



CHINESE STUDIES ASSOCIATION OF AUSTRALIA NEWSLETTER

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Institute for International Studies, UTS – PO Box 123, Broadway NSW 2007

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PRESIDENT'S MESSAGE

The last couple of months have been challenging for many people involved in China and China Studies. We have been reminded that our life as intellectuals and scholars is not easily divorced from the political and passionate beliefs of

both state organizations and populations. I would like to thank the many members of CSAA who contributed so positively and professionally to the debate that has been raging across the world's media in relation to the progress of the Olympic Torch, the demonstrations in Tibet and the response of media, politicians and citizens both in China and overseas. Of course, much of this has been overshadowed by the tragedy of the Sichuan earthquake. The CSAA has extended our sympathy and condolences to the Chinese Ambassador, condolences which have been gracefully accepted.

On a much more local note, the postgraduate team at CSAA, led by the indefatigable Ivan Cucco, have been working hard on re-organising the CSAA website. We are planning to leave the CSAA with a highly user-friendly interface (both for you the users and for those who must upload information). It may not be visible as yet, but progress is being made. I would like also to record my thanks to Ming Liang at UTS for her assistance here.

Part of the reason for this work is to adequately support the 2009 Conference '*Jiu: Commemoration and Celebration in the Chinese Speaking World*' which will be jointly hosted on the 9th-11th July 2009 between the University of Sydney and the University of Technology, Sydney. Please diarise now!

In April this year Henry Chan passed away. The CSAA applauds his many contributions both to the Chinese community in Sydney and his support for scholarship. We extend our sympathy to his family at a sad time.

Stephanie Hemelryk Donald

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Announcement: 2009 Biennial CSAA Conference

Jiu: Commemoration and Celebration in the Chinese-speaking World

Dates: 9th-11th July 2009

Venue: The University of Sydney

Hosted by the University of Sydney

Theme

研究//九//怀旧//就事论事

The 2009 conference adopts the theme of 'jiu', and thus takes up the challenge of both celebrating and commemorating the achievements and hardships of the past century 1909-2009 in the Chinese-speaking world. We encourage papers and panels that develop this theme by revisiting old paradigms in the spirit of new research ideas, and by bringing historical perspective to the issues of the present day.

Puns and wordplay, where they allow for complex ideas to be fluently transmitted to an expert audience, are very welcome and apposite.

We draw your attention to the many significant events that have occurred in the 'jiǔ' (nine 九) years, from the beginning of the southern Chinese film industry in 1909, to the phenomenal reach of political events, achievements and tragedies in 1949, 1959, 1979, 1989. At the time of writing, 2009 is an unknown quantity. Historians, political scientists, cultural analysts, anthropologists, literary scholars, art historians and geographers are especially invited to consider such key moments as a starting bloc for a panel or paper.

The conference is also a showcase for all Chinese research in Australia. The CSAA membership includes some of the finest China researchers in the world, and an acknowledgment of that excellence is important to this meeting. In order to facilitate both coherence and variety we have designed sub-streams to which panels may be addressed. These will be co-ordinated by a postgraduate steering committee, drawn from around Australia, and advised by the conference committee here in Sydney (see following page)

Events

久别重逢//旧友相聚//就餐//把酒言欢

The conference is organised over three days, with a total of six keynotes drawn from both the Australian and international field.

There will also be special events organised to celebrate specific aspects of Chinese film, poetry and music.

The traditional conference dinner will be organised around a visiting speaker, and entertainments, with buffet and drinks provided.

Deadlines

纠集//各就各位//就绪

The call for papers and panels will open in September 2008 and close in December 2008. All submissions will be through the CSAA website, currently under reconstruction in some areas.

Streams

Stream A: Cities

Keywords:

Class, *suzhi* and citizenship
Urban spaces and cultures
Globalisation and cosmopolitanism
City branding and local identities
Education and knowledge

Stream B: Rural China

Keywords:

Organisational spaces
Welfare reforms and social support networks
Migration and movements
Governance, policy and economy
Urbanisation and new socialist countryside
Rural education

Stream C: Cultural Industries and Media

Keywords:

Creative industries
Media and art markets
Online cultures and online governance
Global media, local media
Knowledge economy
Advertising and image technologies
Non-mainstream media/underground artistic scenes

Stream D: Politics and Economy

Keywords:

Government, ideology and Party-state

Governance and corruption

Environment

Decentralisation and localisation

Political economy, WTO and trade relations

Nationalism, foreign policy and diplomacy

Regional integration, transnational relations and overseas Chinese

Stream E: History and the Future

Keywords:

Re-evaluating the past - Mao 70% right and 30% wrong?

"5000 years of history": contemporary historiographies

Envisioning China's futures: reform discourses

Modernisation, Development and Globalisation

As is usual in CSAA conferences, panels addressing members' interests not covered in streams are welcomed. Please note that in all disciplines, panel applications will receive precedence in scheduling.

For more information please visit: www.csaa.org.au

The China Institute (ANU)

Interview with Dr. Richard Rigby, Director of the new China Institute at the Australian National University

Beatriz Carrillo: *Dear Dr. Rigby, I understand you have a long and well established relationship with China. Can you tell us about that and about how that interaction with China brought you to the China Institute at the ANU?*

Dr. Richard Rigby: I first became interested in China towards the end of my undergraduate years in the latter part of the 1960s. The war in Vietnam was going on, I was of conscriptable age, and we were being told we had to fight in Vietnam to stop the Chinese. I thought I'd better check the accuracy of this proposition, which I did by beginning to read some Chinese history in my spare time (I was reading history - mainly British, European, leavened with a bit of Australian and Indian history - under Manning Clark). I fairly soon came to the conclusion that the premises under which I was being encouraged to don jungle green were faulty. At the same time I encountered some books in Japanese at the house of a friend, and became fascinated by the writing system, and I started to teach myself the rudiments of classical Chinese.

Despite these extra-curricular activities I got a good degree, and as my interest in China was intensifying, I acted on Manning Clark's suggestion that I

call on the then newly arrived Professor Wang Gungwu. It turned out that he was looking for someone who was qualified as an historian, but without prior knowledge of the Chinese language, to undertake a Ph.D, with an extra year added on for language training, really by way of an experiment. So that's what I did, handing in my thesis on the May 30 Movement at the end of 1974. By then I had also acquired a Mandarin-speaking wife, who to this day, to my good fortune and her great credit, continues to compensate for the many lacunae in my formal studies.

