



CHINESE STUDIES ASSOCIATION OF AUSTRALIA NEWSLETTER

CSAA Newsletter Editor: Beatriz Carrillo Garcia, E-mail: Beatriz.Carrillo@uts.edu.au
UTS China Research Centre – PO Box 123, Broadway NSW 2007

Number 38, July 2009



Photo: Beatriz Carrillo García

PRESIDENT'S MESSAGE

Dear Colleagues and members of the CSAA,

I greatly look forward to seeing many of you in Sydney in July. We have now scheduled the panels and presentations for the CSAA Biennial Conference, and the event promises to be of high quality and great intellectual energy. Thank you so much to all those who are presenting and to those who are coming to listen (and intervene from the floor). For those who are coming to the postgraduate workshop on the 9th, don't forget to contact the organiser, Tina Schilbach, in advance. Her details are on the conference website. We will also be hosting a special panel event on the 10th of July, which will discuss the role of Australian media - and especially the ABC - in China over the past 35 years. The panel includes our key members Geremie Barmé and Michael Dutton as well as panellists sponsored by the Australia Network.

Meanwhile, good news from the ARC - with a China Studies Linkage award on Creative Industries in China (Michael Keane and Justin O'Connor, QUT), for which many congratulations; great news also from UTS where Anita Chan has been appointed professor in their expanding China Research initiative; and, finally, I am delighted to confirm that Richard Rigby, Tamara Jacka and Song Geng, all from the ANU, will be taking over the reins of the CSAA at the AGM, as President, Secretary and Treasurer respectively. *Jiayou* these brave souls.

Thanks for all your support over the past two years, and please don't forget to keep sending us new publication details for the website - we are getting more and more online hits so it is worth getting your information there for people to read.

With best wishes

Stephi

CONTENTS

2009 CSAA Biennale Conference	3
Discussion Forum:	3
The <i>Minzu</i> Shibboleth James Leibold	4
Review of James Leibold's <i>The Minzu Shibboleth</i> by Colin Mackerras	8
The China Institute at ANU	10
Review: <i>Qiao – A Multifunctional Chinese Reader</i>	11
New Staff Members of the Department of Chinese Studies, University of Sydney	14
Call for papers and monographs	15
Conference announcements	19



2009 CSAA Biennial Conference Commemoration and Celebration in the Chinese-speaking World

Dates: 9th-11th July 2009

Venue: Various venues across the University of Sydney

For more details please check the program on the conference website

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

Discussion and Opinion Forum

In our first instalment for the Discussion and Opinion Forum of the CSAA Newsletter Dr. James Leibold writes a critical piece on ethnic minority policies and multiculturalism in the People's Republic of China. This is followed by a review piece by Professor Colin Mackerras. I hope you enjoy this informative and thought provoking debate.

I take this opportunity to again extend an invitation to all of you to submit short (800-1000 words) opinion pieces on any issue, event or debate that is relevant to the study of China in Australia. We look forward to receiving your contributions.

Beatriz Carrillo Garcia, Editor

The Minzu Shibboleth

Dr James Leibold, La Trobe University

It's hard to pick up a major international newspaper or surf the Internet without encountering some strongly worded criticism of China's minority policy. In the eyes of most in the West, the Chinese Communist Party's policies towards Tibet, Xinjiang and other minority regions represents a sort of sham or cosmetic autonomy – window dressing hung out to conceal a hidden agenda to dominate and assimilate all non-Han elements. The Olympic torch's disrupted journey across the globe and the violent unrest in Tibet and other frontier regions last year only reinforced this image.

Yet this criticism hides as much as it reveals. In particular, it misses the intricate legal, political and economic structures that govern the way ethnicity operates in China today. Over the last six decades, the CCP has perhaps unwittingly constructed an affirmative action empire: fifty-six, individually tiled *minzu* pieces that don't seem to comfortably fit together into a single puzzle. While *minzu* is often translated as nationality or ethnicity, it has become more akin to tribal fiefdom in the *Peoples' Republic of China*.

Through a series of temporarily expedient policies inherited from the Soviet Union, the Chinese party-state has institutionalised a vast network of *minzu*-based interests groups: literally thousands of autonomous councils and authorities; institutes and schools; commissions and committees; publications and presses; laws and regulations; as well as dozens of museums, parks, troupes, trading cards and now websites for the promotion, performance and preservation of minority cultures and identities.

Walk the streets of Shanghai and China looks ethnically homogenous; watch Chinese television and a technicolour mosaic unfurls. In China, the one billion plus Han majority can seem like a ubiquitous mass, but the "colourful," "singing" and "dancing" minorities can't be missed. Remember the opening ceremony of the Beijing Olympics?

With the exception of the Great Leap Forward and the Cultural Revolution, the party-state has extended special rights and preferences to the non-Han population, causing their numbers to double in the last 20 years as mix-nationality children and others seek to cash-in on these benefits. Today, the preferential treatment policies (*youhui zhengce*) provide those registered as minorities with easier access to education, employment and political office, certain exceptions from family planning, special tax breaks and other economic incentives, and the right to use and preserve (within limits) their own languages, cultures and religions.¹ Over

¹ Yuchao Zhu and Dongyan Blachford, "China's fate as a multinational state: a preliminary assessment," *Journal of Contemporary China* 15 (2006): 329-48; Barry Sautman, "Preferential policies for ethnic minorities in China: The case of Xinjiang," in *Nationalism and ethnoregional identities in China*, ed. W. Safran (London: Frank Cass, 1998): 86-118; Colin Mackerras, *China's ethnic minorities and globalisation* (London: RoutledgeCurzon, 2003): 37-55.

