner consisting with Chinese notion of state responsibility and "responsible power".

#### **PANEL 10: Cultural Models**

**Shi Li, University of New England**

*"All good is of parents" and the Chinese Context*

Without doubt, parental love is one of the world's greatest emotions, regarded as the premise of the filial piety of Chinese nationals. However, the concept that "All good is of parents", interpreted by Yu Dan as "All parents love their children", is worth further investigation. This paper aims to verify the hypothesis "All good is of parents" by briefly reviewing the history and status quo of filial piety in China, and examining the conflicts between the hypothesis and the reality through relevant historical works, films and television programs, newspapers, and documentary reporting from the perspectives of personality psychology and geropsychology.

**Rey Calingo Tiquia, University of Melbourne**

*Lost and Found in the Translation Journey: Tao as the 'Spark of Life' and Qi as the 'Life Force'*

In the Song dynasty, Neo-Confucianism drew on the Confucian classics as well as early texts such as *Huainanzi* to formulate a cosmogony predicated on the "Dichotomy of principle", contrasting *li* and *qi*; this in turn gave way to a new vitalist ontology that emerged in the seventeenth century. Founded on materiality and the actualities of life, this new way of thinking gave rise to a vitalism centred upon *qi*, which came to dominate the century's thinking and created a monistic philosophy of *qi* that "stressed the vivid, immediate and ultimate completion of a concrete and dynamic life expressed in terms of *Qi* (material force) and *Qi* (concrete things and implements)". These views have prevailed since that time.

In this section of a book chapter that I wrote entitled “The *Qi* That got Lost in Translation: Traditional Chinese Medicine, Humour and Healing” (2011), something got lost in the process of translation. While my book chapter identified *qi* (life force) as an ontological entity, it failed to identify this entity’s “ontological precedent” or *xing er shang* which R.P. Peerenboom identified as *tao*: ‘the spark of life’. This paper will expound on the *tao* and *qi* of traditional Chinese medical practice in Australia.

#### **PANEL 11: Journeys in Song-Dynasty China**

**Lan Zhang, Macquarie University**

*Poetry as History: A Journey of the Southern Song Captives in Wang Yuanliang’s Poems*

In 1276, the Song Grand Empress Dowager Xie and her grandson Emperor Gong of Song surrendered the Song Empire to the Mongolian conquerors, who took the Emperor and servants in his court as captives up north to Dadu, the capital of Mongolian founded Yuan Dynasty. The journey of the captured royal family lasted months and was recorded by Wang Yuanliang, a court musician of Song, in his suite poems.

This article analyses the poems and how they have been interpreted by Chinese scholars in the light of the literary tradition “writing poetry as history”. Patriotism that was indicated in the poems, as a vital reason of the acceptance of them by the Chinese critics was also addressed to reveal the balance between artistic factors and realistic description in traditional Chinese literary criticism.

**Nathan Woolley, The Australian National University**

*Engaging with the past in Lu You’s Record of a Journey to Shu*

During his trip up the Yangzi River in 1170, Lu You (1125–1210) visited numerous sites of historical significance. Due to the nature of his travel, in a single day he might visit various dynasties in the form of both natural phenomenon and man-made structures in the landscape. These were associated with different periods of Chinese history and with some of its most significant figures. Through this tour of locations and personalities, his record of this journey presents a geographically and temporally integrated view of the empire’s past. His engagement with the sites he visited draws on official histories, poetry, inscriptions and various other genres of writing. Lu provided little or no context for what he described, expecting his elite readers to bring their own understanding to his work through a familiarity with the written world of scholar-officials in the twelfth century. Through his engagement with these sites, Lu You also presented his own view of their contemporary significance and the periods they represented.

**PANEL 12: Constructing Identity**

**Mi Zhou, La Trobe University**

*The Early PRC Press and the Constructions of a Multi-ethnic National Imaginary: 1950–1959*

This paper studies the history of the early People's Republic of China (PRC) press in China's frontier minority regions. It seeks to explore the relationship between the development of the Chinese language press and the Chinese Communist Party (CCP)'s reconstruction of China as a multi-ethnic nation-state during the early years of the PRC. With the founding of the PRC in 1949, all newspapers were brought under control of the central government. Theoretically, with the long-term development of the propaganda system back in the 1920s, the press was supposed to be an effective tool for the Communist government to publicize its messages to the masses. Particularly in frontier regions, the press was crucial for the CCP to re-shape national identity and construct its multi-ethnic national imaginary.

This paper chose the *People's Daily*, *Guangxi Daily* and *Xinjiang Daily* as case studies. As Party newspapers, all three were either national or regional vessels for CCP propaganda. By comparing and contrasting the reporting narratives in the two frontier regions and with the central, the paper will address the role of the press in the CCP's multi-ethnic nation-building project. Also, by analyzing the newspapers' changing contents, this paper seeks to demonstrate how the CCP's multi-ethnic discourse evolved over time. Special attention is given to the regional variations in publicizing the nationalistic messages from the central. These variations, I contend, reveal the ineffectiveness of the CCP propaganda system in the early PRC while newspapers still provided one driving force for the development of Chinese nationalism.

**Geng Li, The Australian National University**

*Divination as a Jianghu occupation: An analysis of a collective expression of alterity in Chinese society*

The reputation of divination as a profession is apt to be attached with the somehow negative label of *jianghu* 江湖, a common Chinese idiom which literally means rivers and lakes. This paper analyzes the adverse impression, the internalization of stigma and counter-discourses of professional divination practitioners in Chinese community, with a local concept of *jianghu*. This paper considers the meaning of *jianghu* in the contemporary context in three layers: a marginal world, a risky society, and the strategy in managing interpersonal relationships. Whether in the sense of subaltern or risky society, *jianghu* as a pervasive discourse defines otherness from the mainstream, and has also invoked complex emotional pathways including metaphorical disconnection, psychosocial estrangement from the institutions of

mainstream society and counter-discourses from the victims of stigma. Drawing on several examples of diviners, this paper reveals that *jianghu* as a haunting collective expression of alterity in contemporary China keeps producing otherness, equality, and transcendence on various levels.

