

# Chinese Studies

NEWSLETTER

Association of Australia (CSAA)

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## Message from the President

### 8<sup>th</sup> Biennial CSAA Conference in 2003 at UNSW

The 8<sup>th</sup> Biennial Conference of the Chinese Studies Association will be held from Thursday, 10<sup>th</sup> July to Saturday, 12<sup>th</sup> July 2003 at the University of New South Wales. The Conference Secretariat is now in operation. This newsletter includes a call for papers and panel organisers. Please contact the Conference Secretariat as early as possible to facilitate planning. As for previous CSAA Conferences, there will be no specific conference theme. We are planning to follow ANU in making the 2003 CSAA Conference a low cost conference for participants.

'Maximising Australia's Asia Knowledge: Repositioning and Renewal of a National Asset' is the title of a report commissioned by the Asian Studies Association of Australia. One could add a question mark, as its recent launch coincided with an announcement by the Federal Government that it would withdraw funding from a program to support the teaching of Asian languages in Australian schools. This is a matter of concern, because it sends the wrong signals domestically and to our Asian neighbours. Australia needs as much Asian expertise as we can muster. Of course it is true that our Asian trading partners all speak

English, but so do our competitors, and we have to maximize our advantages and give mainstream students a chance to learn about Asia. Dealing with corporate giants in China, Japan, and other Asian countries cannot be left only to our local Asian communities. The major national newspapers have written and editorialized against these funding cuts, the Tourism Task Force and the Australian Tourism Export Council have made a joint protest and we add our voice, to the many other who are concerned about this trend.

The new ASAA Report responds to this feeling of crisis. It overviews the situation of Asian Studies at Australian universities during the last decade and documents developments since the epoch-making 1989 Ingleson Report, which prepared the ground for a boom in Asian Studies. The good news is that demand for Chinese and Japanese has been fairly steady and demand for Chinese language and Chinese studies subjects is still increasing in some universities. This report is more modest in scope and in its recommendations. It warns that Australian Asian expertise is now in the danger of declining and recommends measures to prevent this from happening.

For the information of our member we include the Executive Summary and the sections that refer directly to Chinese Studies at Australian universities in this issue of the Newsletter. Members who are

interested in the details and in particular the recommendations of the report can purchase it in book form from ASAA or find the text on the ASAA website.

Among the most useful recommendations, in my view, is the suggestion to upgrade student exchange facilities with Asian countries. The existing UMAP exchange program is small in scope and not always easy to handle for Chinese partner universities, not least because it is modeled on a European exchange scheme. Sending our students to often unfamiliar environments in Asian countries is quite different from the situation of students in Europe. They can study for their degrees in different European countries, where no expenses were spared to train generations of students in European community languages.

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**(President's Message cont'd)**

On the UMAP issue, I would be grateful for feedback from members on the positive and negative aspects that they might have experienced with the present program.

The CSAA meeting in Hobart welcomed Dr. Jon Eugene von Kowallis from UNSW as the new CSAA Newsletter editor. He is taking over from Teri Silvio, who has

left UNSW to take up a research position at Academia Sinica, Taipei. We thank her for her work for the Association and wish her all the best in her new position. Like Teri, Jon will also be supported by our able editorial assistant, Betty Pun, UNSW.

Finally, I am pleased to inform our members that Cambridge University Press has offered a twenty per cent discount to CSAA members

purchasing their books. For details, please see the insert in this issue. Members might even use some of the savings to renew their CSAA membership with Mobo Gao who, after organising a successful ASAA Conference in Hobart, has kindly agreed to stay on as our Treasurer for another year.

Hans Hendrischke  
CSAA President

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Jocelyn Chey, Visiting Professor at University of Sydney, has given a lecture in the Key Thinker Lecture Series (5 June 2002) on Dai Zhen (1724 – 1777), a seminal figure in the history of Chinese philosophy. Professor Chey's lecture focussed on the contributions Dai Zhen brought to the school of 'evidential research', also known as the Kaozheng school, in Chinese philosophy, scientific exploration of natural sciences, as well as the relevance of Dai Zhen's thought to social harmony and cohesion in contemporary society. Professor Chey has kindly edited the original lecture paper and given us permission to reproduce it in this issue of the CSAA Newsletter.

- The Editor

## **Dai Zhen – A Key Thinker in Chinese Philosophy**

**Jocelyn Chey**

Dai Zhen 戴震 (1724-1777) may be called a key thinker in the history of Chinese philosophy because he attacked the orthodoxy of the time and those who abused power in the name of "principle" or "Heaven". His work marks the beginning of the end of state-supported Confucianism.

Neo-Confucianism regarded the human and natural worlds as one interdependent and related whole. If any part of the system was disrupted the effects would flow throughout society. Zhu Xi 朱熹 (1130-1200) maintained that there were two active elements in the system: principle *li* 理 and ether, breath or matter *qi* 气, co-existent and interdependent but, of the two, principle was greater than *qi*, having moral qualities which determined human and social behaviour. Understanding principle would help men regulate their lives

and would assist good government. Zhu Xi and his successors advocated self-improvement, beginning with application to study. Eventually a scholar could perfect his nature through fully expressing the higher principle of the Way of Heaven and thus become a sage.

Chinese thought was a virtual monolithic orthodoxy until the 17<sup>th</sup> century when opposition began to gather, based on philological research into classical texts. This "evidential research" 考证学 Kaozheng School did not directly attack Neo-Confucianism but criticised its emphasis on self-cultivation at the expense of government and politics. Dai Zhen lifted their argument to the political and philosophical level. His main objectives were to criticise orthodox understanding of principle *li* and the

Neo-Confucian ethical system which was built on the concept of "goodness" *shan* 善. He extended the meaning of goodness to include concepts such as propriety, benevolence, wisdom and righteousness.

Dai criticised Neo-Confucian "obsessions" and condemned the harm their theories inflicted on society. He saw no separate spiritual realm apart from this material-based universe and therefore no possibility of appealing to a superior disembodied "principle". He spoke up for small people against hegemonic rulers and opened up possibilities of alternative belief systems and reform ideas.

Dai Zhen's most outstanding personal characteristic was the breadth of his intellectual interests.

As a young man he built himself an astronomical observatory. His first published work was on the use of Napier's rods *Ce suan* 策算. He also wrote on the chapter on technology in the *Rites of Zhou* *Zhou Li* 周礼, on the *Er ya* 尔雅 and on the works of Qu Yuan 屈原. Later he explained that in his youth he wanted to understand every aspect of Zhou culture in order to grasp the original meaning of the canonical texts and ultimately "to unravel the *Dao* 道". To achieve this he had to work on "the many difficult aspects of the Classics – things other Confucians chose to disregard". He believed that eventually his studies would lead to a vision of "the Great Source" *Da Ben* 大本.

Dai's family were not well off and in 1754 he fled to Beijing, because of threats by a local bully. This forced move propelled him into new areas of work and opened up his thinking in unexpected areas. On the basis of his scientific reputation Dai obtained employment as a research assistant and later became tutor in several well-known scholars' families. Having failed the *jinshi* 进士 examination on seven attempts, he never held any civil service appointment but led a hand-to-mouth existence, dependent on salary from teaching and research projects and even had to borrow money to support his family.

In 1773 he was appointed compiler of the Imperial Manuscript Library *Siku quan shu* 四库全书 and then submitted to the Emperor an edition of an ancient classic on waterways, the *Shuijing zhu* 水经注, based on a superior previously unused text. Controversy arose with some claiming the work was tarnished by unauthorised use of an earlier published text. This criticism to some extent affected his reputation and he was transferred to a provincial education post.

astronomical observatory. His first In 1775, after a last unsuccessful attempt at the *jinshi* examination, Dai was awarded the degree by special decree and made a member of the Imperial Hanlin Academy. He continued to work on the Imperial Manuscript Library project for two years until his untimely death at the age of 53. Dai had few friends and only one formal disciple, Duan Yucai 段玉裁 (1735-1815). Unfortunately Duan did not continue his work after his death. Dai's ideas were only rediscovered in the late 19<sup>th</sup> century.