71% of China's minority population live in one of the 1,328 autonomous administrative units that now cover 64% of PRC's territory.²

Stevan Harrell claims that "affirmative action works," providing real opportunities for advancement, at least among the southwest minorities he studied.³ Others have also found great potential for promoting equality and understanding, if only these policies could be strengthened, expanded and allowed to fully run their course.⁴ Yet, a more recent study by June Teufel Dreyer, which makes extensive use of statistical data on the Tibetan Autonomous Region, reveals that despite massive central government investment few Tibetans outside Lhasa are benefiting.⁵ In fact, Dreyer and others have found that "the gap between income levels in minority areas and Han China, particularly coastal Han China, continues to grow."⁶

By most accounts, these policies have failed to deliver what they promise. "New China's nationality policies – with equality, regional autonomy and the promotion of each *minzu*' collective prosperity at its core – requires the adequate protection of various national minority rights in order to create a new type of ethnic relations with equality, unity and mutual aid as its unique features," wrote one of the party's leading experts on minority policy in 1998.⁷ But outside the party-state, few would question the fact that China's minorities remain culturally stigmatized and economically marginalised. Large numbers of Tibetans, Uyghurs and other minorities do not desire to live under the PRC flag, while the preferential policies have created resentment, frustration and calls for racial retribution among angry Han youth. "When it comes to barbarians, birds and beasts," one Han blogger wrote in March, "the best method isn't assimilation, but rather to allow them to vanish in the smoke and dust of war."⁸ Hardly the new style of ethnic relations the party-state was hoping for.

² Yang Houdi, Wang Ping, Sui Qing, *Pingdeng zizhi fazhan [Equality, autonomy, development]* (Beijing: Xinhua chubanshe, 1998): 37-51; Huang Yuanshan and Zhang Wenshan, "minzu quyu zizhiquan de xianzheng jieshi [Explaining the right of ethnic regional autonomy in the constitution," *Guangxi minzu yanjiu* 1 (2007): 12-18; Information Office of the State Council of the PRC, *White Paper: Regional Autonomy for Ethnic Minorities in China* (Beijing, State Council of the PRC, 2005) available at <http://www.china.org.cn/e-white/20050301/index.htm>. (Accessed 1 Feb 09).

³ Stevan Harrell, *Ways of Being Ethnic in Southwest China* (Seattle: University of Washington Press, 2001): 308.

⁴ Thomas Heberer, "Some Considerations on China's Minorities in the 21st Century: Conflict or Conciliation?" *Papers on East Asian Studies*, no. 21 (2000) available at <http://www.uni-duisburg.de/Institute/OAWISS/publikationen/arbeitspapiere/paper31.html>; Colin Mackerras, "Has affirmative action for ethnic minorities run its course?" *Asian Ethnicity* 7.3 (Oct 2006): 303-06.

⁵ June Teufel Dreyer, "Economic development in Tibet under the People's Republic of China," in *Contemporary Tibet: Politics, development and society in a disputed region* (Armonk, NY: M.E. Sharpe, 2005): 129-51.

⁶ June Teufel Dreyer, "Ethnic minority and national integration," in *China's Political System: modernization and tradition*, 6th ed. (New York: Longman, 2008): 302; Peter Pedroni and James Yudong Yao, "Regional income divergence in China," *Journal of Asian Economics* 17 (2006): 294-315; Björn Gustafsson and Li Shi, "The ethnic minority-majority income gap in rural China during transition," *Economic Development and Cultural Change*, 51.4 (July 2003): 805-22; Mackerras, *China's ethnic minorities and globalisation*, 37-76.

⁷ Yang Houdi, op. cit., p. 1.

⁸ Zhonghua wenming, "Cong Qingyi zai ci dizhi jia lefu shijian zhong de chenmao kandao de" [Silently looking at situations where groups have forsaken the pleasure and happiness of the family since the Qing], Hanwang BBS, 22 April 08 (<http://www.hanminzu.com/bbs/dispbbs.asp?boardid=8&id=210183>) (accessed 25 Dec 08).

Is this a case of poor implementation or misguided policymaking? Solid empirical evidence on the long-term effects of affirmative action policies in the United States, India, Sri Lanka, Nigeria, Malaysia and elsewhere demonstrates that these sorts of policies do not ameliorate inequalities. In contrast, they benefit only a small number of minority elites while intensifying intergroup polarisation, tension and dishonesty among ordinary citizens. Despite their good intentions, affirmative action policies have done little to eliminate systematic inequalities while creating new internal boundaries.⁹

The 14 March 2008 riots in the Tibetan capital of Lhasa seem to bear this out. Here a large group of disenfranchised and underemployed Tibetan youth went on a violent and bloody rampage against Han migrants. In response, Champa Phuntsok, the ethnic Tibetan Chairman of the Tibetan Autonomous Region, dismissed the unrest as the work of “an extremely tiny minority of splittests” backed by the “reactionary, evil” elements of the “Dalai Lama’s clique,” while Han shopkeepers claimed they were the innocent, helpless victims of Tibetan savagery, and called for revenge: “When the time comes, yes, there will be racial genocide (*miezu*)....”¹⁰

Is the medicine killing the patients? Despite the nearly three million minority cadres fattened by these policies, the ossification of ethnicity into fifty-six hermetically sealed *minzu* categories has hindered income-based development strategies aimed at creating real social equality and economic empowerment among China’s poorest, most venerable citizens. Is it more “genuine autonomy” that is required, or rather less *minzu*-based and more individually targeted assistance?

Professor Ma Rong, the former Chair of the Sociology Department at Beijing University, calls for the “de-politicisation” of ethnic relations in China – a departure from European-style liberalism and Soviet-style multiculturalism and a return to a traditional “culture-centered” approach to diversity that is fundamental to his reading of Confucianism. Instead of promoting ethnic integration, Ma Rong argues that the “institutionalisation of ethnic groups” under Mao Zedong promoted ethnic stratification and tension.