In early 1975, overeducated and relatively unemployable, I joined the Department of Foreign Affairs (as it then was - the amalgamation with Trade came later), and was posted to Tokyo for 5 years, two of which were spent learning Japanese, which had I have stayed in the university I would have wanted to do anyway. Amongst other postings, I spent 1980-1984 and 1989-1992 in Beijing, and 1994-1998 in Shanghai, as Consul-General.

In Canberra, too, I had a good deal to do with the development of the Australia-China relationship, some of the personal highlights of which included interpreting at various meetings between Australian leaders and their Chinese counterparts, including Hua Guofeng, Hu Yaobang, Zhao Ziyang and Deng Xiaoping. Throughout my years in DFAT, which included four in London and two in Israel, as Ambassador (2000-2001), I continued to indulge my interests in Chinese literature and history, and managed to produce a trickle of reviews, translations and articles - but even if I had had the intellectual capacity of a Van Gulik, the pressures of modern diplomatic life would have rendered my desire to emulate the great Dutch diplomat and scholar almost impossible; and I would not for a minute put myself on his level.

I did, though, manage to keep in touch with many scholars in the field. I was able to continue this during the last 6 years of my official life as Assistant Director-General of the Office of National Assessments, with responsibility for North and South Asia. This involved regular visits to China as well as other countries in the region, as well as frequent contact with scholars and official counterparts in the US, the UK and Japan.

It was really this combination of my own interests, my long-term involvement with the Australia-China relationship and the ties I had kept with China scholars at the ANU and elsewhere, that led to my being approached late last year to see whether I would be interested in taking up the position of first Executive Director of the ANU China Institute. Although I was very happy with the way the ONA job was going, I decided pretty quickly that this would be an ideal challenge, enabling me to pursue my personal interests in China in a new way while calling on such experience and skills I had developed in government to make a real contribution to the ANU, and to China studies in Australia in general - so I said yes, returned to Canberra from my last official visit to China on Friday 11 April and commenced my new life at the ANU on Monday 14th.

B: *The ANU has a long and well-established tradition in China studies, which has been developed by various faculties, research centres and schools*

(Centre for Asian Societies and Histories; Faculty of Asian Studies - China and Korea Centre; Centre for Contemporary China; Crawford School of Economics and Government). Why did the ANU see the need for creating a China Institute?

Dr. Rigby: As you note, the ANU does indeed have a long tradition in the study of China, covering many aspects of the subject with a variety of different approaches and structures. But this is precisely why it was decided last year to establish the Institute. At present the ANU has about 50 academics doing research on China (including several who rank among the very top China specialists in the world), we publish several journals related to China, and enrol many postgraduate students in the field. However, the complicated structure of the University has often hindered collaboration among colleagues, with the result that many staff and postgraduate students have found themselves working in isolation, and even in relative ignorance of one another's work - and what I want to emphasize here is that this has been for structural reasons, not for any lack of competence or good will.

Probably the most important function of the Institute will be to facilitate interaction amongst staff and students, identifying links and synergies, and thereby strengthening the overall effectiveness of our collective and individual efforts. An early indication of the degree to which we are going to be able to do this will be the development of a fully up-to-date website covering all aspects of ANU's work on China, with hotlinks enabling precisely the sort of interaction between ANU China scholars, and those from other universities and institutions in Australia and overseas, that is one of our principle goals.

I should also add that when we say China we mean any aspect of the Chinese world - past, present or future - the PRC, Hong Kong, Taiwan and the Chinese diaspora. The idea is for the Institute to be an inclusive, representative umbrella institute open to ANU staff and students across all disciplines, as long as they're engaged in education and research on any aspect of China as I've just defined it. One way in putting flesh on these rather theoretical bones will be through instituting a series of seminars on subjects which of their nature call on cross-disciplinary contributions, such as climate change, heritage, the relationship between economic and political change, and so on. Some of Professor Geremie Barme's thinking about "the new Sinology" could well be relevant here.

B: *What are the immediate and short term goals of the China Institute?*

Dr. Rigby: Looking beyond the ANU itself, I would hope that over time the China Institute can become a first port of call for anyone from outside the ANU with an interest in what we are doing on China - primarily other academic institutions, at home and abroad, but by no means these alone - government, media, business and pretty well anybody with a genuine China interest will, I hope, see value in what we are doing. (I should add that a former ANU China studies graduate, Kevin Rudd, has been kind enough to take a personal interest in the establishment of the Institute!)

We also plan to contribute to more informed public discussion of Chinese affairs through a program of China Institute Forums, where ANU scholars with relevant expertise will address matters of topical interest, such as Tibet, cross-Strait relations and so on. At the more academic level, there are plans for a major conference every one or two years - but concrete planning is, as I'm sure you'll appreciate, still in the initial stages. Watch this space!

B: *How will the China Institute cooperate with other parts of the University (and their researchers) doing research on China?*

Dr. Rigby: In addition to this, the Institute will be the official interface between the ANU and its China-studies counterparts with those institutions where we have formal working relationships - and will also play a role in identifying new partnerships wherever these seem appropriate. In other words, I'll be a sort of ANU Ambassador, for the ANU in general in China, and for ANU China studies elsewhere. I hope that in this regard at least some of my earlier experiences can come in handy.

It should be clear from the foregoing that the Institute will not in itself engage in research in its own right, but rather seek to facilitate the research being undertaken by others. Of course I do have a few ideas about research I would like to do personally, but for the time being I'll be devoting most of my efforts to getting the Institute up and running and proving its worth. For now I'm taking a sort of researcher's Boddhisatva vow: "I will not undertake research until the Institute has enabled all others to do so!"

B: Many thanks for an informative, interesting and lively contribution. We look forward to collaborating more closely with you and with the China Institute. Best wishes on this important new endeavour.

Report on the 2020 Summit

Gary Sigley

Dear Colleagues,

I thought some of you might appreciate a brief report on the 2020 Summit and the issue of Asia literacy. Thanks to those of you who sent me your suggestions and 'big ideas'!

I'm pleased to report that reinvigorating Australia's Asia literacy at all levels of the education system was high on the agenda, not just in the stream I was participating in (Australia's Future in the World), but also quite a few of the others.