**Pei-Pei Chen, University of Tasmania**

*Lin Hsien-tang and his educational and political movements against the Japanese colonial rule (1895-1945)*

Lin Hsien-tang (1881–1956) was a highly regarded Taiwanese citizen, steeped in Confucian morality, who lived the majority of his life in the Japanese colonial period (1895–1945). Lin represents a form of proto-Taiwanese nationalism in the twentieth century. However limited attention has been paid to his life, including his journey to Japan in 1907 when he first met with Liang Qichao, the famous late-Qing Chinese scholar and reformist who inspired Lin with notions of modernity.

This paper examines Lin's journey to Japan in 1907, and how he was inspired by Liang to develop strategies to contest with Taiwan's colonial regime. An analysis of symbolic cultural and political events in Lin's life offers rich new perspectives on Lin's own pathway to Taiwanese identity politics, in which I would like to argue that Lin's trip to Japan in 1907 was not only a beginning of this political undertaking, but also a journey he embarked on to find his "inner self": from Chinese Han culture to political activism, and then, from political activism to Han culture again.

### **PANEL 13: Political Change**

**Gerry Groot, University of Adelaide**

*Searching for a New Spirit*

The death of Mao Zedong in 1976 was accompanied by the death of not only the ideals of Mao in his later years, but after the success of the reforms of his successors, also by the death of many more general socialist ideals and models. The Anti-Spiritual Pollution Campaign of 1983–88, a rearguard action trying to cope with the dramatic changes reshaping Chinese society, can now be seen as a vain attempt to safeguard the Maoist-socialist legacy. What we have seen since are constant attempts to develop a comprehensive set of new ideals or appropriation of older ones to help create a sense of national purpose and build a basis of Party legitimacy outside of economic performance. Xi Jinping's China Dream is the latest incarnation of this imperative. This paper surveys this constant search for a new set of values and explains how it fits other key national Party-state goals such as helping to redefine China for the rest of the world and how it might influence the ability to develop influence such as soft power.

Ever since 1949 the fact that there are two sovereign states both called “China” has presented both an ideological, as well as security, threat to the governments in Beijing and Taipei. Throughout the Cold War both governments dealt with the ideological aspects to this threat by means of strict information controls, psychological warfare, and shrill global propaganda campaigns aimed at influencing international public opinion on the issue of One China. The rapid democratisation of the Republic of China (ROC, Taiwan) from the late 1980s led to a gradual dismantling of information controls in the ROC public sphere and by the early 2000s, a change in the government’s global strategy as to how to influence international public opinion on the ROC’s sovereign status and international relations. The ROC government clearly no longer regards the People’s Republic of China (PRC) as an ideological threat—though the security threat remains. The focus of the ROC government’s China-related propaganda is nowadays essentially aimed at defending its existing territorial sovereignty. Hence Taipei’s key contemporary propaganda tropes are the promotion of Taiwan (not the ROC) as a democratic society and the unique identity of the Taiwanese people. These tropes are inherently undermining to the legitimacy of the PRC, as well as Beijing’s declared goal of its Taiwan propaganda: to “reunify the ancestral land” (*zuguo tongyi* 祖国统一). Understandably, the PRC continues to perceive the ROC, as much, if not more, of an ideological threat as it ever was when it was a dictatorship under martial law. Beijing has invested in a vast range of measures aimed at moulding global and domestic public opinion on Taiwan affairs (*Taiwan shiwu* 台湾事务) and the One China principle (*yige Zhongguo yuanze* 一个中国原则).

This paper expands on my earlier writings on China’s Taiwan propaganda, analysing China’s current Taiwan “frames” and outlining Taiwan propaganda organisations’ institutional links within China’s domestic and international propaganda systems. I argue that the “Taiwan” frames set by “China” are not just aimed at shaping domestic Chinese public opinion and global discourse on Taiwan-related matters; they also succeed in curtailing the ROC on Taiwan’s global political and commercial space. Moreover they form part of a wider ideological project of the CCP to frame global concepts of “Chineseness” which is aimed at combating other ideological challenges to that trope such as the Falungong movement, Tibetan independence activists and Chinese democracy groups. Furthermore, somewhat predictably, China’s frames are in direct conflict with the evolving “Taiwanese identity” frames coming out of the ROC.

#### **PANEL 14: Transnational Journeys**

**Vivien Wai-wan Chan, University of Technology, Sydney**

*Identities, Transnational Networks and Coping Strategies: Chinese Women Bankers in Australia and China*

The financial industries are a dominant force in the world economy and tend to concentrate in national and international business hubs. In 2011, four out of the top ten global banks were Chinese as measured by capital reserves. However, the study of Chinese banking has yet to receive substantial attention in the international literature on professional migration and world city networks. Women bankers are making significant contribution to the financial industry in many countries nowadays, yet Chinese women bankers remain by and large invisible in the existing scholarly literature. Given the rapid growth of international banks in Asia and Australia, this comparative, cross-national study of Chinese women bankers working in retail and investment banks in China and Australia unravel the dynamics of business, culture, and society in urban modernity. By conducting in-depth, open-ended interviews with Chinese women bankers in several main financial cities in China and Australia, participating in women bankers social events, collecting public discourses about women bankers from various channels of mass media, my research : 1) analyze the roles and functions of Chinese women bankers in the formation of global city networks and the development of financial services industries; 2) examine the roles of family, friends, colleagues and other social networks in the career development of Chinese women bankers; 3) analyze the difficulties and challenges encountered by Chinese women bankers, the personal and collective strategies of coping while working in a male-dominated field; and 4) collect and analyze policy suggestions and recommendations from Chinese women bankers toward maximizing women's strengths and contributions in the industry.