In response to Western criticism, China should “learn from their ancestors and their experience for thousands of years in guiding ethnic relations,” and return to the bedrock of Confucian “culturalism,” where culture, rather than ethnicity, serves as the key marker of civilisation, and public policy focuses on promoting a

⁹ Thomas Sowell, *Affirmative action around the world: an empirical study* (New Haven: Yale University Press, 2004); Myron Weiner, “The political consequence of preferential policies: A comparative perspective,” *Comparative Politics* 16.1 (Oct 1983): 35-52; Ramesh Thakur, “From the mosaic to the melting pot: Cross-national reflections on multiculturalism,” in Chandran Kukathas, ed., *Multicultural citizens: The philosophy and politics of identity* (Canberra: The Centre for Independent Studies Ltd., 1993): 103-142.

¹⁰ edle, “Jingwen shangzhou wu Xizang baoluan” [Startled to hear about last Friday’s Tibetan riot], HouHai BBS, 19 March 08 (bbs.houhai.com/read.php?tid=3034808 42K 2008-12-31, now removed) (accessed via catch 25 Dec 08).

universal culture and identity through acculturation rather than the protection of individual minority rights and benefits.¹¹

Ma Rong's criticism hits the nail on the head but with the wrong hammer. Confucian culturalism was never ethnicity-neutral nor would its revival. The same can be said of the American melting pot ideology that Ma Rong also praises. Neither the election of Barack Obama nor America's supposedly colour-blind constitution has ended racism and the significance of racialised hierarchies within American society. And the de-institutionalisation of *minzu* in China would not see culture replace ethnicity, nor a "harmonious society" replace social inequalities.

The solution to the problem of diversity in China lies neither with an idealised Confucian communitarianism nor the mythical American melting pot (or salad bowl/ethnic stew for that matter); but rather the intercultural negotiation between these two complex traditions. And here, the sort of "weak multiculturalism" advocated by Chandran Kukathas, where the state adopts a less interventionist approach to ethnic issues, seems a better fit with China's premodern traditions than the proactive preferential policies inherited from the Soviet Union.¹²

As a first step in the move from hard to soft multiculturalism, the state might consider abolishing *minzu* as a political category. Seems like a radical step, but it is helpful to remember that while race is marked on the faces of every American citizen, *minzu* (generally speaking) is only stamped on one's ID card in China. What if it wasn't? Prior to the 1950s, ethnicity was self- rather than state-ascribed.

Tearing down the *minzu* shibboleth would remove some of the internal barriers to a shared civic consciousness, while allowing the Chinese state to return (rather ironically) to its ideological base, giving more attention to the deep structural foundations of income- and place-based inequalities in Chinese society, and the growing gap between the incomes, welfare and opportunities of those living in the urban coastal regions and the rural interior.

Sadly, the prospects for this sort of institutional change are sobering in today's China. The CCP's overriding concerns are staying in power and protecting its territorial sovereignty, and the unwinding of *minzu* would alienate those minority cadres the party depends on for control over the frontier and its people. Thus, the hallow, façade-like multiculturalism on display at Beijing 2008 is unlikely to wither away anytime soon.

¹¹ Rong Ma, "A new perspective in guiding ethnic relations in the twenty-first century: 'De-politicization' of ethnicity in China," *Asian Ethnicity*, 8.3 (October 2007): 199-217; Ma Rong, "Dangqian zhongguo minzu wenti yanjiu de xianti yu silu [The discourse and current trends in the study of the Chinese national question], *Zhongyang minzu xuebao* (Zhaxue shehui kexue ban) 34.3 (2007): 12-38.

¹² Chandran Kukathas, "Are there any cultural rights?" *Political Theory* 20.1 (1992): 105-39; He Baogang, "Confucian versus liberalism over minority rights: A critical response to Will Kymlicka," *Journal of Chinese Philosophy* 31.1 (2004): 103-23.

Review of James Leibold's comments on *minzu*

Prof. Colin Mackerras (Griffith University)

As I read James Leibold's article he is making three essential points. In order of importance these are:

1. China's affirmative action policies towards minority nationalities (*shaoshu minzu*) has failed to reduce inequalities and may have intensified them by setting up privileged quasi-middle class elites.
2. The minorities of China need not more government intervention, but less, especially in the economy.
3. A possible solution would be to tear down the concept of *minzu*, which creates divisions among ethnic groups, and with it the autonomy system, replacing both with a multiculturalism in which state intervention is much weaker than at present.

I agree with some of Leibold's comments, but disagree with him on his main conclusions. In particular, I agree that the *minzu* (nationalities) policy is much more complex than generally allowed in the Western media.

I focus on equality issues, since they loom largest in Leibold's opinion piece. It is true that inequalities among the nationalities have grown, and especially among the Tibetans. However, this growth of inequality is not necessarily an ethnic issue. Inequality has grown everywhere in China over the last couple of decades, including among the Han. One area that has been especially notable and probably severe has been inequality between city and countryside. Leibold cites June Teufel Dreyer to the effect that few Tibetans outside Lhasa have benefited from affirmative action. Research carried out by Barry Sautman (besides herself the other editor of the book to which Dreyer contributed her article), suggests that the real economic divide in Tibet is not an ethnic one, but an urban-rural one.¹³ In other words, Tibetans outside Lhasa are poor and have been left behind by affirmative action not because they are Tibetans, but because they are rural. This is the same all over China, not just among the Tibetans, and the fact that, on the whole, the minorities are less urbanized than the Han puts them at a disadvantage economically.

The March 14, 2008 riots in Lhasa and the numerous disturbances that followed over the next few days certainly show ethnic tensions, resentments and inequalities. However, I believe the causes of these riots and disturbances are very complex, much more so than Leibold acknowledges. To scorn China's diagnosis that the "Dalai clique" is to blame is very easy and Western observers tend to side with the Dalai Lama. However, the Tibet Youth Congress and a range of other exile Tibetan groups made no secret of the fact that they wanted to use the Olympic Games to stir up trouble for China in Tibet. There have been anti-China and "Tibet activist" groups in the West for decades who blindly follow the Dalai

¹³ Barry Sautman and Irene Eng, "Tibet: Development for Whom?," *China Information, A Journal on Contemporary China Studies*, Vol. 15, No. 2 (2001).