Asian Studies was quite well represented in the Australia's Future in the World stream and getting a consensus was no problem.

The final report handed to the PM in the closing plenary included three major goals for 2020 under this stream, two of which have direct relevance to Asian Studies:

- To reinvigorate and deepen our engagement with Asia and the Pacific.
- To ensure that the major languages and cultures of our region are no longer foreign to Australians but are familiar and mainstreamed into Australian society.

The Priority Themes place a great deal of emphasis, it seems to me, on developing a strong Asia literacy. Some of the key items include:

- A comprehensive, cross-agency, national strategic plan for a major reinvigoration of Asia literacy in Australia, to enhance our global engagement in trade, security and people to people exchanges.
- Commence a more focussed effort to recruit foreign language teachers from local communities and overseas, and to enhance Australia's foreign language teaching skills.
- Link thousands of young Australians to Asian communities through support for school twinning, exchange programs, mentoring, in-country and community-based learning programs.

A number of the stream participants also drafted an 'Australia's Asia 2020 Vision' document. This document (attached to the message) and some comments by colleagues from ANU can be found at:

<http://asianstudies.anu.edu.au/weblog/>

At the dinner on Saturday night for our stream, the Foreign Minister, Mr Stephen Smith, spent much of his closing speech on the issue of Asian languages and spoke very passionately about his experience with taking the Indonesian President to a school in Perth to converse with Year 10 students in Indonesian. In an interview with Paul Bongiorno at SBS (Meet the Press) the Minister stated:

I think the big idea for me so far is every Australian student studying a foreign language by 2020. One of the real themes coming out of the session that I've been co-convening is that we need to engage much more effectively in Asia, and the Asia-Pacific in our region, and having language skills and sensitivity to cultures within our region is very important. So for me, a big push on foreign languages, particularly Asian, would be a very good thing for us to do for our international relations, foreign policy and standing in the region.

Needless to say we still need to see how the Government will respond and whether it will put its money where its mouth is, but it is very encouraging to see Asia literacy back on the top agenda. Now the task of keeping up the

pressure begins in earnest. It will not just be the Government to blame if we fall short of this ambition, but ourselves as well.

Gary Sigley
University of Western Australia

Light and Shadow Under the International Spotlight: the Beijing Olympics, Tibetan protest, and the Sichuan earthquake

Susette Cooke

As the host of the 2008 Summer Olympics, China expected to take centre stage under the international spotlight. Winning the Games was a long-term project that Beijing finally achieved in 2001 after an unsuccessful bid in 1993. China has spared nothing in terms of funding, resources, and manpower to make its staging of the Games into a persuasive expression of national pride that will monumentalize its emergence as a major global power.

But this unprecedented event has been preceded by two others in China this year, each of them an unwelcome intruder at an inopportune time. One - the Tibetan protests in March - has proved to be a lightning rod for criticism and condemnation of China's leadership. The other - the devastating earthquake in Sichuan province in May - has been a dramatic generator of acclaim for the same leadership. The occurrence of three such momentous events within a six-month period is—China must hope—unlikely to happen again for a long time to come.

For China, their concurrence raises the complex and awkward challenges of scrutiny by outside eyes. How the Chinese leadership handles these three so utterly dissimilar events under the world's intense gaze offers a unique opportunity for reflection on what the international community does, and does not, know about what happens in China.

Political protests by Tibetan Buddhist monks began on March 10 in Lhasa, the capital of the Tibet Autonomous Region (TAR). Rioting erupted in the city centre on 14 March. The protests, as well as instances of rioting, quickly spread beyond the TAR to other ethnically Tibetan areas in Qinghai, Sichuan and Gansu provinces. Though often led by monks, the protestors included farmers and nomads, school children and university students, villagers and urban workers. Chinese state media disclosed information on the rioting in Lhasa and three neighbouring counties, one county in Sichuan, and six in Gansu. China reported the deaths of 22 persons resulting from rioting (13 of them in Lhasa) and the detention or surrender of more than 4,000 Tibetan "rioters," of whom a portion will face charges and sentencing. Chinese media did not report incidents of rioting that took place after 19 March. But based on reports by international media organizations and NGOs, Tibetan protests (not riots) took place in at least 40 additional counties and continued into June, resulting in more than 200 Tibetan deaths and a large but unknown number of additional detentions. The state pulled down the shades across the Tibetan area by banning foreign journalists and tourists, censoring internet coverage, and confiscating cell phones and computers from Tibetans in protest areas.

Chinese officials blame the entire sequence of events on the Dalai Lama himself or the 'Dalai clique', and criticize the international media coverage of the protests as biased against China. Tibet experts outside China say that

Tibetan protesters acted out of frustration and anger at China's unrelenting attacks on the Dalai Lama, and policies that Tibetans believe undermine Tibetan religion, culture, and language, and leave Tibetans at a disadvantage in a Han-dominated economy. The Chinese leadership, and countless citizens, have also censured as anti-China international reportage of disruptions of the Olympic torch relay by pro-Tibet activists, among others, in London, Paris and San Francisco in April. Analysts point out that there are indeed Tibetans in exile who declare their wish to upend China's Olympic moment, but the Dalai Lama has consistently supported China's role as the Olympic host and opposed any boycott activities.

Focus on the Tibetan events diminished instantly on May 12 when a rare 7.9 magnitude earthquake savaged Sichuan and shocked the world. Within a few days, the same Chinese leadership that had been the target of international criticism had become the beneficiaries of a wave of international acclaim for their swift and generally effective response to the devastation. State media provided, at least initially, a relatively high level of information openness in reports on the tragedy, and domestic and foreign journalists were allowed to access the quake areas. Soldiers of the People's Liberation Army, local officials and citizens worked tirelessly, often heroically, to alleviate the dangers and hardship for victims of the earthquake. As the confirmed death toll climbed relentlessly toward an estimate that could surpass 85,000, government authorities made unprecedented efforts to provide shelter, supplies and medical assistance to homeless and displaced persons numbering in the millions. Engineers and PLA experts are doing their utmost to fend off the potentially devastating threat from massive quake lakes. In the most dangerous case, they successfully blasted open a channel to drain a quake lake with military precision munitions when bulldozers proved insufficient. It is a daunting and unenviable situation for any government, let alone one preparing for one of the world's greatest international event this August. In striking contrast to the junta in Burma, reeling from another natural disaster that killed at least one hundred thousand people, the Chinese leadership acted responsibly toward its citizens, earning commendation, aid and sympathy from around the world.