Dai Zhen elaborated his philosophical system in An Evidential Study of the Meaning of Terms in the 'Mencius' (*Mengzi ziyi shuzheng* 孟子义疏证), published between 1769-1772, and Inquiry into Goodness (*Yuan shan* 原善), published in 1776, the year before his death. In the Inquiry into Goodness he aimed to present a complete introduction to the Way of Heaven *Dao* 道 and the human way and their inter-relationship. The Evidential Study of the Meaning of Terms in the 'Mencius' developed his polemic against the dominant Neo-Confucian ideology and attacked what he regarded as erroneous doctrines derived from the teachings of Zhu Xi, supposed to be based on the views of Mencius and other early disciples of Confucius. Since these belonged to the orthodox system taught in the state-supported education system and upheld by the Emperor and the government, this was a bold attack.

Dai Zhen's chief difference with the Neo-Confucians was over how to understand the meaning of the *Dao*. Dai relied on his reading of the Book of Changes *Yi jing*, which he said was simply descriptive of the physical world, and identified the *Dao* as coterminous with the elements of the physical world. Locating the *Dao* within the material world, Dai endorsed the work of the

Kaozheng scholars and encouraged expansion of work in the natural sciences.

Dai's study of Mencius expounded his view of principle *li* and was a comprehensive attack on Neo-Confucian orthodoxy. He defined principle as something abstract, the pattern of things, something that was so of necessity – as it were, scientific law. Like Xunzi, Dai believed the mind was simply a bodily organ. By expanding his knowledge, a man could improve himself until he perfected his moral state. Neo-Confucians described principle *li* as a kind of inner light implanted by Heaven which gave rise to righteousness and contributed to good social order, while human nature and desires without principle were essentially evil. Dai said this view derived from Buddhism. He appealed to Mencius and claimed human nature as a whole was good, including all natural inclinations and capacities.

Dai defined goodness as the result of the productive force of Heaven overflowing into human activity. He contended that the principle *li* of Heaven was merely an "intellectual line of reasoning" *tiao-li* 条理 that might be apprehended by an intelligent mind. This view placed man and not some spiritual power at the centre of the universe. His theory regarding the apprehension of principle might be described as "utilitarian" since he advocated "analysis" and "generalisation" and in his scientific work he used methods close to experimental verification and scientific hypothesis. On the other hand, he also believed in general truth, or "abstract principles unchanged since ancient times" as did orthodox Neo-Confucians.

Dai said the moral order of society reflected cosmological order so that

there was no inherent conflict between moral imperatives and human nature. People were capable of making moral choices and of suppressing unruly desires. The main obstacle to moral behaviour was lack of self-awareness and understanding. People who did wrong did so because they were ignorant. His metaphysical base for moral behaviour was not unusual but he also said that human emotions or desires were not bad in themselves and that moral behaviour was a coherent part of the natural world.

Dai Zhen's theory of *qi* was based on his understanding of how heavenly bodies followed constant, calculable motions. He attacked Neo-Confucian dualism and said psychological phenomena stemmed from *qi* which was the basic constituent of the physical universe. Human beings were simply part of the world of nature not agents of a supernatural power. Like the rest of the universe they were in a state of constant flux. An ideal society was one where human desires and emotions were fulfilled and expressed in an orderly way.

Neo-Confucians said that principle *li* was primary and existed before *qi*, but Dai said the two were co-existent and mutually compatible. Principle described merely the internal structure and function of things. It was what existed in things which must be as they are and cannot be changed. In the metaphysical world there was no separation between principle and matter/breath *qi* or between the Way of Heaven and natural phenomena, and in society there was no separation between principle and human emotions. Principle was also to be found in daily human activities and in human desires.

Neo-Confucian theory opposed principle *li* and matter/breath *qi*,

endorsing only the principle nature and condemning the *qi* nature as evil. Dai however identified the one nature of what he called "blood, breath and the knowing mind", all comprised in the Neo-Confucian *qi* nature. He believed that man could proceed from what was natural *ziran* to achieve an understanding of what was morally necessary *biran* and that virtuous conduct would flow from this understanding. The "natural" here refers to principles in the natural world, and the "necessary" to principles in human behaviour. This was a new philosophical position based on Dai's scientific work. He encouraged intellectual exploration of problems in the natural sciences which would help to build a picture of the world to inform the development of society and social values.

#### CONCLUSION

Dai Zhen's language and concepts may seem foreign in this time and place, but his basic concerns are still relevant: how to inculcate morality and promote cohesion and harmony in society. Dai Zhen discussed society rather than the individual. He said the "necessity" of moral norms must be based on the "natural" which includes individual biological needs as well as the underlying natural world. If we recognise that the *Dao* is present in all things, not a separate spiritual force, we cannot call natural human activities "evil". If moral norms are integral to human life, not imposed from outside, then they can be extended until they regulate social behaviour.

Dai attacked those who sought to impose their ideas on others by appealing to an external belief system and talked about "principle" and the "Way of Heaven" as if they were removed from normal human activity. In his system there was no superior divine power or belief

system. His system provided a place for heterodox thought and diversity of belief and reconsidered today still provides an argument against fundamentalisms and political correctness.

Chinese reform scholars hailed the work of Dai Zhen as part of a native tradition of "scientific" thought but failed to understand the differences between *Kaozheng* methodology and western science. Reconsidering this question, when barriers between hard and soft sciences are not as rigid as in the 1920s, we may applaud the achievements of Dai Zhen and the *Kaozheng* school in building a coherent philosophical framework for scientific exploration of the natural world. In the history of Chinese thought, Dai Zhen stands out in his emphasis on work in the humanities, social sciences and natural sciences. He believed that detailed examination of history and contemporary science would reveal "principles", leading eventually to a grand pattern emerging, and that human affairs could be regulated in accordance with these principles. If he were alive today he would surely argue that investigation of the natural world remains urgent and that only restoration of ecological balance that will put human society in a right relationship with the Way of Heaven.

#### References:

Cheng Chung-ying, (1971) *Tai Chen's Inquiry into Goodness: A Translation of the Yuan Shan, with an Introductory Essay*, Honolulu: East-West Center Press.

Ann-ping Chin and Mansfield Freeman (1990) *Tai Chen on Mencius: Explorations in Words and Meaning*, New Haven and London: Yale University Press.

## Maximising Australia's Asia Knowledge: Repositioning and Renewal of a National Asset

This is the title of a report commissioned by the ASAA. The authors (John Fitzgerald, Robin Jeffrey, Kama Maclean and Tessa Morris-Suzuki) examine the state of Australia's Asia knowledge over the last decade since the publication of the Ingleson Report in 1989. The report concludes that the targets set by the Ingleson Report have not been reached and the Australia's Asia expertise is experiencing an alarming decline. We have received permission to reprint the sections that might be of most interest to CSAA members below. These are the Executive Summary and the China-related section of the chapter "Languages of Asia". The full report is available as a book from ASAA or on the ASAA website at <http://www.uws.edu.au/social/asaa/report.pdf>.

- The Editor

### EXECUTIVE SUMMARY

This report is neither a celebration nor, to say it in Australian, a whinge. It provides a snapshot of a national asset - Australia's Asia knowledge. It points to areas of achievement in expanding that knowledge since the last similar report in 1989. But it emphasizes that much remains to be done for Australians to acquire the understanding of their immediate neighbourhood that is essential for cultural, economic and strategic well-being. It argues that major systemic changes in higher education, plus the ageing of a cohort of specialists, create conditions in which the Asia-knowledge investment could evaporate - at a time when globalisation makes it more relevant and important than ever before. Repositioning and renewal are essential to ensure that the existing base is used strategically to adapt to new conditions. The report suggests ways to reposition and renew Australia's Asia knowledge to extend it more widely and beneficially to Australians.

Australia's capacity to understand its nearest neighbours and largest trading partners is stagnant or declining at a time when pressures of globalisation impel us to interact

effectively and sensitively with the countries of Asia.