**ChunFen Shao & Duanfang Lu, University of Sydney**

*What Aspects of Australia Attract New Migrants from the PRC?*

Australia has been one of the most popular destinations for international migration among Chinese. Census data has showed dramatic increases in both the number and proportion of people born in China since 1980s. The number of China-borns has increased from 26,760 in 1981 to 318,969 in 2011 and proportionately from 0.9 per cent of the overseas-born population to 6 per cent. The number of people born in China has also experienced the second largest growth with an increase of 112,376 people since the 2006 Census, just slightly behind India (148,261).

What aspects of Australia attract new migrants from the PRC? Drawing findings from the "comparative studies on new migrants from the BRIC countries in the UK, USA, Australia and Japan", and in-depth interviews conducted in Sydney, this paper will examine the push and pull factors regarding to new migrants from the PRC to Australia.

**Edgar Fergus Ho, University of Tasmania**

*Silent voices and unspoken journeys: Revealing the lives of Chinese international students studying at the University of Tasmania*

Chinese international students are by far the single largest source for higher education enrollments in Australia, and even more so in Tasmania. However, there have been far too few studies concerning the social experiences of this important student body while they are outside of the university environment. In particular there is little known of the major challenges they face in everyday life as they venture through a foreign culture and society. This paper presents the findings from a qualitative in-depth study involving one-on-one interviews with fifteen Chinese nationals enrolled at the University of Tasmania. They were interviewed in Chinese-Mandarin by the researcher, who is of Chinese ancestry, as a means to generate natural conversations without the social inhibitions resultant of language and cultural differences. Therefore, their stories illustrate rich and vivid images that are far removed from the stereotypes ascribed to international students from China. The variety of their 'silent voices' and 'unspoken journeys' will shed light on this seemingly homogenous social group as they navigate through the seemingly insular Tasmanian society. And though these narratives address journeys across physical geographic spaces, it is the discourse of journeys through intangible socio-cultural practices that is of even greater significance. The paper concludes by demonstrating that journeys through modern contemporary societies are burdened with difficulties yet culminate in satisfaction, and, that even in the small island of Tasmania, Chinese international students have found a place they call home.

**PANEL 15: Early China**

**Esther Sunkyung Klein, University of Sydney**

*Sanxingdui: A Lost Culture's Journey Through Time*

In 1986, two sacrificial pits dating from 1200 BCE were discovered in Guanghan, Sichuan. They contained nearly 2000 artifacts, including hundreds of technically sophisticated bronzes as well as other intriguing objects of jade, pottery, and even gold. These pieces suggested a culture wildly different from that which existed in the Anyang region, the Shang/Yin culture which has long been considered directly ancestral to Chinese culture as we know it. The lost culture at Sanxingdui made the leap into cultural distinctness and international prominence with the discovery of the objects in the sacrificial pits. But its journey forward through time from the Bronze Age to the late twentieth century is problematic and incomplete: the pits and the wordless artifacts they contained leave us with more questions than answers. My presentation focuses on how the designers of the Sanxingdui Museum, which was built to house these remarkable artifacts, navigated the Sanxingdui culture's three thousand year journey forward in time and over a border (that of 'China') which arguably did not even exist when the artifacts were made and discarded. I pay



particular attention to issues of cultural and regional identity—what (if anything) is the visitor meant to conclude about the Sanxingdui culture’s relationship to China, in which it is now located? In addition to being aesthetically wonderful, the museum is thoughtful and complex in its approach to these issues, even ending the path of the visit—at the top of an upward-spiraling tower—with a small room occupied entirely by unanswered questions. As a result of this scholarly care, what could have been a temptation to nationalist and regionalist distortions is in fact a thought-provoking and informative display.

**Yin-Ching Erica Chen, National Taiwan Normal University**

*Shenyou (Journey of the Spirit) in the Daoist Literature of Liezi*

Early Daoist literature of *Zhuangzi* and *Liezi* constitute rich collections of fantastic short stories, mythical accounts, legends, and folkloric materials, which break the path for Chinese literature of journeys and fairylands. This paper focuses on stories of the “journey of the spirit” in *Liezi* to explore the major themes, symbols, metaphors, and religious ideas in the Daoist literature of journeys. Phrased by *Liezi*, the “journey of the spirit” 神遊 signifies the way through which one attains the ultimate truth and immortality. This quest for truth and immortality has become reoccurring motifs in later Chinese literature as seen from the well-known story of the *Peach Blossom Spring* and the novel *Journey to the West*.

**Tyler Pike, University of Sydney**

*Intuiting the Unexplainable: The importance of yu 喻/諭 to early Ru*

For *Ru* living in the late Warring States and Former Han, the hallowed collection of inherited odes called the *Airs of the States* served as a kind of “wind” that when heard or read, had the capacity to “blow” the morally wayward back into accordance with correct, ritually-coded behaviour. The kind of faith that early *Ru* had in the suasive capacity of the *Airs* has long intrigued scholars, because the texts of the odes do not appear to encode moral messages or examples that are as powerful as the argumentation found elsewhere in the canon. The *Ru* themselves rarely explained their faith in the *Airs*. Recently, excavated texts datable to the late Warring States period name a cognitive process or hermeneutic operation through which the *Ru* thought the *Airs* exerted their influence. The passages in question from these excavated texts rely upon a specialised set of rhetorical terms, the study of which is still in its early phases. This paper summarises my philological study of one of the central terms used to describe this cognitive process, and situates this term within recent scholarship on early Chinese rhetoric.