As the pre-Olympic drum roll builds, the Chinese leadership has demonstrated contrasting responses to disasters within its territory: one man-made and politically-generated, the other an act of nature. International onlookers as well as Chinese citizens are witnessing important demonstrations of how the Chinese Government manages challenge and accountability. These two crises—and the disparity between them—have heightened interest in China as the Olympic host to a level that few, if any, could have anticipated. The Chinese Government and people will embrace some aspects of the expanded attention, but feel dismayed by other aspects. How the nation's leaders and citizens navigate such choppy crosscurrents will influence China's continuing development in ways that for now remain unknown. But the outcomes of the Beijing Olympics both inside and outside the arena of athletic competition will undoubtedly extend far beyond the closing ceremony on 24 August.

Susette Cooke
University of Technology, Sydney (UTS)

Confucius Institute at the University of Adelaide University

Professor Mobo Gao, Director of the Confucius Institute at the University of Adelaide

The Confucius Institute at the University of Adelaide had its first anniversary not long after I was appointed its director in February 2008. Thanks to my colleagues and its Interim Director Dr Gerry Groot the Institute was in good shape and had done much of the ground work when I took over the directorship.

The University of Adelaide for the past few years has been taking China as strategically important for obvious reasons that do not need to be repeated here. Therefore, the aims and missions of the Confucius Institute fit well with the university's overall strategy. The University of Adelaide wants to promote the teaching and learning of Chinese language, the Confucius Institute aims to do that; the University of Adelaide wants to promote cultural and academic exchange with Chinese colleagues in China, the Confucius Institute aims to do that; the University of Adelaide wants to help South Australian business community to have better access to the Chinese market and in return to gain more support for its academic and professional activities; the Confucius Institute aims to do that.

The Confucius Institute at the University of Adelaide therefore has or is planning to carry out a range of activities related to these aims. For instance, the Institute has hosted the year 2008 tertiary level *Hanyu Qiao* Chinese language speaking competitions for the areas of Canberra, Queensland, Western Australia, the Northern Territory and South Australia and co-hosted the year 2008 South Australia schools *Hanyu Qiao* Chinese language speaking competitions. The Confucius Institute is currently hosting a qualified Chinese language teacher from our partner Shandong University, Associate Professor Sheng Lin, who helps the teaching of our Chinese program and whose work in Australia is entirely funded by the Chinese side. The Confucius Institute has been planning to have a Chinese artist in residence in Adelaide who could give workshops and hand on demonstrations to the university as well as school students. The Institute also plans to organize a school principals tour to China so that these educational leaders at schools will be better informed of what is taking place in China. As happened last year the Institute will organize the 2008 study tour by which our students can take a summer course of Chinese in Shandong University. Finally, as another example, the Institute is working to reach the business community and to make service such as language and culture workshops to South Australia industry that may be related to or interested in China.

In other words, the efforts by the Confucius Institute to carry out these activities are the kind of efforts that the University of Adelaide would like to make anyway. A role that the Institute can play is that the Institute can make these efforts more coordinated and more focused. Furthermore, with the Confucius Institute in place, funding and personnel support from the Chinese side is not ad hoc but instead institutionalized and transparent.

The establishment of the Confucius Institute also helps to raise profile of the University of Adelaide both in Australia and China. For example, for the year 2008 tertiary level *Hanyu Qiao* Chinese language speaking competitions a Chinese film crew (that had produced the popular supergirl program) came to Adelaide to make a tv program that is to be broadcast nationally in China. That provided a good opportunity to showcase the university to the Chinese audience.

Finally, the whole idea of setting a Confucius Institute is new and therefore in many ways what the Institute is like in long term depends how we make it. We can make it the way we want so as to serve the best interest of education in Australia, and in China.

Testimonials from the Asia Pacific Week at ANU



The Chinese Studies Graduate Summer School at ANU

Bill Lakos

The Chinese Studies Graduate Summer School, held at ANU as part of the 2008 Asia Pacific Week activities, was one of the most rewarding activities of my postgraduate experience. I was fortunate to be able to attend, for although the program looked enticing, and I was at a stage where I really needed this

type of engagement, I had already expended or allocated my school's (Asian Languages and Studies at UTAS) Post Graduate allowance and I lacked the sufficient pecuniary funds required to travel from Hobart to Canberra. To the rescue came a scholarship, from ANU, which covered all expenses, and along with my colleague, I was eventually away for my first trip to the nation's capital, and a somewhat anxious encounter with the staff at ANU.

My trepidation about meeting ANU academics, who I imagined would either scoff at, or quickly correct everything I said, and all my work to-date, seems in retrospect a bit ludicrous, for I soon found the most supportive and encouraging group as I could hope to find. The sessions were led by Dr Luigi Tomba and Dr Andrew Kipnis, and under their expert guidance myself and other the participants soon found a challenging and interesting forum for our discussions.

These round-table discussions, where participants presented (usually) an overview of their work, were for me the most valuable sessions in a week packed with useful activities. Luigi and Andrew, along with other ANU academics, provided guidance, feedback and encouragement for all participants as each of us, from various universities, had our 'twenty minutes of fame' – or 'twenty minutes of torture', as most felt. Seeing the wide range of thesis topics, the various disciplinary approaches, and the disparate methods employed by my colleagues helped me enormously to fully appreciate the field of study and the possibility of the field of study, I was engaged in.

Besides these most valuable sessions, other seminar-type sessions, were so very interesting and worthwhile. For example, the sessions which concerned themselves with journal writing were invaluable, especially as our presenters were directly involved in the editorial side of their respective academic journals. This was not an experience that a PhD candidate from UTAS could normally hope to have. Nor was the experience of touring the Menzies library, (what great China section!), and making contact with library staff.

This aspect of the summer school – meeting others and establishing contacts – of broadening one's academic network, is one aspect that I also consider to be of vital importance, especially when one comes from a regional university. Since attending the summer school, I don't have the sense of isolation I once had, I know more academics that I am able to contact, and I have a number of interstate colleagues who I can swap ideas with, or just chat online if we should wish to.