This is national concern. Australians need to be equipped for a world in which people from different places and histories increasingly talk to each other, work together and understand the complexities of each other's political and social pressures. Australians know less about Asia than other parts of the world, yet Asia's role in Australia's trade, security and culture is inescapable - and growing.

This report points out the internationally recognized foundations of Australia's Asia knowledge, laid down since the 1950s. It argues that changing global circumstances present both an opportunity and a necessity. Australia's Asia knowledge can be an expanding asset; but it requires renewing and repositioning. Such a process will maximize its use for a diverse Australia, drawn relentlessly into multi-dimensional ties with Asia Pacific.

The study of Asia in Australian universities has fallen far short of the targets called for by the Asian Studies Council and the Ingleson

Report (*Asia in Australian Higher Education*) in 1988-89. In 2001, this report estimates that fewer than 5 per cent of undergraduate load in Australian universities studied either a subject substantially devoted to Asia or an Asian language. The Ingleson Report had set a target of 20 per cent by the year 2000 from about 3 per cent in 1988.

Budget stringencies have led to a contraction of subjects primarily devoted to Asia. The pool of Asia specialists is shrinking as a result of retirements and the lure of jobs overseas. Most universities are not inclined to replace scholars of Asia who resign or retire. At the same time, a number of "vocational" areas of university study find the need to allude to aspects of Asia. This cursory interest, obvious among a great many Australians, needs to be encouraged, developed and deepened; the study of Asia needs to be repositioned, as well as renewed.

In relative terms, the study of China has fared best in recent years among the regions of Asia. Numbers of Australian students and university administrators see both economic and strategic sense in

focusing on a vast, burgeoning power. Yet even those students studying China or Chinese language constitute only a tiny fraction of less than two per cent of the undergraduate population.

Japanese language continues to be the most popular Asian language among students, though in-depth study of the society, politics and culture of Japan and northeast Asia is even less widespread than the study of China.

While Chinese and Japanese were relatively secure, teaching of languages of lower demand was in danger at a number of universities. Fewer Asian languages were offered in 2001, and fewer universities were offering them than in 1997.

The study of Indonesia and Indonesian language has faltered in the past five years, and the study of India and the countries of South and West Asia has contracted strikingly. In 1988, 15 universities taught substantial subjects about India; in 2001, this had fallen to five.

This report offers a plan to reposition and renew Australia's Asia knowledge. It calls for the establishment of a Council for Maximizing Australia's Asia Knowledge and Skills (C-MAAKS) to initiate and oversee this process. It calls for governments and educational institutions to re-send strong signals to the community about the importance of understanding Australia's largest, nearest and least known, strategic and economic partners.

It recommends a package of measures, which use new technologies, to achieve critical mass and stability in the teaching of languages, particularly languages of lower demand.

Drawing on US, UK and Canadian examples of institutional change in similar circumstances, it outlines a program to bring a new generation of Asia specialists into Australian higher education in ways that allow them to diffuse their expertise across a wider spectrum of students and subject areas than in the past.

Secondary school education is a crucial component of the repositioning and diffusion of Australia's Asia knowledge. This inquiry recommends renewed efforts to embed the study of Asia in Years 11 and 12 curriculums in all states and territories and to ensure the study of Asia is part of the training of all future teachers.

The inquiry argues:

- **that the forces of globalisation will lead Australia to interact increasingly with the countries of Asia;**
- **that Australia's long-standing Asia-knowledge base is in jeopardy;**
- **that a careful program of renewal, making imaginative use of new technologies, allows Australia to reposition, extend and deepen its Asia knowledge in ways that will enhance security, prosperity and cultural communication.**

## LANGUAGES OF HIGHER DEMAND - JAPANESE, CHINESE, INDONESIAN

The availability of the "big three" Asian languages - Japanese, Chinese and Indonesian - increased between 1988 and 2001. One or the other was available at all but one of Australia's universities in 2001 - 36 out of 37. In 1988, 29 tertiary institutions has offered one or more of the three. (Table 3.2).

The data gathered for this inquiry show that the study of Mandarin Chinese grew steadily in the 1990s, while Japanese and Indonesian showed modest proportional gains after impressive increases in the 1980s and early 1990s; but in the case of Indonesian, momentum was lost and enrolments were faling at the end of the decade. Overall, [...] fewer than 3 per cent of students enrolled in Australian universities in 2001 studied an Asian language.

*Table 3.2: "Big Three" Asian Languages (Japanese, Mandarin Chinese, Indonesian), 1988 and 2001*

LANGUAGE	EFTSU 1988	EFTSU 2001	MULTIPLE INCREASE 1988/2001
Japanese	1061	2476	2.3 times
Mandarin Chinese	363	1338	3.7 times
Indonesian	158	632	4 times

*Note: EFTSU for 1988 have been rounded and do not therefore coincide precisely with Ingleson.*

*Sources: For 1988, Ingleson Report; for 2001, data collected for this report.*

## MANDARIN CHINESE

Mandarin Chinese was available at 29 institutions in 2001. It was available at 13 in 1988.

More than 1,300 EFTSU were enrolled in Mandarin Chinese at Australian universities in 2001. This was 3.7 times greater than in 1988.<sup>1</sup>

*Table 3.4: Mandarin Chinese: EFTSU, 1988 and 2001*

UNIVERSITY	EFTSU 1988	EFTSU 2001
Adelaide	50*	73
ANU	28	56
Ballarat <sup>2</sup>	-	1
Bond	-	10
Canberra	15**	12
Curtin	-	32
Deakin	-	69
Edith Cowan	-	16
Flinders	Adelaide	Adelaide
Griffith	44	82
La Trobe (Bundoora only)	-	40
Macquarie	42	92
Melbourne	53	130
Monash	20	86
Murdoch	21	15
Newcastle	-	11
QUT	-	Griffith/UQ
RMIT	-	21
South Australia	-	Adelaide
Sydney	38	123
Tasmania	-	36
UNE	-	30
UNSW	-	147
UQ	34	76
USQ	-	8
UTS	-	91
UWA	-	20
UWS	-	33
VUT	-	24
Victoria College	14	-
WA CAE	3	-
TOTAL	363	1334

\* Includes Flinders Students taught in Adelaide program.