## Session 5: 1.30pm-3pm, Thursday July 11

### PANEL 16: A Prosperous Age

**Duncan Campbell, The Australian National University**

*Book Rituals: Book Collecting During an Age of Great Prosperity*

Apart from a number of brief visits to the capital required of him by his participation in the civil service examinations, the Suzhou bibliophile Huang Peilie 黃丕烈 (1765–1825) journeyed almost nowhere. Instead, books made their way to him, in great numbers. Huang devoted thirty years of his life to the acquisition, copying, and collating of ancient editions, becoming the greatest book collector of the golden age of private book collecting in China, the half-century of the late years of the reign of the Qianlong emperor (1736–1795) and of the Jiaqing emperor (1796–1820), an Age of Great Prosperity (*Shengshi* 盛世). For almost a decade between 1801–1811, this library owner, editor, bibliographer, publisher, and, in his final year, bookseller, the Master Besotted with Imprints of the Song dynasty (Ning Song zhuren 倭宋主人), as he was styled, owner of the famous Hundred Song Imprints in a Single Shed (Bai Song yichan 百宋一廬), also conducted a book ritual (*ji shu* 祭書) of his own devising whereby, every New Year Eve, he would lay out before a select number of guests his best acquisitions of the preceding year and undertake rituals more usually associated with ancestor worship.

My paper, part of a larger project to do with book collecting and private libraries in the late imperial period in China, will discuss aspects of Huang Peilie's life as book collector with reference to the 800 or so colophons he wrote for books either in his own collection or in those of his acquaintances, with a particular focus upon his sad late years during which circumstances required him to dispossess himself of much of the book collection he had so painstakingly assembled.

**Robyn Hamilton, University of Auckland**

*Evidence of expanding cultural horizons in the Qianlong-Jiaqing transition period (1795–1800)*

Historians of the latter part of the Qianlong reign have conflicting views of the intellectual and cultural developments of the period. Some see it as a time of political repression, while others see a blossoming of scholarly endeavours. We now know that among some concerned scholars there was an appreciation of talented women and their plight. The efforts of the celebrated scholar-official Yuan Mei, and Chen Wenshu (1771–1843) and Ren Zhaolin (1776–1823) to embrace women as members of an extended literati community are well-known, but there were other men in the Qianlong-Jiaqing transition period (1795–1800) who were interested in the issue of gender and learning.

This paper will introduce the all-male poetry anthology *Tingqiu xuan zengyan* (Poems of Tribute for the Studio for Listening to Autumn) 聽秋軒贈言 which was compiled

and published in 1796 by the woman poet-painter Luo Qilan 駱綺蘭 (1755–after 1813). More than ninety men who were leaders in the ruling house, politics, the military and the arts contributed poems to this anthology. Their writings can be read as an endorsement of women’s scholarly endeavours. Analysis of the identity of some of these men and their contexts provides a glimpse of social and cultural networks that further challenge our perceived views of strict gender boundaries in the Qing.

**Yayun Zhu, The Australian National University**

*Three Mountains Street, Imperial Archives and Private Libraries: Nanjing in the Ming-Qing Transition*

One spring day in 1657, more than a decade after the Manchu armies had entered the city of Nanjing, the poet and Ming loyalist Fang Wen 方文 (1612–1669) wandered in Three Mountains Street 三山街. He discovered that some scattered collections from the Imperial Yellow Register Archives 黃冊庫 were being sold there as scrap paper. He wrote a long poem, ‘Song of Carrying the Book’ 負版行, to lament the ruin of the largest central archive in the Ming empire. The street he was walking on, once one of the largest and most prosperous book markets and commercial publishing centres of the Ming dynasty, has also declined significantly. Meanwhile, a few streets away, the book collector Ding Xiongfei 丁雄飛 (1605–1687) was building up his private library, the Hut of the Mind’s Peace 心太平庵. Ding met regularly with Huang Yuji 黃虞稷 (1629–1691), another book collector and owner of the famous library, the Hall of Thousand Acres 千頃堂, to exchange and discuss books. They recorded their meetings in their Covenant of the Society of Ancient Delight 古歡社約.

My paper, instead of focussing on the traumatic impact of the Ming-Qing conflict on the lived experiences of people, will discuss what happened to material objects and cultural heritages in a locality—the city of Nanjing. It will pay particular attention to the changing fortunes of an imperial institution, a commercial market and private libraries in this dramatic period of dynastic transition.

**PANEL 17: Local China**

**Yiran Li, University of New South Wales**

*Assessing the Effectiveness of China’s Funding Mechanism for Rural Education: A New Approach Using an Outcomes-Based Index*

In 2006, China embarked on what it referred to as the “Expenditure-guaranteed system for rural compulsory education” (in short “the New System”) to promote more equitable education up to grade 9. However, despite the officially claimed high rate of nationwide enrolment in primary and junior secondary schooling (85%), there are concerning reports that some rural areas are still witnessing high and maybe even rising dropout rates. Unfortunately, the main method of assessing effectiveness of funding mechanism is almost merely based on monitoring and supervising the

“input” for education and little studies have been done to investigate how much funding accounts for the changes in learning “outcomes”. The paper uses the Oaxaca-Blinder Decomposition (OBD) approach to analyse education outcomes changes over time to assess how much of a gap is due to increased funds input and how much is contributed by other factors in relation to family, student and school characteristics. The OBD technique has been widely employed in labor economics to decompose earnings gaps and to estimate the level of discrimination. This study looks at three parameters with respect to the education outcomes of the beneficiaries of government funds: firstly, the whole cohort’s academic achievement in major tests; secondly the proportion of students who managed to enter a higher level of education, including the progression rates from elementary school to junior high and those from junior high to senior high schools; and lastly the beneficiaries’ earnings after their completion of 9 years’ schooling. Data are being collected from 15 primary schools and 20 junior high schools in Zouping County in Northern China. By analyzing statistics from 2001 to 2011, five years before and after the full implementation of the New System in the County, this study attempts to find out the relationship between changes in funding policies and those in education outcomes as an index of the effectiveness of the New System.