Lama and anybody who claims to be associated with him. To assume one should side with these people, and accept their diagnosis of problems in Tibet, with the obvious implication of denouncing everything China does, is very simplistic.

Leibold says that almost everybody outside the party-state regards the minorities as culturally stigmatized. My own view is that there is indeed cultural racism in China, but I think much of the decline of ethnic cultures may be more due to a general modernization process in China and less to racism than is suggested in Leibold's formula. I'm impressed with how many traditions in China, whether Han or minority, have declined since the 1990s after a strong revival in the 1980s. I instance regional opera and especially the most famous forms, Peking Opera (*jingju*) and *kunqu*. In several visits to Tibetan areas I have actually been impressed with how much stronger and more popular the traditional Tibetan performing arts remain than do the traditional Han performing arts, including *jingju* and *kunqu*.

Leibold focuses his attention on the Tibetans and Uygurs. These are certainly the ones that have become most problematic among the ethnic minorities in recent times. And it is true that all my specific examples so far are about the Tibetans. But I would like to point out that there are 55 state-recognized ethnic minorities and almost all of them cause no problems. Some of them do better than the Han in several major economic and social indicators, e.g. the Koreans. I believe Harrell is dead right to suggest that "affirmative action works" among the south-western ethnic minorities. There are enormous economic and other differences *among* and *within* ethnic minorities, just as there are with the Han. The reasons for this are extremely complex, including the richness of the place where they live, culture, economic and social policy, and whether they are politically sensitive. I doubt very much that the problems can be traced chiefly to the *minzu* policy.

Leibold cites Ma Rong and others in wanting to depoliticize *minzu*. He advocates a formula that would imply a weaker state intervention than at present. I think that would probably exacerbate inequalities, including ethnic ones. Leibold draws a parallel with the U.S., claiming that there is still racism there, despite decades of affirmative action. I agree with him that there is still racism, but I suspect it is less than it was and less than it would have been without affirmative action.

Leibold rightly suggests that the results of affirmative action in China have been disappointing. Despite that, in almost all ethnic areas I have been in China I have seen improvements resulting from affirmative action. There is no cure for the inadequacies, but to ameliorate them requires not *less* affirmative action, but *more*, not *less* state intervention but *more*.

One point where I accept Leibold's verdict is that the political category called *minzu* is unlikely to wither away soon. Where we differ is that he wants it to wither away, whereas I think that would be most unfortunate. Autonomy as defined in the Nationalities Autonomy Law should not be abolished but implemented more rigorously. To abandon it would bring about far more problems than solutions.

The China Institute at the Australia National University

Richard Rigby

Since I became director in April 2008, the newly established institute has been engaged in a number of projects, bringing greater focus to the activities of the ANU's China specialists. The structure of the institute is continuing to contribute to greater coordination over the many different fields in which the university's academics are engaged.

The following are just some examples of the activities of the institute this year.

As part of the ANU's commitment to the ideals of New Sinology, in February the institute hosted a visit by Professor Anthony Yu of the University of Chicago. During his visit Professor Yu spoke on his recent work on the classical novels *The Story of the Stone* and *Journey to the West*. Recordings of these presentations will soon be available on the institute's website.

The Australia-China Climate Change Forum was held at the ANU on April 15. The organizers included the ANU China Institute, the ANU Climate Change Institute, the China Economy Business and Business Program, and East Asia Forum in association with the Australian Government's Department of Climate Change. This event brought together academics and policy makers from Australia and China to encourage debate on issues related to climate change in the two countries in the lead up to the Climate Change Conference in Copenhagen in December this year. The keynote speech was delivered by Senator Penny Wong, Minister for Climate Change.

As part of the Curriculum Innovation Project, later in 2009 the institute will be hosting a number of secondary and primary teachers of Chinese language from across Australia. The aim of this project is to enhance the teaching of Chinese in Australia by giving these 'teacher-fellows in residence' the opportunity to engage in reflection and writing about their own teaching experiences while benefiting from contact with ANU academics. Fellows will also be able to integrate their work with existing institute projects such as Chinese Studies Online. Although the first applications have already been received, it is hoped that a second invitation for submissions will be issued later in the year.

The institute will also be hosting two conferences in 2009. "China's Rural Development: Gender Politics, Social Equity and Citizenship" will address gender issues within China's rural development, while "The Passion of Politics" will consider politics in China during and since the Mao era.

We have also commenced the process of establishing formal links with other institutions, the first of which we have agreed to formalise a relationship with being the UTS China Research Centre.

Further details of these and other projects and events at the ANU China Institute are available from our website: www.chinainstitute.anu.edu.au

Book Review *Bridge – A Multifunctional Chinese Reader*

Li Zhenyi and Susanne Weigelin-Schwiedrzik. 《桥—多功能汉语读本》 / *Qiao - Duo gongneng Hanyu duben (Bridge – A Multifunctional Chinese Reader)*, Shanghai UP, 2007, ISBN 9787811181920

Qiao - Bridging the Gap in Upper-Level Teaching and Learning Resources

Over the last few years the worldwide boom in Chinese language learning has been a welcome development for all stakeholders. However, this has also posed challenges for teachers and providers of learning resources who are at the forefront of Chinese language learning development. While teaching resources for the elementary and intermediate learner are now highly developed as a result of many years of experience and thanks to the numerous resources that may be drawn upon, teaching resources for advanced Chinese have much catching up to do. It is a truism that those of us who have first-hand experience in either teaching or learning Chinese at an advanced level often find it hard to climb up the ladder to reach the desired heights. This is why the publication of 《桥—多功能汉语读本》 / *Qiao - Duo gongneng Hanyu duben (Bridge – A Multifunctional Chinese Reader)* is a welcome timely event.