Of course the China summer school didn't occur in isolation and a full appreciation of the benefits of the week must include its totality with other nodes and other participants from all over the Asia Pacific region. I thoroughly enjoyed meeting people from other regions and cultures, noting differences and similarities, and the correlations and connections with my own studies. These meetings often occurred during meal times and the more informal cultural events that were arranged each evening.

When I consider in retrospect the impact of this week on my own experience, I know I left Canberra with a different view about many things that I had when I arrived. I didn't expect to gain as much knowledge as I did, (my experience over the last couple of years a testimony to this expectation), that the organizing staff would be as 'organized' as they were, that the week would be so useful, that my fellow participants would be such a pleasure to know and to work with, and finally that the experience generally would live up to the advertised outcomes. Well done to all involved. Definitely lots of 'bang for bucks'!

Bill Lakos
March 2008

Mr. Bill Lakos is a PhD Candidate at the School of Asian Languages and Studies, University of Tasmania. His thesis title is: "Mind-ing the Ancestors and Ru-ing the Sage: an exposition, deconstruction, and review of two paradigms of Chinese culture – Ancestor Worship and Confucianism."

Chinese Studies Graduate Summer School

In January of 2008, I was very lucky to be given a chance to participate the Chinese Studies Graduate Summer School (CSGSS) which is a week-long program of intensive research activities designed to bring together PhD and research masters students from around Australia.

Here at ANU in 'wonderful' Canberra, I was provided an opportunity to meet other postgraduate scholars and research students from around Australia and overseas. We were able to exchange our ideas and experiences about China and the study of China, and it was through this exchange with fellow researchers that I felt my knowledge about the area increased, my confidence on my thesis consolidated, and my vision broadened.

The program also provided us with an opportunity to use the rich and diverse Chinese-language resources held at the ANU and the Australian National Library. When I was first introduced about the Menzies Library, I was almost shocked by its enormous storage of books, journals and other research information and materials about Chinese studies, and the friendly staff there also impressed me a lot.

Our group-leaders from ANU, Dr. Andrew Kipnis and Dr. Luigi Tomba were extremely supportive and considerate, and I was very much impressed by their professional attitude and manner. Dr. Andrew Kipnis, I remember with fondness as it was he who after I gave my presentation, provided me with many useful and valuable suggestions to improve my thesis writing – I was so grateful.

Furthermore, the professional related seminars led by the prominent scholars from ANU such as the publication and field work sections are really helpful

which will definitely enrich our research career in our present project and in our future works.

Finally, I felt very pleased to meet those peer students in this field who I am sure will be the greatest wealth in my future work and life. All in all it was a great experience, which helped me with my thesis, but most importantly I was able to situate my research in a broad area of study which for me was most important. Please keep this going as I think other PG students will benefit greatly.

Shenshen Cai
April 2008

Ms. Shenshen Cai is a PhD Candidate at the School of Asian Languages and Studies, University of Tasmania. Her PhD thesis is titled: 'Chinese contemporary popular culture: post-modern deconstruction of the socialist revolutionary master narrative'.

Report on recent ARC Discovery Grants

Colonial Cosmopolitanism and Chinese Modernity: German Economic and Cultural Adventurers in China 1870-1937 DP0877918

David S G Goodman (UTS) and Yixu Lu (University of Sydney)

Geopolitical changes in the last decade have resulted in research that has moved away from emphasising the imperialist aspects of the colonial experience to examining its cosmopolitan aspects. This has also been the case to some extent in China, if less explicitly tied to the theoretical configurations of contemporary Europe and North America, as the roots of China's current global integration are now being sought in its earlier (once reviled) colonial era. Colonial interventions in China are usually examined in terms of European nation-states or missionary activities. There were though other, particularly German adventurers, who might equally as clearly be seen as agents of colonial change and modernisation. Through examining the involvement of a selection of these individual professionals in China's modernisation it is intended to achieve three aims:

- To reach for an understanding of the relationship between imperialism and cosmopolitanism in the colonial experience;
- To determine the extent to which the analysis of colonial cosmopolitanism applies convincingly to the case of interactions between these Germans and their host Chinese society;
- To reassemble and restore their personal and current lost histories

The project has identifies three individual's who will be the focus of attention:

Bruno R. A. Navarra (1860-1920)

Co-editor of the first German-language newspaper in Shanghai. He was active as a journalist in China for 20 years and translated the classic *Art of War* by Sunzi.

Walther Frey (1884-1952)

Architect, active in North China (1904-1914, and 1919-37) particularly Beijing, Tianjin and Taiyuan. Before 1914 a resident of Tianjin, he was taken prisoner, along with most of the German defence force at the Siege of Qingdao in 1914.

Vincenz Hundhausen (1879-1955)

Publisher, academic and lawyer. He translated a series of texts from classical Chinese literature and was Professor of German for some years at Peking University.

The project has appointed a PhD student, Wang Yi, who it is hoped will arrive in the middle of 2008 from Germany, where she has been studying.

Governance, human capital and regional investment in China's new creative clusters

Michael Keane (QUT) and Zhang Xiaoming (CASS)

From 2003, I have been looking at changes in the management of China's cultural sector, drawing on ideas from business, law, and communication studies. In my recent book *Created in China: the Great New Leap Forward*, I suggested that the swift uptake of the creative industries idea, particularly in China's cities, was stimulated by the political obligation to 'catch-up' to the developed capitalist economies. In my current ARC Discovery project, in partnership with the Chinese Academy of Social Sciences, I am looking at how a science park model of industrial innovation is being extended to the creative economy. Policy makers have linked the idea of clustering, exported internationally by business gurus such as Michael Porter, to many domains of economic development. From a Chinese development approach, the concept of creative industries seems to fit nicely into this frame, even though the emphasis is on 'industry' rather than 'creative'. In 2008 I am investigating 'national animation bases' (in Suzhou and Wuxi); the Songzhuang Visual-Artists Collective in Beijing; and the Hengdian World Studios (TV and Film) in Zhejiang. A number of other creative clusters will be examined in the project, including the KIC (Knowledge & Innovation Community) in Yangpu (Shanghai), and the International Creative Industries Alliance (ICIA) (Beijing). For more information about my research see <https://wiki.cci.edu.au/display/CIA/Home>

Related publications (selected):

(2008/9) 'Between the tangible and the intangible: China's new development dilemma', *Chinese Journal of Communication* (forthcoming)

(2008) 'The capital complex'. In Lily Kong and Justin O'Connor (eds.) *Creative Economies, Creative Cities: Asian-European Perspectives*. Springer Press (in press).