**Da Wei David Wang, University of Western Australia**

*Making the urban villages their home: The settling of rural-to-urban migrants in Shenzhen City*

Since its birth in 1979, Shenzhen City has grown tremendously in population. Other than the three hundred thousand plus original villagers, most of Shenzhen’s 12 to 14 million people with or without proper *hukou* registration are all migrants from different periods in the last thirty years. As Shenzhen develops into an ever more prosperous city, those early migrants in the 1980s and early 1990s with skills, education and often existing urban *hukou* have become the permanent *hukou* holders of the city and established themselves with residences on the main streets. Today, most of Shenzhen’s ten million plus migrant population comes from rural China. The later rural migrants are often less skilled and educated than the early migrants. They fill the factory floors, the construction teams, and various low end service jobs that contribute greatly to the economic wellbeing of Shenzhen. The rural migrants either live in the large factory dorms or increasingly in the urban villages. At present, the urban villages of Shenzhen are housing at least 6.37 million people with the great majority of them being rural-to-urban migrants. Historically, the rural migrants had tremendous difficulty settling in the Chinese cities facing layers of *hukou* based prejudices in terms of residency and employment. After the economic reform in the 1980s, the commercialized urban housing market and the subsequent high rental prices made the urban village the only affordable living space for the rural-to-urban migrants. The urban villages have greatly diversified the lifestyle and employment options for the rural-to-urban migrants beyond the factories and the massive dormitories. To borrow a terminology from President Xi’s closing speech at the first session of 12th National People’s Congress, the urban village is where the rural-to-urban migrants’ “China Dream” begins.

## PANEL 18: Cinema and Cyberspace

**Shih-Wen Sue Chen, The Australian National University**

*Journeys in Chinese cyberspace: baozuomanhua (rage comics), internet humour, and everyday life*

As influential Chinese blogger Wang Xiaofeng 王小峰 observes, “Most of what people do on the internet is complain. At least we have a place to blow off some steam.” One niche in cyberspace that provides netizens with a platform to blow off steam is the *baozuomanhua* 暴走漫画 website, launched in 2008 by “Wang Nima” 王尼玛 because he wanted to introduce rage comics to China after noticing its widespread popularity in the United States. Unlike most internet memes which fade away fairly quickly, the “baoman” continues to attract attention five years after its initial appearance. This paper examines how the genre of *baozuomanhua* (rage comics) enables Chinese netizens to vent about their everyday experiences and frustrations of daily life. It also explores how computer software technology and the internet have influenced contemporary Chinese visual humour. I first provide a brief history of *baozuomanhua* before discussing reasons for its continued popularity. The second part of the paper focuses on the humour in section of the website called “childhood pulverizer” (*tongnian fensuiji* 童年粉碎机), which concentrates on memories of childhood. The final section discusses how developments in technology have enabled non-artists to become “cartoonists” who use *baozuomanhua* as a medium to express their reactions to the events of everyday life. It also analyses the types of humour found on the *baoman* website and comments on the cultural significance of *baozuomanhua*.

**Vanessa Frangville, Victoria University of Wellington**

*Modernity, Ethnicity and Masculinity in China’s Tibetan New Wave Cinema*

This paper looks into the relationship between ethnicity and masculinity in the emerging Tibetan cinema in the People’s Republic of China. Specifically, I will explore representations of the Tibetan man in the films of Pema Tsenden and Sonthar Gyal, two leading figures in this new movement.

As recent studies have shown, Tibetan men are often associated with excessive virility in Chinese popular imaginaries. This is particularly true in contemporary cinema that usually portrays extremely manly young Tibetans, with strong bodies, brave in violent combat, wild and free-spirited. Such representations are reminiscent of the *wu* masculine ideal as theorised by K. Louie in the *wu-wen* dyad (cultural attainment-martial valour). This metaphorical masculinisation of Tibetans can be linked to the (Han) majority male anxiety, as argued by U. Bulag, X. Zhong or A. Khan. As such, most recent Chinese films convey both positive and negative stereotypes of Tibetan men. As they eulogize the primitive, virile pictures of the Tibetan male are attractive and inspiring for urban elites (male or female) in a rapidly changing world, but at the same time Tibetan men are stuck in this image of brutality and feared for their unproven inherent truculence.

In this context, how do the works of Pema Tseden and Sonthar Gyal, who both claim to challenge usual representations of Tibet and Tibetans, stand out among other cinematic representations of the Tibetan male? How do these two Tibetan filmmakers comply with or contradict these stereotypes? Do they link their ethnicity to a different idea of masculinity? What alternative visions do they offer? As Australian sociologist R.W. Connell underlines, speaking of masculinities is to speak about gender relations. What can we learn about the male characters from the relationships with women in these films?

**Ying Qian, The Australian National University**

*When Taylorism met Revolutionary Romanticism: Documentary Cinema in the Great Leap Forward*

Using previously neglected documentary films as well as writings from film magazines and materials from city archives, I argue that cinema during the Great Leap Forward (GLF) served as an important medium for inculcating industrial time, disseminating technological innovations, and constructing a palpable vision of a modern future. I first discuss the establishment of a Socialist modern time in documentary cinema of the GLF. Comparing GLF documentary images of productivity and labor agency with motion study films associated with Taylorism in the United States and the Soviet Union, I argue that GLF documentary cinema was similarly an apparatus for time discipline and protocol standardization, but also was a means for sensorial training and labor motivation. I next discuss the application of “revolutionary romanticism” in GLF documentary, focusing on the practice of “documenting the future.” Analyzing both scholarly discourses about this cinematic practice and “documentary” depictions of futuristic landscapes that combine modernistic aesthetics and indigenous motifs, I argue that the documentary genre substantially blurred the boundary between reality and imagination and thereby imbued the present with credible futuristic visions for immediate consumption. Finally, I analyze the ambiguity of documentary cinema as visual evidence, technical manual, and optical illusion, particularly when disseminating untested technologies nationwide, such as the backyard iron furnaces. Contrasting the proliferation of Great Leap Forward images with the dearth of visual representations of the ensuing Great Famine, I call attention to the power of visibility and to the importance of film and other arts of mechanical reproduction in shaping China’s contemporary history.