\*\* Canberra CAE

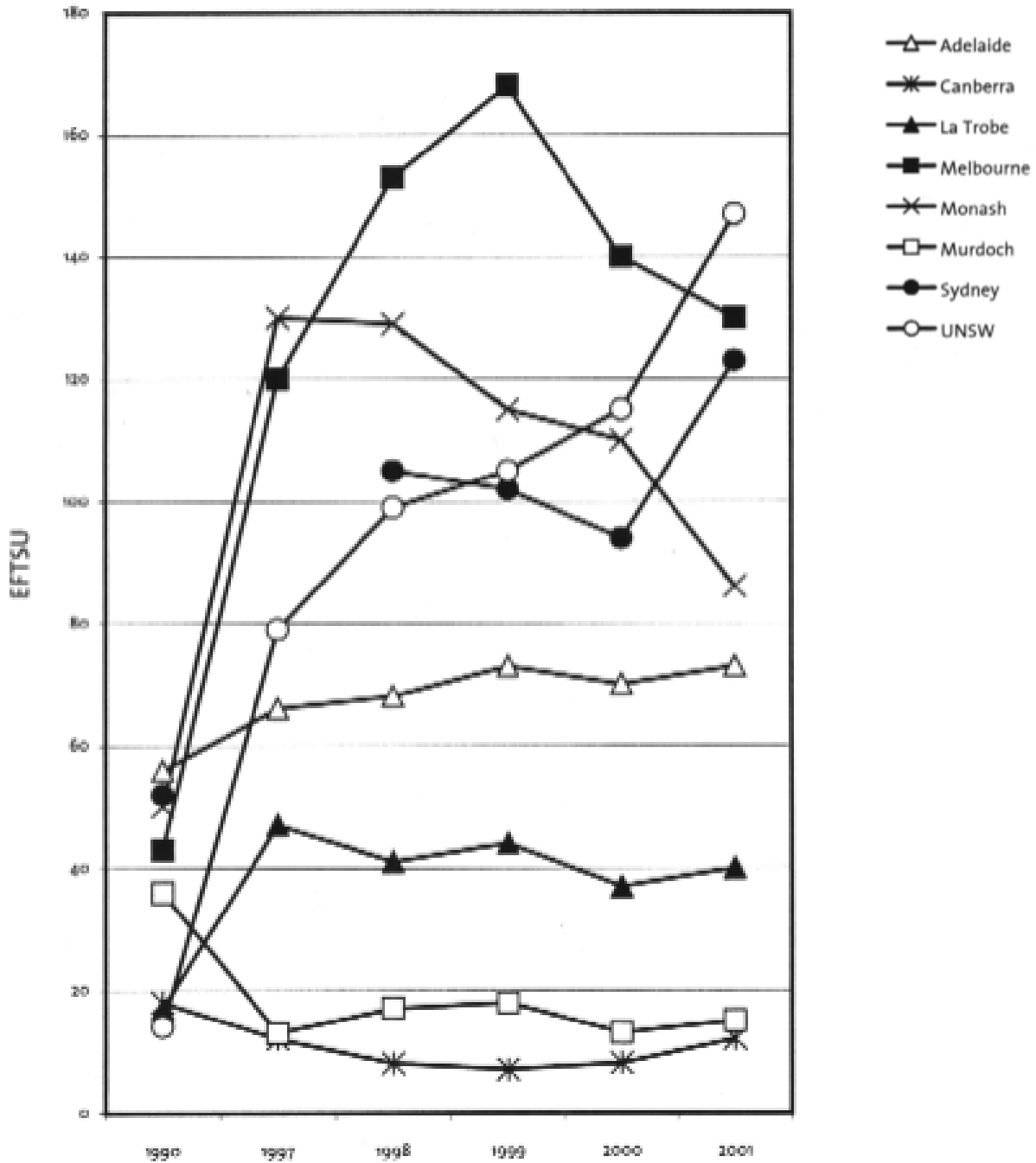
<sup>1</sup> Ingleson Report, pp. 123-4. EFTSU were reported by the Leal Report in 1990 (vol. 2, p.159).

<sup>2</sup> Ballarat University ceased offering Mandarin Chinese in 2002; 2001 was its final year.

*Note: The names of universities in the third column indicate their students were taught by the institution in the first column, in whose EFTSU those students are counted. For consistency over time, the La Trobe figure includes only the Bundoora campus. Four EFTSU were taught at other campuses.*

*Sources: For 1988, Ingleson Report, pp. 123-4; for 2001, data collected for this report.*

**GRAPH 3.2: CHINESE EFTSU, SELECTED INSTITUTIONS, 1990, 1997-2001**



Graph 3.2 shows trends in eight institutions, which probably indicate similar circumstances elsewhere. After strong growth in the early 1990s, Chinese declined or plateaued in the 1990s in most universities, but Sydney University and UNSW showed renewed growth.



**From the ANU Reporter**

**Senior Appointments to Boost China Studies**



China studies at the ANU has received a significant boost with the appointment of two well-known academics in the Faculty of Asian Studies.

Professor Kam Louie (*pictured above left*) will take up the Chair of Chinese in the Faculty, relinquishing his position as Director of the Asian Studies Centre in the University of Queensland. Dr. Louise Edwards (*pictured above right*), Head of the School of Arts and Sciences in the Australian Catholic University, Queensland, will also join the Faculty before the beginning of teaching next year.

“The appointment of Professor Louie and Dr. Edwards is a major new development in Chinese studies for The Australian National University,” Dean of Asian Studies, Professor Tony Milner, said. “We are delighted they will be joining us, and believe they will do much to enhance the ANU’s reputation as an international leader in Chinese studies.”

Prof. Louie has written extensively on modern Chinese literature and culture. The most recent of a dozen books to his name is *Theorizing Chinese Masculinity: Society and Gender in China*, published this year by Cambridge University Press. His interests range across modern Chinese fiction, Confucianism and Chinese thought, Chinese language teaching, and the Chinese diaspora. Prof. Louie is currently completing a three-year research project on Chinese culture in the mid-1980s, supported by a large ARC grant. He is well known in scholarly circles not only for his prolific writing, but also as editor of the Asian Studies Review, the journal of the Asian Studies Association of Australia (ASAA), and as a member of its council. In 2001 he was also on the Australia-China Council.

Besides his scholarly work, Prof. Louie has strong links with The Australian Chinese community, and is involved with many community organisation. Hew was born in China and came to Australia at the age of 10. After gaining a Bachelor's degree and teaching qualifications from the University of Sydney, he completed an MPhil at the Chinese University of Hong Kong and a graduate certificate at Peking University before returning to Sydney for his doctoral degree.

Dr. Edwards has also published widely on Chinese literature, society and gender constructions. Her well-received study *Men and Women in Qing China: Gender in The Red Chamber Dream*, first published in 1994, was reissued last year by Hawaii University Press. She currently is completing another major study, “Engendering Chinese Democracy: Struggles for Women’s Suffrage in China”. She has won a series of ARC grants, and has just begun a major ARC Discovery project on gender, citizenship and politics in modern China. She will bring this with her to ANU.

Dr. Edwards is Secretary of the Asian Studies Association of Australia, and has held many key posts in this professional organisation. She is editor of the Association’s “Women in Asia” series and is a councillor of the Chinese Studies Association of Australia.

Dr. Edwards has a reputation as a very effective teacher, with great success in the classroom as well as in curriculum development. She pioneered the Honours program in Asian Studies at the Australian Catholic University, Queensland.

The acting head of the Faculty of Asian Studies’ China and Korea Centre, Dr. Tamara Jacka, said that she was delighted Prof. Louie and Dr. Edwards had been appointed and was looking forward to working with her new colleagues to put together a range of new courses in Chinese language and area studies.

*(Written by Michelle Morrison, National Institute for Asia and the Pacific; and originally published in ANU Reporter, vol. 33, no.9, 2002, reprinted with permission.)*

## **Campus** **Roundup**

### **Australian National University Contemporary China Centre**

#### *Staff News*

Greg Austin will be based at the ANU's Contemporary China Centre for the next year while continuing his research on behalf of the International Crisis Group. His newest project with ICG concerns the Taiwan Strait tensions. A new book co-authored by Austin and Professor Stuart Harris of the ANU has just been published: *Japan and Greater China: Political Economy and Military Power in the Asian Century* (London: Hurst), xv + 368 pp.

#### *New Publications*

Anita Chan, an Australian Senior Research Fellow hosted by the ANU, has the following publications:

(2001) *China's Workers Under Assault: The Exploitation of Labor in a Globalising Economy*, Armonk, New York: M.E. Sharpe, xv + 250 pp.

(2002) "The Culture of Survival: Lives of Migrant Workers Through the Prism of Private Letters". In Perry Link, Richard Madsen and Paul Pickowicz, (eds.) *Popular China: Unofficial Culture in a Globalizing Society*, Boulder: Rowman & Littlefield, pp. 163-188.

Andrew Kipnis, who holds a joint appointment as Fellow in the Anthropology Department and Contemporary China Centre of the ANU's Research School of Pacific & Asian Studies, has published three papers about contemporary China:

(2001) "Articulating School Counter-Cultures", *Anthropology and Education Quarterly*, vol. 32, no. 4, pp. 472-492.

(2001) "The Disturbing Educational Discipline of Peasants", *The China Journal*, no. 46, July, pp. 1-24.

(2001) "The Flourishing of Religion in Post-Mao China and the Anthropological Category of Religion", *The Australian Journal of Anthropology*, vol. 12, no. 1, pp. 32-46.

Peter Van Ness, of the ANU's Contemporary China Centre, has published two recent papers:

(2001) "Star Wars All Over Again", *Asian Perspective*, vol. 25, no. 2, pp. 227-38.

(2001) "Hegemony, Not Anarchy: Why China and Japan are Not Balancing US Unipolar Power", *International Relations of the Asia-Pacific*, vol. 2, no. 1, pp. 131-50.