The text (hereafter referred to as *Qiao*) is a substantially revised edition of its previous version 《桥—中文速度教材》 / *Qiao - Zhongwen sudu jiaocai (Bridge - A Chinese Text for Speed Reading)*, Beijing yuyan wenhua daxue chubanshe, 1994) and the fruit of many years of collaboration through pedagogical research, teaching experiments and trials by its Chinese and German authors, a phenomenon itself worthy of encouragement and praise. Avoiding the familiar pitfalls of many other Chinese language texts, the stated aim of *Qiao* is to help students of Chinese transition from the basics of the language to specialist studies at an advanced level, a task that is often difficult to accomplish even for the most gifted learner with the most experienced teacher. As a professionally designed textbook for the target group of advanced learners, particularly those preparing for specialist studies in Chinese such as MA students, *Qiao* puts its emphasis on reading comprehension and rapid knowledge expansion through innovative, expertly designed exercises. The book sets its goals high and delivers ably on many levels.

The Content and Format - Breaking New Ground

The book consists of five distinct sections, covering wide-ranging topics in Chinese politics, economy and society, philosophy and history, literature, religion, aesthetics and regional culture. Moving away from the stereotypical Chinese texts designed for foreign learners, the thirty lessons in *Qiao* are authentic materials selected from a variety of sources such as literary magazines, newspapers, memoirs of distinguished writers, encyclopaedia and dictionary entries as well as quality internet publications. As such, *Qiao* offers a comprehensive cultural survey of China as the Chinese see it, not through filters, as is often the case with texts intended for foreign learners. The views presented are balanced, giving learners a realistic and multi-faceted picture of China as a thriving, dynamic and changing culture that has evolved through different historical periods. Lessons such as the marginalisation of women in the workforce, the debate about the establishment of a civil society in China, twenty years of reforms, aged care, the socialist market economy and so on bring learners up to date with the current affairs and topical issues of the Chinese-speaking world. Each lesson, despite being a free-standing unit, is also part of the strategic core of the book, introducing different aspects of Chinese literature (e.g. the folk tradition), philosophy (e.g. the Hundred Schools of Thought), recent cultural development (e.g. modernism versus postmodernism), religion (e.g. Daoism), current affairs (e.g. petrol price rises) and value systems (e.g. the two ideals of Chinese aesthetics) and so on. The choice of materials thus breaks new ground, which also makes the text an invaluable source book on Chinese language, literature and society in general.

The Stated Aims

Given the target audience, the materials included in *Qiao* are topical, broad-based and written in the kind of idiom that native speakers use in their academic discourse. The different types of discursive writings such as expositions, news reports and analyses, historical narratives, personal memoirs, dictionary entries, etc. are designed to give advanced foreign learners insights into the intellectual-cultural landscape of the Chinese-speaking world central to a deeper understanding of essential aspects of its traditions and practices. Thus, the book enables students to move beyond the purely linguistic and practical and to delve into specialist areas of study through expertly designed exercises related to detailed language use.

Innovative Exercises Designed to Maximise Learning and Enhance Usefulness

The lessons in *Qiao* are of an appropriate length and depth for those who have a solid grounding in intermediate Chinese. Each lesson is facilitated with a glossary with Pinyin romanisation and translations in both German and English, lending itself to private study also by English speakers. A particular strength of *Qiao* is the innovative exercises designed to enhance its usefulness and maximise learning. The format of the exercises is varied according to the tasks at hand. At the macro level, there are various tasks that are aimed at training students in identifying and grasping the structure of the argument, the formal register of the language or leading statement of the text in question, factors central to discursive writing.

Visual aids such as illustrations, diagrams and charts are cleverly used for easy-navigation and prompts. I particularly like the fact that the authors have purposely minimised formal grammar, preferring instead to take a more functional hands-on approach. Therefore, at the micro level, students are actively engaged in fundamental word formation and sentence building exercises as well as tasks that enable them to use the target lexis and grammatical points in the correct context and register. These exercises ultimately result in rapid expansion of vocabulary. Another commendable feature of the book is the use of the colour scheme to highlight key words, phrases and structures for special emphasis, which also reinforces memorisation. A clear strength of the book is the inclusion of texts in both the simplified and the traditional script. The lesson entitled What Is Literature by Hu Shi (published in 1921), for example, gives students the opportunity to appreciate the evolution of modern Chinese through comparisons with current use of the target lexis and grammar in the exercises section.

Recommended - First Choice As Advanced Chinese Reader

Qiao is a text of real substance, professionally designed to answer the need for high-quality upper level Chinese teaching and learning resources for foreign learners. Having used its earlier version, I think the new edition is particularly suitable for intensive reading as well as translation courses at the Master's level. Given the special content and format of the book, it would also be beneficial to Chinese background speakers whose numbers are on the increase in our classes, particularly at the advanced level. While most Chinese textbooks are intended for full-time students, the special design of *Qiao* also makes it suitable for those who study Chinese by themselves or through distance learning.

Qiao is a rare accomplishment as far as Chinese language textbooks are concerned and it clearly shows the advantage of east-west collaboration enthusiastically supported in the preface to the book by Professor Lü Bisong, a leading expert in teaching Chinese as a foreign language and a former president of the International Society for Chinese Teaching in the World.

I would recommend *Qiao* as the first choice for anyone with a serious interest in Chinese study. This textbook should be of enormous benefit to advanced Chinese learners.

Dr Li, Xia (University of Newcastle, New South Wales)

New Staff Members of the Department of Chinese Studies University of Sydney

Three new members of staff have recently joined or about to join the Department of Chinese Studies at the University of Sydney.