**PANEL 19: *Spiritual Journeys***

**Gerda Wielander, University of Westminster**

*Chinese Christians and the party-state – the perfect complementarian relationship?*

This paper presents new findings on contemporary (mainland) Chinese Christianity which challenge commonly held views on it being a movement in opposition to the state. Focusing on the culturally perceived differences between the way men and women express spirituality, this paper analyses the way in which 'emotional, female spirituality' plays a specific role in contemporary Chinese (Christian) identity. Based on a complementarian understanding of gender roles as prevalent in the majority of churches whether based on TSPM or 'New Calvinist' theology, the private and personal aspect of emotions (love) becomes part of and aligned with China's modernizing project. It is lived out in actual relationships between non-Christian men and Christian women, in which both parts seem to benefit psychologically and spiritually without causing great upset to established gender roles and societal expectation. On a national scale, mirroring a marital relationship, the party-state wants to take on the male, rational role of ideological leader, while Christians should take on the female, spiritual role of supportive lover, resulting in a happier marriage where relations are improved, but where the hierarchy remains clearly defined. This leads to stability—in the home and in the nation—while at the same time projecting a modern, 'open-minded' identity.

**Benjamin Penny, The Australian National University**

*The Currency of Spiritual Circulation*

Several years ago, Falun Gong began to adopt a new means of spreading their message and waging their political struggle, namely by overprinting renminbi notes of various denominations with their slogans and pithy versions of their teachings. As this paper money (and in one or two rare cases coins) travels around China, passing from hand to hand, Falun Gong propaganda journeys across social and economic networks. This paper looks closely at some examples of this phenomenon, elucidating the messages on the banknotes and considering this as a strategy of resistance.

**Paul Farrelly, The Australian National University**

*Nurturing a New Age: the dreams and hopes of C.C. Wang and Terry Hu*

Sometime in 1994 or 1995, C.C. Wang 王季慶 had a vivid dream that intimately tied her—a middle-aged Taiwanese female architect—with the popular Western spiritual system known as the New Age. Analysing the strong maternal sentiment and symbols within her dream—a jade *bi*, a fine Chinese robe and a gender-shifting Western child—Wang understood them to combine as a poignant indicator of her

importance in introducing New Age thought to Taiwan from the United States. Four years earlier Terry Hu 胡茵夢/胡因夢, a retired movie star, ex-wife of the noted essayist Li Ao 李敖 and friend and colleague of Wang, expressed a similar desire to serve as a bridge between the West and Taiwan in bringing the New Age across the Pacific.

Hu and Wang are two of the earliest and most successful proponents of the New Age in Taiwan. The New Age encapsulates a popular and diverse, yet often contradictory, set of religious, scientific and esoteric teachings and systems that were categorised as such in the West in the 1970s. By the late 1990s, the efforts of Hu, Wang and a small number of other translators had resulted in New Age thought becoming a noticeable part of Taiwan's religious and publishing landscapes. Wang is prominent for her translations of Seth, a spirit entity channelled by the American author Jane Roberts, while Hu's career as a New Age figure is underpinned by her translations of the Indian philosopher and one-time anointed 'World Teacher' of the Theosophical Society, Jiddu Krishnamurti.

In this paper I will explore and contrast how the different conditions under which Hu and Wang encountered the New Age in the United States influenced the manner in which both women articulated their role in shaping the New Age's trajectory in Taiwan. In doing this I will demonstrate how a particular alternative modernity and identity took shape in late twentieth-century Taiwan. While Hu and Wang share *waishengren* backgrounds, an early exposure to the English language, a fondness for glamour, the trauma of divorce and many years of residency in the United States, there remain notable differences in how each understood and articulated the New Age during its nascency in Taiwan. When considering the experiences of Hu and Wang, I will locate their recollections in the contexts of both Chinese religious biography and New Age biography.

## **PANEL 20: Artistic Endeavours**

**Li-chia Lo, University of Technology, Sydney**

*Ai Weiwei and Ethics of Survival: Catastrophe, Witness, Archive*

The practices and artworks of Chinese dissident artist Ai Weiwei represent the spirit of provocation. Inspired by Italian philosopher Giorgio Agamben's *Remnants of Auschwitz: The Witness and the Archive*, this paper investigates the unexplored area of Ai Weiwei's aesthetical-ethical-political engagement through two artworks in response to the 2008 Sichuan earthquake: 'Remembering (記住)' in 2009, an installation artwork, and 'Commemoration (念)' in 2010, a multimedia work. These artworks represent how Ai commemorated the victims of the earthquake based on civil investigation of the death toll and collaboration with netizens to memorialize the catastrophe.



In *Remnants*, Agamben pivots the process of de-subjectification and re-subjectification on shame and establishes the possibility of witnessing in relation to the subject who witnessed the impossible witness. His elaboration of witness and subjectivity links to Foucault's *Archaeology of Knowledge* to bridge testimony with archive. By defining archive as between the system of relations of the unsaid and the said, the witness who has survived is able to speak on the position of the impossible witness: "the authority of the witness consists in his capacity to speak solely in the name of an incapacity to speak" (Agamben, 2002: 158).