A new book edited by Luigi Tomba, a Research Fellow at the ANU's Contemporary China Centre, was published in April: *East Asian Capitalism: Conflicts, Growth and Crisis* (Honolulu: University of Hawaii Press; Milan: Feltrinelli Editore, 2002), xliii + 524 pp.

Jonathan Unger (2002) "Poverty, Credit and Microcredit in Rural China", *Development Bulletin*, no. 57, February.

#### *Postgraduate Students*

Ben Hillman, a Doctoral student at the ANU's Contemporary China Centre, has embarked on 10 months of fieldwork in an ethnically Tibetan county in northwest

Yunnan Province. (Until recently the county was named Zhongdian, but in March the Chinese government renamed it Shangri-la County.) While in Shangri-la, Ben will be investigating local state administration and state-society relations, with a special focus on how the Chinese government's poverty-reduction programs are implemented locally. In preparation for this fieldwork, Ben studied Tibetan intensively at Lhasa University last year.

### **Griffith University**

#### *Staff News*

Professor Colin Mackerras has finalised a typescript on Chinese Ethnic Minorities at the Turn of the Century. It is based on extensive research he has carried out in China's ethnic areas since the early 1990s.

Associate Professor Leong Liew has edited a book on contemporary Chinese nationalism, which Routledge-Curzon has accepted for publication. It is based on a conference on contemporary Chinese nationalism held in Brisbane in February 2001.

#### *New Appointment*

The School of International Business and Asian Studies has just appointed Dr. Gloria Lan Ge in the position of lecturer in the field of Marketing in China. Her special expertise lies in the field of Market Orientation in the PRC.

#### *PhD Degrees Awarded*

The following people received their PhD degree in the field of China studies from Griffith University, and have since formally graduating on 27 April 2002:

Dr. Susan Trevaskes, lecturer in the School of Languages and

Linguistics at Griffith University, for a thesis entitled "The Culture of Criminal Court Work in China: A Study of Grassroots Justice in Baotou, Inner Mongolia".

Dr. Xiao Tang Wu, School of Accounting, Griffith University, for a thesis entitled "Foreign Banks in China, 1979-2000".

#### *PhD Degree to be Awarded*

Mr. Wei Zhigang, currently working at the Institute of Criminology in Canberra, will shortly graduate with a PhD from the School of International Business and Asian Studies, Griffith University, for a thesis entitled "A Comparative Study of Juvenile Delinquency and Juvenile Justice in Shanghai, China, and Brisbane, Australia".

#### **University of Adelaide Centre of Asian Studies**

##### *Departmental News*

Professor Andrew Watson has retired from the Centre for Asian Studies, University of Adelaide. He will continue to be associated with the Centre through his appointment as Emeritus Professor of Chinese Studies. Andrew is currently the representative of the Ford Foundation in Beijing.

Dr. Gerry Groot has been appointed to a tenurable position as Lecturer in Chinese Studies (Level B) in the Centre. Gerry has just completed a three-year contract term.

##### *Honours Student*

Mr. Kelly Layton was awarded a First Class Honours Degree of Bachelor of Arts in Asian Studies in the Centre for Asian Studies in 2001. Recently Mr. Layton has won a full Chinese Government Scholarship offered by the Ministry

of Education of the People's Republic of China. He will further his Chinese language study in China during the academic year of 2002-2003 and intends to take up postgraduate studies after returning to Australia.

##### *New Publications*

Jin, Songping (2002) *The Poetics of the Ideogram*, Bern: Peter Lang.

Elliott, Jane (2002) *Some Did it for Civilisation, Some Did it for Their Country: A Revised View of the Boxer War*, Hong Kong: The Chinese University Press.

#### **University of Melbourne**

##### *New Publication*

A book edited by Stephanie Hemelryk Donald, Michael Keane, and Yin Hong, entitled *Media in China: Consumption, Content and Crisis*, has been published in 2002 (London: Routledge Curzon).

Over recent years, multinational media scholars have increasingly looked to China as a highly important market for the future, but with what degree of confidence should they do so? Media in China is about a new kind of revolution in China – a revolution in which rapidly commercializing media industries confront slow-changing power relations between political, social and economic spheres. This interdisciplinary collection, which includes input from Australian media scholars, such as Yingchi Chu, Brian Shoemith, Wanning Sun as well as writers based in China, Hong Kong, and the United States of America, Draws on the expertise of academic experts and cultural critics to examine the subject matter, and offer a variety of perspectives on audio-visual industries in the world's largest media market.

#### **University of New South Wales**

##### *Staff News*

Hans Hendrischke presented papers on private enterprise in China at a conference at the East West Centre, University of Hawaii and at the Annual Conference of the UNSW-UTS Centre for Research on Provincial China in Hainan.

Dr. Yang Mu has taken up his position as lecturer. Dr. Yang has held research positions at various Australian universities and has widely published on Chinese musicology. He is planning to establish a postgraduate program in Chinese musicology and performing arts. Dr. Yang's teaching is in Chinese ethnomusicology and gender studies.

Dr. Zhong Yong reports that he undertook a special studies program in the first half of 2002, spending three months in each Paris and Guangzhou. While in Paris, he was given the use of an atelier in Cité Internationale Des Arts on the right bank of the Seine, where he was able to meet renowned artists and art educators from around the world. He undertook a study comparing the mask-like faces in Picasso's paintings, many of which he had access to in the Musée de Picasso. He made a documentary of teaching and pedagogy in some universities and colleges in Paris, including l'Ecole Nationale Supérieure des Arts Décoratifs de Paris and Esmod International (a leading fashion college). The documentary project also took him to Strasbourg where he continued to shoot in l'Ecole Supérieure des Arts Décoratifs de Strasbourg.

While in China, using the footage from the documentary and his empirical experiences, Zhong Yong gave a number of presentations to South China Normal University staff and students and to Guangzhou Dongshan Association of (Secondary School) Principals on international pedagogy. He also continued with field visits to a group of women called "self sworn" sisters (*zishunu*) residing in rural areas in Guangdong.

Since his return to Sydney, he has been working on the editing of the documentary footage, and hopefully, will be able to share the documentary with colleagues and friends.

Dr. Yew-Jin Fang is the Editor of the *ASAA E-journal of Asian Linguistics and Language Teaching*. This externally-refereed electronic journal welcomes articles on all aspects of Asian linguistics and language teaching. The main objective of the e-journal is to provide scholars with a forum for sharing their research findings with others in the fields of Asian linguistics and language-teaching. The e-journal assumes a role complementary to that of the ASAA's flagship publication – the *Asian Studies Review*. It is expected that the *ASAA E-journal of Asian Linguistics and Language Teaching* will be published twice a year.

Dr. Graeme Smith, who received first class Honours for his study of organic food in China, is currently on a writing assignment with an American publisher, Wiley's, for the sections of 'Silk Routes' and 'Tibetan World' of a travel guide for China, which will be published next year. Graeme will undertake extensive investigative travels in China, Xinjiang, and Tibet in the

writing assignment. He will also be examining the transmission of Buddhist Art along the Silk Road and investigating the current politics of the 'autonomous regions' during his travels in China.

#### *Honours Students*

Chip Rolley received first class Honours for his thesis, "Chinese Cyberspace: The Discursive Construction of an Internet with Chinese Characteristics."

Owain Williams received second class Honours Division 1 for a thesis on "The Chinese Outdoor Industry."

#### *Forthcoming Conference*

The Eighth Biennial Conference of the Chinese Studies Association of Australia (CSAA) will be held from 10 – 12 July 2003 at the University of New South Wales. Proposals for papers and panels on all themes in China Studies are invited. Please see further details in this issue of the Newsletter.

#### **UNSW-UTS Centre for Research on Provincial China**

The Centre held its 8<sup>th</sup> Annual China's Provinces in Reform Workshop in June 2002 in Haikou, Hainan, China on the topic of *Translocal China: Place Identity and Mobile Subjectivity*. The academic organisers were Tim Oakes of University of Colorado, Boulder, and Louisa Schein of Rutgers University. The fifteen paper presenters came from Australia, USA, Great Britain and China. Panel topics included "Translocality and Gendered Identity", "Rural Translocalities", "Migration and State Agendas", "Professional and Commercial Mobilities" and "Translocality in History".