Dr Wei Wang, Lecturer in Chinese Translation Studies, took up the position in November 2008. Dr Wang has done research into similarities and differences of Chinese and English at discourse and rhetorical levels. He is the author of *Genre across Languages and Cultures: Newspaper Commentaries in China and Australia* (VDM, 2007). Being educated in China, Singapore and Australia, he has undertaken research and publications in modern Chinese and English discourse studies, language teaching, and translation studies. His PhD from the University of Sydney was on a contrastive genre study of newspaper commentaries on 9/11 in China and Australia. His research interests also include translation studies, contemporary Chinese discourse studies, modern Chinese linguistics, and second language acquisition. He published journal articles, book chapters and essays in Australia, China and internationally. He lectured in discourse analysis, Chinese/English translation and second language acquisition in MEd TESOL Program at the University of Sydney and MA Translation/Interpreting Program at Macquarie University before joining the School of Languages and Cultures, the University of Sydney in 2008, where he is working with Master of Translation Studies Program.

http://www.arts.usyd.edu.au/departs/chinese/staff/profiles/wei_wang.shtml

Dr Yi Zheng has been appointed as Senior Research Fellow in Chinese Studies. Apart from conducting her own research, Dr Zheng coordinates the Chinese Studies Seminars and the reading group of postgraduate students in Chinese and Asian studies. With a PhD from the University of Pittsburgh, she has held a number of academic positions at various institutions. She taught modern Chinese literature and culture as well as comparative cultural studies in the US, Germany and Israel before coming to Sydney. She has also held fellowships from the Wissenschaftskolleg (Institute for Advanced Studies), Berlin; Collegium Budapest (Institute for Advanced Studies), Budapest; and the Porter Institute for Comparative Poetics, Tel Aviv. She is completing a monograph on civility and taste in contemporary Chinese print media, which is based on research completed in an ARC funded discovery project (Donald and Zheng 2006-2008) investigating the changing structures of class and taste culture in China. Her other publications include a book on *Edmund Burke, Guo Moruo and the Sublime in Historical Crisis* (Purdue UP, in press). Zheng is currently a principal researcher in the cross-faculty collaborative project (Arts and Science), on *The Changing World of Early Modern Knowledge: New Science and the Investigation of Things*. This project studies together the European 'New Science' of 16th-17th century and the Chinese 'Investigation of Things' (*gewu zhizhi*) of Ming-Qing period. It aims to establish a new understanding of these modes of knowledge as epistemological corollaries of a

global network of exchange and cross-fertilization. Zheng's areas of research and postgraduate supervision include: modern, early modern, and contemporary Chinese literature, popular culture, scientific culture; comparative cultural and intellectual history; cultural studies.

http://www.arts.usyd.edu.au/departs/chinese/staff/profiles/yi_zheng.shtml

Dr Linda Tsung will take up the position of Senior Lecturer in Chinese language pedagogy in the Department of Chinese Studies at the University of Sydney in July 2009. She will be responsible for the ongoing development of Chinese language program. Dr Tsung gained her MA in Applied Linguistics and PhD in Education from The University of Sydney. She established the initial Chinese teacher training programs in the Faculty of Education, the University of Sydney (1991- 1998) and lectured in the BEd and MEd programs. Before returning to Sydney Dr Tsung has spent the last ten years in Hong Kong in Chinese teaching, more recently specializing in Chinese teacher training at the University of Hong Kong. Dr Tsung's research is primarily concerned with second language acquisition and educational outcomes, especially as they affect students from minority backgrounds in China. Since 2007 she has led a large research project funded by Hong Kong SAR government for the development of learning Chinese as a second language in Hong Kong schools by minority background students who are second language learners of Cantonese, Putonghua *and* English. These groups include Nepalese (families of ex-Gurkhas), Pakistani, Sindhi, Sikh and other more recent immigrants to Hong Kong. The research project focuses on how the structural factors that cause disadvantage can be best addressed and how the language and educational needs of minority students can be met and to what extent are Hong Kong schools successful in providing access to the majority language and improved educational outcomes which will enable these students to have access to further education and employment in post colonial Hong Kong.

Her book: *Minority Languages, Education and Communities in China*, has been recently published by Palgrave Macmillan. Information can be found at <http://www.palgrave.com/products/title.aspx?PID=280404>.

Call for papers and monographs

The AALITRA Review: A Journal of Literary Translation and Creative Rewriting

The Australian Association for Literary Translation is pleased to announce the establishment of *The AALITRA Review*. The journal will be peer-reviewed and published online. It is expected that the first issue will be ready in September 2009.

The editors of the journal are Isobel Grave and Simon West, and the editorial advisor is Professor Brian Nelson. An editorial board will be announced soon.

The AALITRA Review aims to publish high quality material concerned with literary translation, as well as translations of literary texts from other languages into English, or vice versa. It hopes to foster a community of literary translators and to be a forum for lively debate concerning issues related to the translation of literary texts.

We would welcome submissions in the following areas:

- articles on aspects of translation (both practical and theoretical)
- original translations of poetry and prose
- interviews with established translators on aspects of their practice
- book reviews of translations and texts about translation.

The Australian Association for Literary Translation continues to develop. We have a new website: <http://home.vicnet.net.au/~aalitra/> and a new on-line journal, for which we are now inviting submissions: click on *The AALITRA Review* page for details.

Please contact Isobel Grave <Isobel.Grave@unisa.edu.au> or Simon West <Simon.West@arts.monash.edu.au> if you would like to make a submission

China's Policies and Borderlands and their International Implications

Conference Call for Papers

Date: 11 – 12 March 2010

Location: University of Macau , Macao , China

Organiser: Faculty of Social Sciences and Humanities, University of Macau

PAPER PROPOSALS

Please send the following information via email to Dr. Bill Chou (e-mail address: kpchou@umac.mo) on or before 30 September 2009: Name, Paper Title, Paper Abstract (up to 300 words), Institution, Position, E-mail Address, Postal Address, Fax Number, Telephone Number.

We will inform authors of accepted abstracts by 31 October 2009. Further details of the conference will be forthcoming. All papers will be included in the conference proceedings on the condition that the final paper is submitted before the deadline. A selection of papers will be invited for inclusion in a peer-reviewed book published by World Scientific, or in a special issue of a scholarly journal.