From Agamben's insight, this paper proposes that Ai Weiwei's artistic practices contain three dimensions. Based on artworks for the 2008 Sichuan earthquake, Ai's artistic practices demonstrate a process of de-subjectification and re-subjectification. Ai's artworks show an ethics of survival which bears the responsibility to memorialize all victims in the catastrophe through archiving and "refut[ing] the isolation of survival from life" (Agamben, 2002: 157). Finally, by bringing viewers' perspective to individual lives, his artworks give voices to the victims, transforming how people think of catastrophe, and making the value of human life accountable.

#### **Xiaoli Yang, MCD University of Divinity**

##### *The Return of Home—Haizi's Poetic Search*

Haizi (1964–1989) is a legendary poet in the history of contemporary Chinese poetry. A dominant theme of his poems is home and homecoming. His homecoming journey is closely linked with the land, as if the silent land grabs hold of him to be her throat so that she can speak. The land gives him a sense of being and grounds him the search for a home even out of his homelessness. His homecoming journey is closely connected with the physical land, the people on the land, as well as the spiritual land of his heart. It appears that he is caught between the two—homeland of the East pushes him to the desert land of the West and the western desert land calls him back to the homeland of his origin. He lives in the swing and tension of the two traditions. This paper investigates his poetry on home and homecoming, and explores how his existential 'home' is not returnable and reachable.

#### **Dave Drayton, University of Technology, Sydney**

##### *Staying Alive: Contemporary English Application of Biji*

The paper examines how the ancient tradition of *biji* notebook writing has been applied and appropriated in the 21st century by authors working in the English language. It traces the journey the *biji* form has taken and examines how it has been transformed in its contemporary use.

Through a critical reading of three such *biji* collections—Douglas Coupland's *Survivor*, a creative non-fiction hybrid that appeared in an anthology of new takes on old forms titled *Vikings, Monks, Philosophers, Whores: Old Forms, Unearthed*; Owen Kelly's *Sexton Blake & the Virtual Culture of Rosario: A Biji*, a fractured academic essay; and Ouyang Yu's *On the Smell of an Oily Rag: Speaking English, thinking Chinese and living Australian*, which he defines as *biji feixaoshuo* or "pen-notes



non-fiction”—the evolution of the *biji* form beyond China will be traced and examined.

While there is distant tradition of *biji* for these contemporary authors to draw upon, there remain historical, cultural, and/or linguistic barriers between that tradition and their current practice. In this sense, they are pioneers, working to re-establish those characteristics in a radically different written world.

This gives rise to further questions—How does one write a *biji* when the most common definitions are of its miscellaneousness and undefinable nature? How accurately has the genre been appropriated? What form does a ‘contemporary’ *biji* take? What does an interest in traditional Chinese written forms offer writers—of both fiction and non-fiction—of today?

As Australia has now entered what has been dubbed the ‘Asia Century’, it is important that the exchange between Australia and other Asian countries, such as China, becomes more holistic. It is not sufficient to limit such exchange to fields of business, trade, and commerce, and the cultural merits of an exchange of written forms cannot be understated or overlooked.

#### **Panel 21: Rethinking China’s Journey Towards Democracy**

**John Keane, University of Sydney**

**Giovanni Navarria, University of Sydney**

This session explores the counter-intuitive idea that China is entangled in a complex experiment with a new political form that we call ‘phantom democracy’. The unfamiliar phrase has a rich genealogy, but our immediate aim is to highlight the inadequacies of several influential contemporary interpretations of Chinese politics, including the view that China is a raw instance of ‘state capitalism’ (Slavoj Žižek), or a typical case of an ‘authoritarian regime’ (Juan Linz), or as an exemplar of ‘people’s democracy’ founded upon a flourishing ‘civil society’ (Yu Keping). In our view, these interpretations fail to grasp the unusual ways in which the Chinese polity is becoming a simulacrum of the type of locally-defined democratic vision sketched in such documents as the Charter ‘08 manifesto. We argue that the contemporary development of phantom democracy befuddles our inherited narratives of democratisation. China is neither straightforwardly an ‘authoritarian’ nor a ‘state capitalist regime’ nor a ‘people’s democracy’. It is undoubtedly describable as a one-party-dominated political system marked by such well-recorded dysfunctions as vast undisclosed business fiefdoms, violence, censorship, corruption and hypocrisy. Less noticed are the manifold ways in which this system is also nurturing experiments with a wide range of ‘democratic’ tools. There is some truth in the view that China is ‘the advocate and builder of democracy’ (Liu Jianfei). Some trends are obvious: the proliferating rhetoric of ‘democracy’, the constant public referencing of ‘the Taiwan model’ and the spread of village-level elections are examples. Less

obvious trends include the introduction of accountability and competition mechanisms into public bureaucracy, the rise of independent 'public opinion leaders', the development of 'silent contracts' between the Party and sections of the middle class and the spreading use by Party officials of public opinion polls and democratic 'campaign styles'.

The instrumental use by Party officials of digitally networked media as an 'early warning device' is especially significant. We consider the field of digital communications as the key laboratory for testing the strengths and weaknesses and possible unintended consequences of phantom democracy. Using concepts such as 'power as shared weakness' and 'networked citizens', we analyse the ways in which online media increasingly shape not only the economy but also the prevailing power and conflict dynamics between state and citizens. We show why the growing use of the Internet in China's social, economic and political structures exposes the Party to unforeseen weaknesses that are increasingly exploited by citizens, used by them to contest and restrain its power monopoly; and we consider the possibility that this citizen resistance to publicly unaccountable power will determine the fate of phantom democracy.