After the take-over of Curzon Press, the Centre's journal *Provincial China* will now be published by Taylor & Francis, London. The first issue is in print.

In the Centre's series, "China's Provinces in Reform", John Fitzgerald has recently published his edited volume *Rethinking China's Provinces*, London: Routledge, 2002, 276 pp. Further volumes are under preparation.

#### *New Publications*

Hendrischke, Hans (forthcoming, 2002) "Privatunternehmen in Zhejiang" [Private enterprise in Zhejiang Province]. In Pohl, K and D. Wippermann (eds.). *Brücke zwischen Kulturen - Festschrift fuer Chiao Wei*, Muenster: LitVerlag.

-- (2001) "Corruption, Networks and Property Rights: The Demise of a Local Leader through Love and Greed." In Christina Neder, Heiner Roetz, Ines-Susanne Schilling (eds.) *China and her biographical dimensions. Commemorative essays for Helmut Martin*, Wiesbaden: Harrassowitz Verlag. pp. 517-534.

-- and B. Krug (2001) "The Emergence of a Private Business Sector in China." In Henri-Claude de Bettignies (ed.) *Change in Management Practices in Asia*. Fontainebleau: INSEAD and Stanford University Press, pp. 238-261.

-- and B. Krug (2001) "The Emergence of a Private Business Sector in China: The Case of Zhejiang", *ERIM Report Series Research in Management*, 28 pp.

-- and B. Krug. (2001) "China Incorporated: Property Rights, Privatisation, and the Emergence of

a Private Business Sector in China", *ERIM Report Series Research in Management*, 36 pp.

-- and B. Krug. (2001) "The Economics of Corruption and Cronyism - An Institutional Approach", *ERIM Report Series Research in Management*, 27 pp.

Dr. Jon Eugene von Kowallis' forthcoming publication, *The Subtle Revolution: Poets of the 'Old Schools' in Late Qing and Early Republican China*, was formally announced by the Institute of East Asian Studies of the University of California Berkeley at the Association for Asian Studies annual meeting in Washington DC (April 4-7). His first book *Wit and Humor from Old Cathay* has been reprinted in Beijing in two separate bilingual volumes in the new "University Reader" series from Chinese Literature Press and the Foreign Language Teaching and Research Press, compiled by Zong Shi and edited by Yang Xianyi. A review of Dr. Kowallis' publication, "The Lyrical Lu Xun: A Study of his Classical-style Verse", has recently been published in *Dushu*, no. 4, 2002, pp. 68-70.

Phillip Lee has the following publications:

(2002) *Pocket Mandarin Dictionary*, Singapore: Periplus Publishing Group.

(forthcoming, late 2002) *Essential Mandarin Phrase Book*, Singapore: Periplus Publishing Group.

(forthcoming, early 2003) *Pocket Cantonese Dictionary: Cantonese-English and English-Cantonese*, Singapore: Periplus Publishing Group.

(forthcoming 2003) *250 Essential Chinese Characters, Vol. 1*, Singapore: Periplus Publishing Group.

Dr. Zhong Yong has the following publications:

(2002) "Alternative uses of Chinese television and alternative passages to power: An ethnographic study of alternative uses of television in 15 urban Chinese families". In N. Chitty (ed.) *Mapping Globalization*, Southbound, Penang.

(2002) "Debating with muzzled mouths: A case analysis of how control works in a Chinese television debate used for educating youths", *Media, Culture and Society*, vol. 24, no. 1, pp. 27-47.

(2001) "The other edge of commercialization: Enhancing CCTV's propaganda", *Media International Australia: New Television Formats*, no. 100, August, pp.167-180.

#### **University of Northern Territory** *PhD Student*

Martin Andrew, a distance education PhD student, has been accepted as a 2002 Affiliate in Research at the Fairbank Center for East Asian Research at Harvard University. He left in mid-April for three months. He will be researching the formation and growth of the Workers and Peasants Red Army from 1927 to 1941, urban guerilla warfare in the cities and Chinese Secret Societies and communism in China and Singapore.

#### **University of Sydney** *Departmental News*

The Honours/postgraduate unit of study "Change and Innovation in Tang Poetry" will be offered for the first time in 2003. The instructor will be Dr. Tim Chan, a specialist in Tang poetry. The department also plans to offer a unit of study on post-Mao Chinese society in its 2003 Honours/postgraduate program. The department is introducing greater flexibility in its Honours entry requirements and welcomes enquiries from well-qualified students.

#### *Staff and*

##### *Honorary Associates News*

Mr. Henry Chan, chair of the Chinese Australian Cultural Heritage project of the Australian Heritage Commission, newly elected council member of the Royal Australian Historical Society, and a leading Australasian authority on the history of science in modern China, has accepted a three-year appointment as an honorary associate of the department. He will work on projects on (1) the Chinese in Australasia, with special reference to the lives of Mei Guangda (Quong Tart) and Yue Henry Jackson, and (2) science and culture in modern China, with special reference to the scientist and science administrator, Ren Hongjun.

Dr. Tim Wai-keung Chan has been awarded funding from the University of Sydney for the following projects. "Attached / Detached / Re-attached: Wang Bo's Journey to Shu and Textual Problems in his Poems Written on This Journey in Relation to His Corpus" (Sesqui New Staff Support Scheme grant, \$11,000) and "A Little Collection of Poems on a Journey to Shu by Wang Bo" (Faculty of Arts Research Seed

Funding, \$3,000). He also has non financial support from the National Library of Australia for his project "Principal Sources for Sinological Studies: A Bibliography".

Professor Helen Dunstan spent a month at the First Historical Archives of China (Beijing) with funding from a University of Sydney Sesqui Research and Development Grant for her project "Anatomy of Political Decline in Late Imperial China." While in Beijing, she presented her recent research at a seminar of the Research Institute for Qing Dynasty History at Renmin University of China, as well as addressing a postgraduate class at the Department of History, Beijing Normal University. Earlier in the year, she spent five weeks collecting Qing-dynasty documentary sources from the digitised Grand Secretariat archives held by the Institute of History and Philology, Academia Sinica, Taipei, the Grand Council collection at the National Palace Museum, Taipei, and other archival collections at the Palace Museum and the Institute of Modern History, Academia Sinica. While in Taipei, she made presentations at the Institutes of Taiwan History and Modern History, Academia Sinica.

Dr. Michelle Fu made the following conference presentations in the second half of 2001: "Coordination, Subordination and Cosubordination in Mandarin Chinese" (Australian Linguistics Society Conference, Canberra), and "Complex Sentences in Mandarin Chinese" (Fourteenth Annual Conference of the New Zealand Asian Studies Society, Canterbury, New Zealand). In 2001 she was awarded \$3,000 from the Faculty of

Arts Research Seed Funding scheme for her research on sentence relations in Mandarin Chinese, as well as a \$3,000 teaching relief grant to enable her to develop on-line instructional materials for students of Second-Year Chinese. She is a member of the editorial board of the Asian Studies Association of Australia's new *E-Journal of Asian Linguistics and Language Teaching*.

Dr. Derek Herforth has accepted an invitation to join the editorial board of *Cahiers de Linguistique-Asie Orientale*, published by the Centre des Recherches en Langues Asiatiques et Océaniques, at the École des Hautes Études en Sciences Sociales, Paris. The invitation came during Dr. Herforth's one-month appointment as maître de conférences at the above Centre, where he was working with Alain Peyraube and Redouane Djamouri on the project "The Structure of Preverbal Position and the Focus Field in Old Chinese: A Description and Comparison with Other Discourse-Configurational Languages." Other highlights of Dr. Herforth's recent sabbatical leave were his "key speaker" presentation "On *yi* and *yu* as Coverbs in Late Zhou Chinese, with *bi* and *ge* as Tests of Verbhood," at the Fourth International Conference on Classical Chinese, University of British Columbia, and two seminar presentations on problems in the syntax of late Zhou Chinese at the Department of Asian Languages and Literatures, University of Washington, Seattle, where he spent three months as a visiting scholar.