Overview

The conference examines the interplay of two sets of related policies: China's policies to its borderlands and such policies effects on China's international relationships. Given that borderland local political elites are insignificant under current political institutions, many foreign policies – including those that affect neighbouring countries, fail to reflect local interests in peripheral territories. The making of borderland policies is fragmented; functional bureaucracies involved in creating and implementing the policies are uncoordinated. Policymakers with an interest in borderlands, such as those in the policy areas of ethnic issues, poverty relief, water works and irrigation, Hong Kong and Macao affairs, and Taiwan affairs, do not adequately consider the implications of their policies on China's relations with its neighbouring countries and beyond.

The themes of discussion include, but are not restricted to:

-The overview of the theories and practices of policymaking, and the dynamics and conflicts of the two policy domains – China's policies towards its borderlands and China's foreign relations; The political institutions and policy process of the two policy domains; Xinjiang and Central Asia; Inner Mongolia and Mongolia; Tibet, India, and beyond; Northern China and Russia; Northeastern provinces and North East Asia; Southwestern provinces and South East Asia; Hong Kong, Macao and beyond; Taiwan and beyond.

The papers are expected to address, but are not limited to the following questions:

-What are China's policies towards its borderlands? The policies may be discussed from three perspectives:

- a. Penetrating into the borderlands militarily and administratively (such as controlling the appointment of local leaders, discriminating against indigenous elites in favour of appointees from other regions, using coercion against secessionist movements, etc);
- b. Increasing borderlands' economic dependence on the centre (such as transferring fiscal revenue to borderlands, orienting local economies to serve the economic needs defined by the central government, examining provisions of business and investment opportunities to local business elites and professionals, encouraging private investment and mass migration from the heartland, etc);
- c. Soliciting cultural subordination from the borderlands (such as designating a high proficiency in Chinese and Putonghua as prerequisites for personal advancement, controlling the mass media to stamp out undesirable information defined by the state, stepping up patriotic education, etc).

-What problems are caused by these policies by local actors in borderlands?

-How do China's foreign policies impact the borderlands?

-How do the local actors interact with their counterparts in neighbouring countries?

What are the international communities responses to the problems resulting from China's borderland policies?

-How does Chinese government respond to the actions of local actors in its borderlands?

EURO-SINICA

A Monograph Series published by Peter Lang, Berne, Switzerland

We would like to call your attention to the possibility of publishing your monographs, essay collections, and selected papers of symposia at EURO-SINICA. These two terms should not be understood geo-politically, but culturally. The term "Euro" includes all regions that have a European heritage and primarily use a European language to communicate. The other term, "Sinica", is intended to include the countries that are culturally rooted in the teachings of Buddhism, Confucianism, and Daoism. Up to now, the Series has published books in the three largest European languages: English, French, and German. These books are focused on aspects of transcultural studies mostly in the fields of literature and intellectual history. However, other areas connected with culture are also of great interest.

The newest monograph published is entitled *Drawing the Dragon. Western European Reinvention of China* (2009) by Zhijian Tao. The next book, a collection of selected papers of a symposium titled "East Asian culture in Western Perceptions" held in Riga last year, will be published this Fall.

If you have a publication project related to EURO-SINICA transcultural studies, please do not hesitate to contact us: Adrian Hsia (Euro-Sinica Editor): adrianhsia2000@yahoo.de

Conference Announcements

China at Sixty: Dynamic Global-Local Interactions

13-14 July, 2009

Venue: Blackfriars Campus, University of Technology, Sydney (UTS)

RSVP by 9 July

For more details visit: www.china.uts.edu.au

The year 2009 marks the 60th anniversary of the founding of the People's Republic of China (PRC). This public symposium asks the questions: How have China's global and local aspirations interacted over the course of these six decades. What

are the aspects of 'continuity and change' in these interactions that have produced China's current status as global economic powerhouse?

China has increased its interaction with the world externally and undergone profound transformations in various internal policy fronts. What are the significances of these transformations and are there any continuity and/or changes in the interactions between the local and the global? How could the continuities and changes be understood and accounted for by a synthesis of global and local factors?

This two-day symposium discusses a diverse range of political and economic themes within the broad rubric of unpacking the interaction between the global and the local. It brings together an international team of experts who will speak on global-local interactions within a range of different topics, including foreign policy, domestic politics, macroeconomic policy, the People's Liberation Army, public health, energy security, finance and banking, rural and industrial growth, as well as changes in the state's policies towards special interest groups such as ethnic minorities and women.

Symposium Convenor

Lai-Ha Chan (University of Technology, Sydney)

Speakers

Gerald CHAN (University of Auckland): Chinese foreign policy

Lai-Ha CHAN (University of Technology, Sydney): Public health reform

Yuk-Shing CHENG (Hong Kong Baptist University): Foreign trade

Louise EDWARDS (University of Technology Sydney): The women problem

Ronald KEITH (Griffith University): China's foreign relations

Fung KWAN (University of Macau): Macroeconomic policy

Charles C. L. KWONG (Open University of Hong Kong): Banking system

Pak K. LEE (University of Kent, UK): Oil security

Linda Chelan LI (City University of Hong Kong): Central-local relations

Colin MACKERRAS (Griffith University): Ethnic minorities

Ka-Po NG (Aichi Bunkyo University, Japan): Chinese Communist Party

Ingrid NIELSEN & Russell SMYTH (Monash University): Rural-urban migration

Natalie STOIANOFF (University of Technology Sydney): Intellectual Property Law

Ji YOU (University of New South Wales): People's Liberation of Army

Dragon Tails: Re-interpreting Chinese-Australian Heritage

9-11 October 2009

Sovereign Hill, Ballarat, Victoria

While we would no longer say that the history of the Chinese in Australia is hidden or neglected, where do these new stories fit within the wider narrative of

Australian history? One of the major aims of this conference is to bring together new historical understandings about early Chinese- Australians, and consider their place within broader histories of Australia and the Chinese diaspora. Another aim is to create a forum for how these stories might be interpreted in the classroom, and at cultural heritage sites and museums.

This conference welcomes papers from a wide range of disciplines, including history, archaeology, tourism, cultural studies, education, and museum/heritage studies.