(2008) 'Exploring the emergence of the Chinese city 2.0' (with Dan Shang and Jean-Francois Doulet). In Marcus Foth (eds.) *Handbook of Research on Urban Informatics: The Practice and Promise of the Real-Time City*, IGI Global (October 2008).

(2008) 'Financing creative industries', [with S. Cunningham and M. D. Ryan]. In D. Barraclough and Z Kozul-Wright (ed) *Creative Industries and Developing Countries: Voice, Choice and Economic Growth*.

(2008) 'East-Asia: the global regional dynamic'. In Helmut K. Anheiser and Yudhushthir Raj Isar eds. *Cultures and Globalization: The Cultural Economy*, Sage Publications, California and London (July 2008).

(2008) 'Cultural creative industries or creative cultural industries' [with Weihong Zhang]. In Hu Huilin (ed.) *China's Cultural Industries Review*, Shanghai: Shanghai People's Press.

(2008) With Zhang Xiaoming (China) *International perspectives on the Creative Economy*, Beijing: CASS (in press).

(2008) ed. (with Ying Zhu and Ruoyun Bai) *TV Drama in China: Unfolding Narratives of Tradition, Political Transformation and Cosmopolitan Identity*, Hong Kong: HKU Press (in press)

(2008) 'Reclaiming China's cultural authority'. In A. Tokita, D Black (eds). *Complicated Currents: the Korean Wave, Soft Power etc.* Monash University E-Press (forthcoming).

(2007) *Created in China: the Great New Leap Forward*. London: Routledge.

(2007) [with Peter Higgs and Stuart Cunningham] *Inside and outside: where does a creative cluster begin and end?*. In Zhang Xiaoming Ed *World report on Cultural Industries*, Beijing: CASS Publishing.

(2007) 'Structure and reform in China's television industries' In Stephan Ollig and Manfred Kops Eds. *Internationalisation of the Chinese TV Sector -Economic and Legal Consequences after the WTO Entry*. Berlin: LIT Verlag, 191- 204.

The Formation and Development of Chinese Philosophy as an Academic Discipline in Twentieth Century China DP0662824

John Makeham (ANU)

This project provides the first comprehensive study of the establishment and development of Chinese philosophy as an academic discipline in 20th century China. Its primary theoretical contributions are to the knowledge base of the discipline of Chinese philosophy. It also contributes to the history and sociology of knowledge by critically interpreting a sophisticated non-western tradition of knowledge construction. The first of Project's three parts examined the historical processes through which the concept of philosophy was translated and introduced into China. The second part examined the background to and the processes by which Chinese philosophy became institutionalised. Outcomes to date include the co-convenorship of an international conference in Shenzhen China (2006) and the convenorship of an international conference on the history of academic disciplines in China held at ANU (2007). The project has already opened up important new insights into early Chinese responses to the challenges of modernity.

The following publications are based directly on research from the project:

- “Mingzhi xueshu ziyuan, lunlixue yu Zhongguo zhexue de chuxing” (Meiji Scholarly Resources, Logic and the Early Form of Chinese Philosophy) in Jing Haifeng (ed.), *Shi xin ji: Zhongguo zhexue jiangou de dangdai fansi yu weilai qianzhan* (Contemporary Reflections on the Formation of Chinese Philosophy and its Future Prospects), Beijing: Beijing daxue chubanshe, 2007.
- “Zhuzixue yu lunlixue: Zhongguo zhexue jiangou de jishi yu chidu” (Masters Studies and Logic: Cornerstone and Benchmark in the Establishment of Chinese Philosophy), *Xueshu yuekan* (April, 2007).
- A 17,000 word essay, “La filosofia cinese nel Novecento”, in Maurizio Scarpari (ed.), *La civiltà cinese: dalle origini ai giorni nostri*, Grandi Opere Einaudi, Vol. 3, Turin: Einaudi, in press. This essay was written in English and is being translated by the commissioning editors into Italian.

Vale Henry Chan

John Fitzgerald

Henry Min-hsi Chan passed away suddenly on 11 April 2008 at Olympus, the home he shared with his wife Mary, in Katoomba. His passing robs Chinese-Australia studies of its greatest advocate and champion.

Henry was a native of Zengcheng County, Guangdong Province, where he was born shortly before the outbreak of War with Japan in 1937. In 1940 he journeyed with his mother to Auckland where his father had built up a successful business. Henry's father had himself migrated to New South Wales a generation earlier and been sent to Auckland by his own father in 1933. With uncles, aunts and cousins spread across the Tasman and deeply engaged with business and community activities in their local areas (including work for the Tung Jung Association) Henry was exposed to Chinese community networks at different sites of settlement from an early age, and moved comfortably between them throughout his life.

The most striking thing about Henry was his drive. He was a scholar of international renown in the history and philosophy of science, an inspired community historian, a tireless partisan in the culture wars, a gifted networker and organizer, an energetic institution builder, a generous teacher and friend to the many who were fortunate to know and to learn from him, as well as a fine husband and father to his family. But running through everything he did was an iron will to secure recognition for Chinese Australians as Australians, and likewise of Chinese New Zealanders as New Zealanders.

Australia and New Zealand he both knew and loved, and he was of course passionate about his Chinese ancestry. What bothered Henry was that anyone should imagine that there was something inconsistent about being all of these things at once, and he spent much of his life showing that there was none. He could be equally impatient with growing signs of a self-righteous 'victimization' mentality among young Chinese in China and Australia, which he felt did credit to no-one and only fuelled intolerance.

These convictions drove Henry at breakneck speed over the years of the Howard ascendancy, carrying along many others in his tail wind. He organized conferences and workshops, brought together community and academic networks, set up heritage coalitions, developed digital resources, email lists and web-sites, won funding for heritage projects, and alerted both local community historians to wider developments in the country and Australian scholars to international developments in the field. It would be no exaggeration to say that Henry had a hand in virtually every major event and institutional initiative in Chinese Australian studies over the past two decades – in many cases a guiding hand, in others a helping one. Through these activities he helped to remake the field and, in his own way, to refashion Australia into the land he always imagined it to be – one in which the values that he cherished as an Australian were seen as part of a common human heritage rather than the particular and precious legacy of an Anglo Saxon elite.