Honorary Associate Professor Mabel Lee delivered the keynote lecture, "On Nietzsche and Chinese

Literature: From Lu Xun to Gao Xingjian" at "Translating Worlds: The Third Interdisciplinary Workshop on Language, Text and Culture" organised by the School of European, Asian and Middle Eastern Languages and Studies at the University of Sydney (February 2002). In April 2002, she presented the following seminars: "On Nietzsche and Chinese Literature: From Lu Xun to Gao Xingjian" and "On Translating Gao Xingjian" (Department of English, Chinese University of Hong Kong); "On the Motif of Fleeing in Gao Xingjian's Writings" (Centre of Asian Studies, University of Hong Kong). While in Hong Kong, she made a presentation at a session on "The Challenges of Translation" at the Hong Kong Standard Chartered International Literary Festival, as well as contributing to readings of poetry by Yang Lian and Huang Beiling at other sessions of the festival. She also addressed two classes at the Li Po Chun United World College (Hong Kong) on Gao Xingjian.

Dr. Wang Yiyan has been awarded a University of Sydney Sesqui New Staff Support Scheme grant of \$15,000 for her project "Double Happiness: Multiculturalism and Chinese-Australian Artists." In April 2002, she contributed a paper entitled "From Feminism to Matriarchy: National Narration and 'Goddess Nüwa' by Xu Kun" to the panel "The Identity of Female 'Writing' and the Question of Desire in Contemporary China" convened by Zhong Xueping at the annual meeting of the Association for Asian Studies in Washington DC.

#### *New Publications*

Chan, Tim Wai-keung (2001)  
"Wang Bo 'Tengwangge xu'

jiaoding, jiantan Ricang juanziben Wang Bo Shixu" [Collation of Wang Bo's "Preface to A Collection of Poems on the Gallery of Prince Teng," with Notes on the Manuscript Edition Preserved in Japan of Wang Bo's Prefaces to Poetry], *Shu-mu chi-k'an* [Bibliography Quarterly], vol. 35, no. 3, pp. 65-88.

Fu, Michelle Fu (2001) "The Sentential Particle *Le* As a Relative Tense Marker." *Proceedings of the Twelfth North American Conference on Chinese Linguistics*, Los Angeles: University of Southern California, GSIL Publications, vol. 1, pp 68-85

Herforth, Derek (2001) Review Article on Pulleyblank, Edwin G. (1995) *Outline of Classical Chinese Grammar*, (Vancouver: University of British Columbia Press), *Cahiers de Linguistique-Asie Orientale*, vol. 30, no. 2, pp. 215-56.

Lee, Mabel (2002) (trans.) Yang Lian, *Yi*. Los Angeles: Green Integer, 2002. A bi-lingual edition of Yang Lian's cycle of sixty-four poems inspired by the *Book of Changes*.

#### *PhD Degrees Awarded*

Dr. Bi Xiyun (Vivian Bi). Thesis title: "Su Shi: The Creative Use of Rules and Conventions." For abstract, see the November 2001 edition of this newsletter. Dr. Bi's thesis has been accepted for publication by the Edwin Mellen Press.

Dr. Shirley Wai Chan. Thesis title: "A Study of the Lunyu from the Perspective of the Confucian Shi." For abstract, see the November 2001 edition of this newsletter.

#### *News Items*

Sydney University Dramatic Society staged Gao Xingjian's *Dialogue and Rebuttal* at the Cellar Theatre, University of Sydney under the directorship of William Evans in May 2002.

The Chinese writers Yu Hua (author of *To Live*) and Dai Sijie (author of *Balzac and the Little Chinese Seamstress*) participated in the Sydney Writers' Festival, 27 May to 2 June 2002. Yu Hua visited Sydney on a James Joyce Chinese Suspended Sentence Fellowship. He also travelled to Melbourne, Brisbane and Dublin.

#### **University of Tasmania**

##### *New Appointment*

Dr. Lin Zheng has been appointed to a tenured position at the School of Asian Languages & Studies.

##### *Conference Presentation*

Mobo Gao was invited to speak at the Cultural Revolution Symposium accompanying Cultural Revolution Objects Collection Exhibit at the Burke Museum, Washington University Seattle 8th-10th February 2002.

##### *Conference News*

The 14th ASAA Biennial Conference, with a conference theme "After Sovereignty: Nation and Peace", was held in Hobart 1st-3rd July 2002.

##### *Electronic Discussion List*

There is an electronic discussion list on the Cultural Revolution. Anyone who is interested in joining the group please contact Mobo Gao at the following:

[Mobo.Gao@utas.edu.au](mailto:Mobo.Gao@utas.edu.au)

##### *New Publications*

Zhang, Eric and Mobo Gao (2001) "The Trojan Horse of English Language Teaching: The Contribution of ELT to the De-Radicalization of Political Discourse in China," *China Information*, vol. 15, no. 2, pp. 114-130.

##### *Completed Thesis*

Mr. Guo Jingrui has recently completed his PhD thesis on Jingju.

#### **University of Technology, Sydney**

##### *New Appointment*

Dr. Elaine Jeffreys has been appointed Lecturer in China Studies and started to work at the Institute for International Studies, UTS from the beginning of 2002. Elaine Jeffreys got a PhD from the University of Melbourne last year, and the title of her thesis is "Telling Tales: Rethinking Sex, Power and the Governance of Prostitution via China."

Dr. Yingjie Guo has been Lecturer in China Studies and started to work at the Institute for International Studies, UTS. He will take up the position at the beginning of 2003. Yingjie has just obtained his PhD from the University of Tasmania, and the title of his thesis is "The Politics of National Identity in Post-Tiananmen China: Cultural Nationalism v.s. State Nationalism."

Mr. Jingqing Yang has Institute for International Studies, UTS as a research assistant. Yang Jingqing submitted his PhD thesis at the University of Sydney last year and the title is "The Chan Interpretation of Wang Wei's Poetry: A Critical Examination."



❧ *New Publication* ❧

***Theorising Chinese Masculinity: Society and Gender in China***

**Kam Louie**

**University of Queensland**

Published by Cambridge: Cambridge University Press, 2002.

This book is the first comprehensive analysis of Chinese masculinity. Kam Louie uses the concepts of *wen* (cultural attainment) and *wu* (martial valour) to explain attitudes to masculinity. This revises most Western analyses of Asian masculinity that rely on the yin-yang binary. Examining classical and contemporary Chinese literature and film, the book also looks at the Chinese diaspora to consider Chinese masculinity within and outside China.

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***The Transformation of Rural China***

**Jonathan Unger**

**Australian National University**

Published by Armonk: M.E. Sharpe, 2002

Over the past quarter century Jonathan Unger, who heads the ANU's Contemporary China Centre, has interviewed farmers and rural officials from various parts of China in order to track the extraordinary changes that have swept the countryside, from the Maoist era through the period under Deng to the present day. In *The Transformation of Rural China*, which has just been published in both hardcover and paperback, he observes unexpected continuities amidst enormous change. Unger describes how rural administrations retain Mao-era characteristics—despite the major shifts that have occurred in the economic and social hierarchies of villages as collectivization and “class struggle” gave way to the slogan “to get rich is glorious”. A chapter explores the private entrepreneurship that has blossomed in the prosperous parts of the countryside. Another focuses on the tensions and exploitation that have arisen as vast numbers of migrant laborers from poor districts have poured into richer ones. Another, based on five months of travel by jeep into impoverished villages in the interior, describes the dilemmas of underdevelopment still faced by many tens of millions of farmers, and the ways in which government policies have inadvertently hurt their livelihoods.



“Jonathan Unger has written the most engaging and wide-ranging book on rural China in memory, of interest equally to sociologists, economists and political scientists. Relying on numerous trips to both well-trodden and remote corners of the countryside, as well as a careful reading of the available literature, Unger skillfully highlights the changes and continuities that link Maoist and post-Mao China. Whether a reader's interest is equality, poverty, entrepreneurship, economic change or rural politics, this volume will be the place to start for many years to come.”