Themes:

- * Chinese goldseekers and their legacy
- * Developments and issues for Chinese-Australian heritage tourism (regional and urban)
- * Everyday life and culture for early Chinese-Australians
- * Communicating Chinese-Australian heritage (e.g. education, multimedia, internet technology)
- * Early Chinese-Australian formations of politics, identity and citizenship
- * Interrogating Chinese-Australian historiography and material culture
- * Perspectives on heritage Chinese precincts
- * Mapping historical connections between Asia and Australia
- * Biographies and oral histories of Chinese-Australian 'pioneers'
- * Creative work that re-interprets Chinese-Australian history
- * Inter-colonial (Northern Territory and Queensland) and/or trans-Tasman connections.

Enquiries about the conference should be directed to
enquiries.dragontails@gmail.com

Health and Borders in China, India and the Indian Ocean Region

Organizers: China Research Centre and Indian Ocean and South Asia Research Network, University of Technology, Sydney (UTS)

28-29 October 2009

Venue: Blackfriars Campus, (UTS)

This workshop will examine the idea of health and borders, including international borders and domestic/internal borders in China, India the Indian Ocean region. It aims to explore issues related to the globalization of health services (such as medical tourism), medical professionals and the flows of international medical standards, as well as the movement of disease across borders and between urban and rural settings. It will also aim to examine health inequities arising from and within borders, due to economic imperatives, changing technologies and environments.

Theme areas: Medical tourism; Movement of skilled medical personnel; Movement of medical standards (including medical education) and technologies; Movement of disease; Rural-urban inequities in health; Social determinants of health and their relationship to borders

For more information contact Beatriz Carrillo: Beatriz.Carrillo@uts.edu.au

Cultures of Ceramics in Global History, 1300-1800

University of Warwick, UK
22-24 April 2010

This international conference to be held at the University of Warwick will bring together experts in a wide range of disciplines and geographical areas to explore the cultural and intellectual dimensions of the movement of ceramics in the early modern world. How exactly did Chinese ceramics filter into different societies to become part of everyday lives across the globe, and why were some places resistant to their impact? Did a potter in Europe, South America or the Middle East attempting to incorporate Chinese styles into local manufacture consider their place of origin? What effects did ceramics have on the nature of global connections, and who were the brokers and dealers involved in these processes? This conference will provide an opportunity to move beyond object-based analyses and reflect on such questions in light of recent developments in the field of global history.

Further details of the objectives of the conference including a call for papers are now available through the Global Jingdezhen project website:
<http://www2.warwick.ac.uk/fac/arts/history/ghcc/research/globalporcelain/>.

For further information, please contact Dr Stephen McDowall:
s.j.mcdowall@warwick.ac.uk

CHINESE STUDIES ASSOCIATION OF AUSTRALIA (INC.)



CSAA, the professional organisation for research and teaching about China in Australia

The Chinese Studies Association of Australia [CSAA] is the professional association for China specialists and post-graduate students in Australia. Its membership includes specialists in the fields 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 Chinese studies community throughout Australia, it regularly publishes the Chinese Studies Newsletter, containing information about such things as ongoing research, new publications, new appointments, and forthcoming conferences and workshops.

The CSAA also convenes a major biennial conference, containing dozens of panels and drawing a large number of participants both from Australia and abroad. The last national conference was hosted by Griffith University in Brisbane on June 27-29, 2007. The 11th Biennial conference will be held at the University of Sydney on 9-11 July, 2009.

The CSAA liaises with government departments and other appropriate official bodies at 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 APPLICATION

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 December 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:

Dr. Yiyang Wang, Treasurer CSAA

Faculty of Arts, University of Sydney
Room 648 Brennan MacCallum Building A18, NSW 2006
Phone: +61 2 9351 4512
Fax: +61 2 9351 2319
yiyang.wang@arts.usyd.edu.au

Council of CSAA 2007-2009

President

Prof. Stephanie Hemelryk Donald

Department of Media and
Communications, University of
Sydney, Room N309, Woolley
Building A20, NSW 2006
Tel: 61 + 2 9351 6851
Fax: 61 + 29351 2434
stephanie.donald@csaa.org.au

Secretary

As. Prof. Michael Keane

Creative Industries Faculty
Queensland University of
Technology
Ph: 61 + 7 3138 3757
m.keane@qut.edu.au

Treasurer

Dr. Yiyang Wang

Faculty of Arts (Asian Studies
Program), University of Sydney
Phone: +61 2 9351 4512
Fax: +61 2 9351 2319
yiyang.wang@arts.usyd.edu.au

Previous CSAA President

Prof. Mary Farquhar

Department of International
Business & Asian Studies, Griffith
University
Nathan, QLD 4111
Tel: 61 + 7 3735 7111
Fax: 61 + 7 3735 5111
m.farquhar@griffith.edu.au

Newsletter Editor

Dr. Beatriz Carrillo Garcia

China Research Centre, UTS
PO Box 123, Broadway NSW 2007
Ph. 61+ 2 9514 1564
Fax. 61+ 2 9514 1578
Beatriz.Carrillo@uts.edu.au

Council Members

Dr. Luigi Tomba

Research School of Pacific and
Asian Studies (RSPAS)
The Coombs Building, Australian
National University
Australian Capital Territory 0200
Luigi.Tomba@anu.edu.au

As. Prof. Yingjie Guo

China Research Centre, UTS
PO Box 123, Broadway NSW 2007
Ph. 61+ 2 9514 7684
Fax. 61+ 2 9514 1578
Yingjie.Guo@uts.edu.au

Dr. Gary Sigley

Asian Studies, University of
Western Australia
Crawley, WA 6009
Tel: 61+ 8 6488 3959
Fax: 61+ 8 6488 1167
gsigley@cyllene.uwa.edu.au

Postgraduates' Representative

Ivan Cucco

China Research Centre, UTS

PO Box 123, Broadway NSW 2007

Ivan.Cucco@student.uts.edu.au