In the final months of his life, Henry Chan was happy to celebrate three things with his friends. Labor had won the election, John Howard had lost his seat, and the new Australian Prime Minister spoke fluent Chinese. He died too soon, but died in peace. We shall miss his passion and his energy and we shall deeply miss Henry himself. His memory is best commemorated by ensuring that his legacy in Chinese-Australian studies is preserved through a renewed commitment by those he helped to inspire.

Upcoming Events

Asian Studies Association of Australia (ASAA)

17th Biennial Conference: Is this the Asian Century?

1-3 July, 2008

Sebel Albert Park Hotel, Melbourne

The biennial Asian Studies Association of Australia conference is the largest gathering of expertise on Asia in the southern hemisphere. The ASAA conference is multi-disciplinary and covers Central, South, South-East and North East Asia and the relationship of all of these with the rest of the world. The 17th biennial conference will bring together specialists to assess trends in Asian law, medicine and health, science, ethics/human rights, politics, regional security, economics, culture, religion, environment, media, the performing arts and many other fields. The conference encourages cross-country and inter-regional analysis. To assess how Asia is doing, there is a need to think broadly about Asia and compare trends in India and China, the new giants of Asia, with the older industrial power Japan and newly emerging economies of Singapore, Thailand and Indonesia. There is also the need to link up these trends with events outside Asia

CSAA AGM at the ASAA Biennial Conference

Tuesday 1 July

9-10:30am

Within the program of the conference the Chinese Studies Association of Australia (CSAA) will be holding its annual general meeting on Tuesday 1 July, from 9:00am to 10:30am. All are welcome to join this meeting.

**China Node – ARC Asia Pacific Futures Research Network Event
National Two Day Symposium**



UTS China Research Centre
Venue: Blackfriars Campus,
University of Technology, Sydney
28-29 September, 2008

This two day symposium will consist of three linked roundtables (each half a day long), an evening cultural event, and a postgraduate workshop (the final afternoon). All facets of the two days will address multiple themes on the general subject of culture and religion in contemporary China.

Each roundtable has been conceived by academics from at least two universities. They will receive funding to support their nominated speakers,

who will be drawn from China researchers around Australia. The remainder of the funding will be used to support the postgraduate workshop, and a cultural event based on film and adaptation. The Node will also supply free day-catering for any delegates from the membership who wish to attend.

Major issues to be discussed by the round tables:

- Localities (convened by Anne McLaren, Gerry Groot and Mobo Gao)
- Film (convened by Yiyan Wang)
- National studies (convened by John Makeham and Zheng Yi)
- Cities and Cosmopolitanism (convened by Michael Keane and Luigi Tomba)
- Postgraduate workshop, themed: *How is Culture Being Made in China?* (convened by Andrew Kipnis and Hongwei Bao)

For further information visit: <http://www.sueztosuva.org.au/china/>

Job Openings

Postdoctoral Fellowships: 5 year fixed term contract

University of Technology Sydney, China Research Centre

The China Research Centre at UTS is one of Australia's most productive and dynamic units researching social and cultural change in China. Building on our history in promoting studies of Provincial China, we now expand our focus to explore the key issues of China's development in the twenty-first century:

Environment, Space and Resource Use
Health and Disease
Business and Enterprise Reform

We are assembling dynamic teams of researchers to examine how China faces challenges in these areas. In addition to making a number of strategic senior appointments we invite applications for a number of 5-year Postdoctoral Fellowships.

In the first round we seek applicants keen to contribute to international knowledge on the three areas above. The Centre has an outstanding reputation for collaborative research leadership in China Studies, including the ARC Asia Pacific Futures Research Network and the annual Provincial China Symposia.

The Centre takes a collaborative approach to research that recognizes the need to disaggregate social and cultural change in China by locality, class and gender. Centre staff work regularly together on collective projects, publications and symposia.

This is an opportunity for the best and brightest early career researchers to work on issues of pressing global concern from a China focus.

Fellows will initially be appointed at Lecturer Level B. Salary range as at 1 May 2008 is \$70,309 to \$83,474 per annum. The University offers salary packaging plus 17% employer superannuation contribution.

Application Procedure:

Obtain the "Guidelines and instructions to applicants", by clicking on the Position Description link on the website:

http://www.jobs.uts.edu.au/job/job_details.cfm?id=304583&from=direct

When you have prepared your application, please submit via the 'Careers at UTS' online application system on link above.

Contact Information:

If you require further information on the position contact Director of the UTS China Research Centre, Professor Louise Edwards by email at louise.edwards@uts.edu.au or by telephone on 61-2-9514-7489.

Closing Date: 16 July 2008

Ref No. R160608

New Books

Changing Clothes in China: Fashion, History, Nation

By Antonia Finnane, UNSW Press (2008)



The topic of Chinese clothing in history probably evokes images of mandarin robe, the cheongsam, and the Mao suit. This book shows a lively clothing culture with great variety over time that challenges the Western monopoly on fashion history.

Engagingly written and richly illustrated, *Changing Clothes in*

China is both a study of fashions in Chinese history and a history of China in the last half millennium told through the story of Chinese fashions. Much attention is given to everyday clothing, with colourful details gleaned from interviews with former tailors and sewing machine operators, illuminating cultural and historical nuances linked inextricably to the way people dress and why.

From social butterflies in 1930s Shanghai to Red Guards in 1960s Beijing, from stylish layabouts in the sixteenth century to “Japan crazy” teenagers in the early twenty-first century, wearers of fashion in China are paraded through the pages of this book to showcase a complex clothing culture that has responded to changing historical circumstances in sensitive and sometimes surprising ways.

Antonia Finnane was winner of the 2006 Joseph Levenson Book Award for Pre-1900 China for her book *Speaking of Yangzhou* (Harvard 2004). One of Australia’s foremost historians on China, Antonia Finnane studied in China in the 1970s, and returns there frequently for research. She is currently Reader in History in the School of Historical Studies at the University of Melbourne.

For review copies please contact: Uthpala Gunethilake

uthpala.g@unsw.edu.au

UNSW Press, Jan. 2008, 360pp, AUD\$59.95

The Battle for China’s Past: Mao & the Cultural Revolution

By Mobo Gao, Pluto Press (2008)

Mao and his policies have long been demonized in the West, with the Cultural Revolution considered a fundamental violation of human rights.