Kevin J. O'Brien, University of California-Berkeley



## **2002 Chinese Proficiency Test (HSK)**

### ***Registration Deadline: 4 October 2002***

The Chinese Proficiency Test (*Hanyu Shuiping Kaoshi*), authorised by the Ministry of Education of the People's Republic of China, will be held on Saturday, 12 October 2002 at the University of New South Wales (Sydney) and RMIT (Melbourne).

The HSK Test is the only internationally recognised unified Chinese language proficiency test. Since 1991, it has been held in fifteen countries and regions, including Australia, Canada, France, Germany, Hong Kong, Malaysia, Singapore, Thailand, the Philippines, Russia, the U.K. and the U.S.A. This is the ninth time that the HSK Test has been held in Sydney, and also, the eleventh time in Australia.

The HSK Test is a standardised test at the state level, designed and developed by the HSK Centre of Beijing of Language & Culture University to measure the Chinese proficiency of foreigners, overseas Chinese and the students from Chinese national minorities.

The HSK serves to certify that the holder:

- has acquired sufficient Chinese proficiency to enter college or university as an undergraduate or graduate student;
- can be exempt from studying Chinese courses at certain levels (i.e., students planning extended study in China may be exempt from language classes if they hold an HSK certificate at the appropriate level);
- as a basis for employment institutions to evaluate the Chinese proficiency of their employees.

HSK is divided into three categories: the Basic Chinese Proficiency Test, the Elementary and the Intermediate Chinese Proficiency Test, and the Advanced Chinese Proficiency Test. The HSK Test consists of four sections: listening comprehension, reading comprehension, grammar, and cloze test.

A successful examinee who passes at a certain level will be awarded the Certificate accordingly, which is issued by the State Commission for the Chinese Proficiency Test of the People's Republic of China. A special Chinese government scholarship program for HSK will also be available for those who excel in the Chinese Proficiency Test.

For information and registration forms, please contact:

#### **SYDNEY**

Dr. Zhong Yong  
HSK Chairman and Coordinator  
Department of Chinese Studies  
The University of New South Wales  
Tel: 02-9385 3812  
Fax: 02-9385 1090  
Email: [y.zhong@unsw.edu.au](mailto:y.zhong@unsw.edu.au)

#### **MELBOURNE**

Mrs. Guosheng Yang Chen  
Language and International Studies  
RMIT  
Tel: 03-9925 4403 or 03- 9925 4840  
Fax: 03-9925 4404  
Email: [gychen@rmit.edu.au](mailto:gychen@rmit.edu.au)

*Examinees from Sydney can also download the HSK registration forms by visiting the HSK (Sydney) website:*

<http://www.arts.unsw.edu.au/languages/chinese/chinesehsk.html>

**THE CHINESE STUDIES ASSOCIATION OF AUSTRALIA**

The Chinese Studies Association of Australia [CSAA] is the professional association for China specialists and post-graduate students in Australia. Its membership includes most of the specialists in the field of anthropology, economics, geography, history, language, law, linguistics, political science, sociology, literature and other aspects of Chinese society and culture. To inform its membership about what is occurring in the China studies community throughout Australia, it regularly publishes the *China Studies Newsletter*, containing information about on-going research, new publications, new appointments, forthcoming conferences and workshops, and a campus round-up.

The CSAA also convenes a major biennial conference, containing dozens of panels of papers and Drawing a large number of participants both from Australia and abroad. The most recent national conference was held at the Australian National University in July 2001.

The CSAA liases with government departments and other appropriate official bodies at the Commonwealth and State levels regarding the teaching of the Chinese language and culture in primary and secondary schools and universities and other issues relevant to the field of Chinese Studies, such as research funding. The Association works to ensure that it has a significant input on all important matters relating to Chinese Studies in Australia.

**Membership**

The annual subscription of CSAA covers the financial year July to June. The current subscription for each category of member is as follows:

Conference-to-conference (July 2001 – June 2003) Ordinary Membership	<b>\$45</b>
Conference-to-conference (July 2001- June 2003) Student (and those not in full employment) Membership	<b>\$20</b>
Annual (July 2001 – June 2002) Ordinary Membership	<b>\$30</b>
Annual (July 2001 – June 2002) Student (and those not in full employment) Membership	<b>\$10</b>
Annual (July 2001 – June 2002) Corporate Membership	<b>\$100</b>

Please make cheque payable to the Chinese Studies Association of Australia [Inc.] and send completed form to:

**Dr. Mobo Gao, Treasurer CSAA**  
**School of Asian Languages and Studies**  
**University of Tasmania**  
**P O Box 252-91**  
**Sandy Bay, Hobart TAS 7001**  
**Australia**

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**Name in Full** [with SURNAME in CAPITALS] \_\_\_\_\_

**Title and Present Position** \_\_\_\_\_

**Institution and Address** \_\_\_\_\_

**Telephone** [with Area Code] – Work: \_\_\_\_\_ Home [optional] \_\_\_\_\_

**Email Address** \_\_\_\_\_

**Address for Correspondence** [if not the same as above] \_\_\_\_\_

\_\_\_\_\_ Postcode \_\_\_\_\_

**Academic Discipline(s)** \_\_\_\_\_

**Period(s) of Major Interest** \_\_\_\_\_

<b>Signature</b>	<b>Date</b>
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## ❧ *Call for Papers* ❧

### **Approaches to China Studies**

#### **In Commemoration of the 50<sup>th</sup> Anniversary of The Institute of International Relations National Chengchi University**

On April 1, 2003 the Institute of International Relations will celebrate its 50<sup>th</sup> Anniversary. In order to commemorate the Institute's five decades of research into international and Chinese affairs, *Issues & Studies* will publish a special issue reviewing the state of the China Studies field. *Issues & Studies* welcomes authors to submit papers on topics including (but not limited to):

- Overviews of recent developments in disciplinary approaches – example, political science, economics, sociology, law, geography, anthropology, and history – to the study of the PRC and Taiwan.
- Singular-case or comparative analyses of American, European, Asian, and Chinese conceptualizations of China and/or China studies as a general field.
- The strengths and weaknesses of media coverage and/or policy analyses of the domestic and international affairs of the PRC and Taiwan.
- The role of research institutes in the accumulation of China-specific knowledge.
- Analyses of our understanding of the dynamics of cross-Strait relations.
- Reviews of the development of a field of knowledge of PRC military affairs.
- Overviews of research sources in the study of Chinese affairs, with special consideration given to reviews of internet-related resources.
- Strategies for conducting field research in the PRC and Taiwan.

All papers, which will be subject to anonymous peer review, must be post-marked before **November 30, 2002**, and should be addressed to Dr. Andrew Marble <[adm@ms2.seeder.net](mailto:adm@ms2.seeder.net)>, Deputy Managing Editor, *Issues & Studies*, Institute of International Relations, National Chengchi University, 64 Wanshou Road, Wenshan District 116, Taipei, Taiwan (ROC).

## ❧ *Forthcoming Conference* ❧

International call for papers for the

### **Eighth Biennial Conference**

**Chinese Studies Association of Australia**

**10 – 12 July 2003**

**The University of New South Wales**

This will be a multidisciplinary conference, welcoming contributions by scholars from around Australia and the world on all topics regarding China – for instance, in all of the social sciences, history, law, literature, linguistics, art, and library science. Based on the attendance at previous conferences, it is expected that some 200 papers will be delivered during the three and a half days of the conference. Half a dozen or more panels will run simultaneously.

Proposal for papers and panels on all themes in China studies are invited. Please contact the President of the CSAA, Associate Professor Hans Hendrichke, Department of Chinese and Indonesian Studies, Faculty of Arts, Morven Brown Building, University of New South Wales, Sydney 2052, Australia. (Phone: 61-2-9385 2416; fax: 61-2-9385 1090; email: [h.hendrichke@unsw.edu.au](mailto:h.hendrichke@unsw.edu.au)).

The conference will be held at the University of New South Wales.

Details will be published on the conference website at:

**[www.mcauley.acu.edu.au/csaa/](http://www.mcauley.acu.edu.au/csaa/)**