## Special Panel A: 1pm-2pm, Wednesday July 10

### **LIBRARY PANEL: Libraries Update**

#### **Bick-har Yeung, University of Melbourne**

*A National Collection to support the research of south-western China at the East Asian Collection, the University of Melbourne Library*

Over the past two decades the East Asian Collection at the University of Melbourne Library has built up a substantial collection of primarily sources for researchers to conduct scholarly research on southwest China. The local gazetteers, maps, news, reports, surveys, statistics and yearbooks form the major components of this collection. In this paper, the author gives an overview of the East Asian Collection and its services. She then examines the research value of the local gazetteers and provides a detailed account of the physical collection. The author also attempts to analyse how these materials support the Chinese Studies research in the South-western China at the University of Melbourne.

#### **Darrell Dorrington, The Australian National University**

*Going online: Recent collection developments at the ANU library*

Academics are increasingly demanding online full-text access to research materials. This poses both a challenge and an opportunity for the traditional library collections. Full-text database queries can sometimes mean that our print collections are either by-passed or alternatively consulted even more closely as more textual content is discovered online. The challenge for libraries is how to maintain a balance between print and online access and to do so within the constraints of a limited funding model. The presenter will suggest that the only alternative is for information access providers (i.e. libraries) to work even more closely together so as to adequately support the leading edge research output that each of our institutions aspire to.

#### **Di Pin Ouyang, National Library of Australia**

*Trends in the usage of the Chinese Collections at the National Library of Australia*

This presentation will outline the trends in usage of Chinese Collections and highlight some of the current research interests and activities. It will show how libraries are responding to the challenges and changing role of librarians in supporting Chinese studies research in the 21st century.

## Special Panel B: 12.20pm-1pm Thursday July 11

### *CORPORATE PANEL: Research Products & Educational Travel*

#### **Mable Wong, CNKI**

CNKI (China National Knowledge Infrastructure), China's key national e-publishing project started in 1996, was approved by the Press and Publications Administration of the PRC. Backed by Tsinghua University, it started with e-journal products and later added newspapers, dissertations, proceedings, yearbooks and reference works, etc.

Among CNKI's over 10,000 institutional customers around the world, typical users include the NLA, the ANU, University of Melbourne, etc. in Australia; Auckland, VUW, Otago, etc. in New Zealand; Harvard, Yale, Princeton etc. in the United States; NUS, SIM, NTU, etc. in Singapore; HKPL, the Education Department, CUHK, etc. in Hong Kong; the University of Macau and Macao Polytechnic Institute in Macau; and many other institutions in 42 countries. Every day, millions of scholars around the world are clicking <http://oversea.cnki.net> to know China. Have a taste and you will see why CNKI knows.

#### **Louis Chan, Wanfang Data Corporation (HK) Ltd**

Wanfang Data is the leading Chinese information provider of scientific, academic & business information to academic and corporate libraries. The company is founded by the Institute of Scientific & Technological Information of China (ISTIC) of the Chinese government. Our information products cover all subjects from humanity, business to medicine and technology, with different kinds of content from journals, dissertations, company profiles to videos.

Wanfang Data provides the following three databases primarily to university libraries, with both English and Chinese interfaces available.

- China Online Journals (COJ) Database provides a collection of over 7,300 Chinese academic journals in full text.
- China Dissertations Database (CDDb) provides a collection of about 1.5 million dissertations in full text of master or doctoral degrees from most major universities and research institutes in China.
- China Academic Conference Proceedings Database (CACp) provides academic papers from about 13,000 academic conferences held in China.

Other database services include:

- Wanfang Video
- Wanfang Traditional Chinese Medicine Database
- Wanfang Med Online
- China New Gazetteers
- China Standards Database
- China Law and Regulations
- Chinese Companies and Products Database

### **Phoebe Alexander, Odyssey Travel**

Odyssey Travel, educational travel specialists for the over 50s since 1983, is a not-for-profit organisation made up of member universities in Australia, New Zealand and Asia. We offer a portfolio of stimulating educational tours for active, inquisitive travellers. Whilst our core business is developing and operating educational programs for inbound travellers into Australia and New Zealand, we also arrange outbound travel for Australians and New Zealanders. Odyssey also provides language educational programs for young adults and mature high school students. These programs are offered to school and undergraduate students as well as inter-generational groups.

Odyssey Travel has operated professional development delegations, special interest programs, intergenerational, alumni and student programs (including bands and choirs) for almost 30 years. We also work with prestigious institutions such as The Australian American Fulbright Association, Rotary Clubs & Districts and numerous American universities.

### **China International Book Trading Corporation**

China International Book Trading Corporation (CIBTC), formerly called Guoji Shudian, was founded in December 1949 and is a subordinate of China Foreign Language Publishing and Distribution Administration (China International Publishing Group). CIBTC is China's first company dealing in publications import and export, and is one of the leading ones in the trade.

CIBTC has, as always, shouldered the task of disseminating the fine culture of the Chinese nation, promoting cultural exchanges between China and the rest of the world, and expanding international trade of publications and other cultural products.

At present, CIBTC engages in diversified business of import and export of microforms, audio-video products, E-publications, arts and crafts; operations of printing, paper

supplies and logistics; real estate development, property management and capital investment; together with organizing exhibitions, copyright transaction, etc., as well as publications import and export as its main line.

Aiming at innovation, reform and development, CIBTC has established a business network covering 180 countries and regions, kept relations with over a thousand distributors, bookstores and publishers, as well as hundreds of thousands of readers worldwide. Thanks to the E-business platform and the dominant position in wholesaling, CIBTC has been maintaining a leading position in China's export business of publications, a sustained growth in import, and constantly enhanced core competitiveness in publication distribution industry.

CIBTC will, as always, continue keep commitment in cooperation among cultural circles at home and abroad to bridge cultural exchanges and friendship between China and the rest of the world, making China know more about the world, and vice versa.