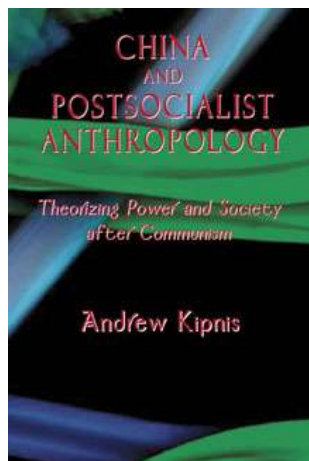
As China embraces capitalism, the Mao era is being denigrated by the Chinese political and intellectual elite. This book tackles the extremely negative depiction of China under Mao in recent publications and argues that most people in China, including the rural poor and the urban working class, actually benefited from Mao's policies. Under Mao there was a comprehensive welfare system for the urban poor and basic health and education provision in rural areas. These policies are being reversed in the current rush towards capitalism.

Offering a critical analysis of mainstream accounts of the Mao era and the Cultural Revolution, this book sets the record straight, making a convincing argument for the positive effects of Mao's policies on the well-being of the Chinese people.

Mobo Gao is Professor of Chinese Studies and Director of the Adelaide Confucius Institute at the University of Adelaide. He is the author of *Gao Village: A Portrait of Rural Life in Modern China* (1999) and *Mandarin Chinese: An Introduction* (2000).

China and Postsocialist Anthropology. Theorizing Power and Society after Communism

by Dr Andrew Kipnis, Eastbridge Books (2008)



China and Postsocialist Anthropology applies lessons learned from socialist governance, especially in China, to the realm of social theory. Socialist governance explicitly draws on various aspects of Marxist theory and thus directly illuminates issues as varied as theorizing power, imagining the relationship between continuity and discontinuity in historical process, utilizing the category of “the political” when writing about culture and society, and conceptualizing

categories like class, the state, the market, and citizenship. Many of the most destructive episodes of socialist governance can be linked to two major themes in Maoism and Marxism: a holistic conception of society; and a positive valuation of politicization (in the forms of conflict, struggle, and political oppositionality).

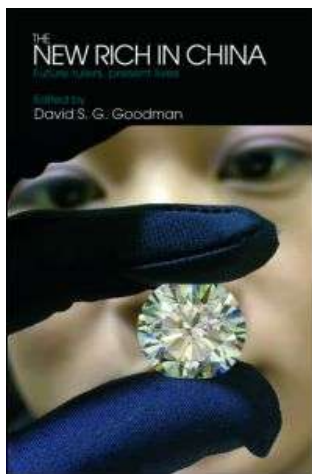
Both themes play an important role in the practical exercise of socialist governance and, in the process, generate a number of related sub-themes, or socialist logics. These two overarching themes come together in the practice and concept of socialist revolution—an armed struggle that transforms society from one holistic form (capitalism) to another (socialism). *China and Postsocialist Anthropology* explores and develops forms of theorizing about society and politics which avoid the over-politicization, holistic

language, metaphors, assumptions, and logics so prevalent in socialist governance.

Andrew Kipnis is a Senior Fellow in the Contemporary China Centre and the Department of Anthropology, Research School of Pacific and Asian Studies, the Australian National University. He is author of *Producing Guanxi: Sentiment, Self, and Subculture in a North China Village* and co-editor of *The China Journal*.

The New Rich in China: Present lives, future rulers

Edited by David S.G. Goodman, Routledge 2008



Three decades of reform since 1978 in the People's Republic of China have resulted in the emergence of new social groups which have included new occupations and professions generated as the economy has opened up and developed and, most spectacularly given the legacy of state socialism, the identification of those who are regarded as wealthy.

However, although China's new rich are certainly a consequence of globalization, there remains a need for caution in assuming either that

China's new rich are a middle class, or that if they are they should immediately be equated with a universal middle class.

Including sections on class, status and power, agency and structure and lifestyle *The New Rich in China* investigates the political, socio-economic and cultural characteristics of the emergent new rich in China, the similarities and differences to similar phenomenon elsewhere and the consequences of the new rich for China itself. In doing so it links the importance of China to the world economy and helps us understand how the growth of China's new rich may influence our understanding of social change elsewhere. This is a subject that will become increasingly important as China continues its development and private entrepreneurship continues to be encouraged and as such *The New Rich in China* will be an invaluable volume for students and scholars of Chinese studies, history and politics and social change.

David S.G. Goodman is Professor of Contemporary China at the University of Technology, Sydney. He is also editor of the book *The New Rich in Asia. Mobile phones, McDonalds and middle-class revolution* (Routledge 1999) from which the idea for this new book on China's new rich emerged.

Other Announcements

Shandong University Research Scholarships

For the first time the Confucius Institute at the University of Adelaide is working with Shandong University to provide scholarships for Australian students wishing to undertake Masters and Doctoral research programs in Shandong.

Shandong University is the Confucius Institute at the University of Adelaide's partner institution in China.

These full Chinese Government scholarships are available for research in both Chinese and English and cover tuition, accommodation, registration and materials for the complete 2-3 year program.

For more information about the specialties available and application processes, please visit: www.confucius.adelaide.edu.au/news

Or contact Glen Stafford
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The Australian Association for Literary Translation AALITRA

AALITRA is inviting scholars and translators to join its association.
For further information visit: <http://home.vicnet.net.au/~alitra>



AALITRA

Australian
Association
for Literary
Translation

AALITRA is a national organisation to promote the interests of literary translators.

AALITRA publishes a biannual online magazine which carries news of events and conferences relevant to translators. The magazine also carries contemporary articles and translations by members.

AALITRA sponsors public lectures on literary translation and holds periodic conferences with university bodies interested in the theory and practice of literary translation.

If you have an interest in literary translation, and especially world literature in translation, please consider joining the Association.

For further information and details of how to become a member, visit: <http://home.vicnet.net.au/~aalitra>

CHINESE STUDIES ASSOCIATION OF AUSTRALIA (INC.)

MEMBERSHIP APPLICATION FORM

To become a member of the CSAA, please visit the CSAA website, print out and complete the membership application form, and post to the Treasurer.

Membership fees as of June 2008 are:

Annual Ordinary Membership A \$60

Annual membership for students and those not in full employment: A \$40

Annual Corporate membership A \$100 per year

Please return the form, with money order or a cheque made payable to the Chinese Studies Association of Australia [Inc.] to:

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