

newsletter

chinese studies association of australia

number 39, february 2010



# csaa newsletter

number 39

february 2010

## Contents

- 1 From the president
- 2 2009 CSAA conference report
- 3 News round-up
  - Around the universities
  - Upcoming conferences
  - Publication
  - Other news
- 8 Interview: Emeritus Professor Colin Mackerras AO  
*Daniel Sanderson*
- 12 Australia China Youth Association  
*Patrick Mayoh*
- 14 Taiwan Studies in Australia  
*Philippa Riley*
- 16 Obituary: Professor Liu Ts'un-yan 1917-2009  
*John Minford*
- 18 Online anywhere in Australia: Using the National Library of Australia's Chinese e-Resources  
*Dipin Ouyang*
- 19 New member publications

### ON THE COVER...



The beach at Xingcheng, Liaoning, August 2008, by Daniel Sanderson. If you would like your photograph featured on the cover of the newsletter, please email a hi-res copy to [daniel.sanderson@anu.edu.au](mailto:daniel.sanderson@anu.edu.au). The best submission will appear on the cover of the August 2010 edition.

The Chinese Studies Association of Australia (CSAA) Newsletter is a biannual publication that aims to keep CSAA members informed about the latest developments in the field of Chinese Studies in Australia.

We welcome submissions from CSAA members on topical issues of broad interest to the Chinese Studies community. Proposals for articles should be sent to the Newsletter editor at [daniel.sanderson@anu.edu.au](mailto:daniel.sanderson@anu.edu.au).

To see back issues of the CSAA Newsletter, or for more information on becoming a CSAA member, go to [www.csaa.org.au](http://www.csaa.org.au).

#### CSAA Council 2008-2010

President: Dr Richard Rigby, ANU  
Secretary: Dr Geng Song, ANU  
Treasurer: Dr Tamara Jacka, ANU  
Immediate Past President:  
Prof Stephanie Hemelryk Donald, Sydney

Council Members:  
Assoc-Prof Gloria Davies, Monash  
Assoc-Prof Michael Keane, QUT  
Dr Luigi Tomba, ANU

Postgraduate Representative:  
TBC

Newsletter Editor:  
Daniel Sanderson, ANU

The Chinese Studies Association of Australia (CSAA) is the professional association for China specialists and post-graduate students in Australia. Its membership includes most Australian specialists in the fields of anthropology, economics, geography, history, language, law, linguistics, political science, sociology, literature and other aspects of Chinese society and culture.

For more information, visit the CSAA website at [www.csaa.org.au](http://www.csaa.org.au).

# From the president

## The challenge of China

If there is a single word that should be applied to China, whether speaking of its history, its current domestic situation or its international impact, that word should be complexity. There is simply nothing simple about China, and with complexity goes size. For China's future, expectations that China will take *any* path the nature of which can be predicted from the past experience of other countries are almost certainly going to be proved wrong. China is just too big, and carries too great a civilisational and historical throw-weight, to be anything other than *sui generis*. As Lu Xun told his readers, you make your path by walking it. This is as true of China now as it was then – but the implications for the rest of the world are now even – far – greater than when he wrote these words.

A question of vital importance in the world is what sort of a country China is going to become. But in making a judgement, there is virtually nothing that happens in China that doesn't matter, or that we don't need to know about. From a practical national perspective, the days when policy analysts could just look at steel and grain production figures, imports and exports, look at the PLA training and recruitment cycle, work out the pecking order in the standing committee of the Politburo, are over. All these things are still of the utmost importance, but as we now seek to understand a country that is re-assuming its historical place as one of the leading nations of the world, we need to know so much more: arguments about history and culture are important, not only to the Chinese, but to everyone around the world. Whatever difficulties China faces, domestically and internationally, in pursuing its growth goals, it is going to play an ever greater role in world affairs. The crucial question is, assuming that China's comprehensive strength, or global ranking, will place it amongst the most powerful and influential nations in the world by, say, 2020, or 2030, what sort of a China is it going to be?

Here our task is complicated not only by the sheer complexity of the issues to be addressed, and by the not always helpful cacophony of foreign comment, but by the fact that the Chinese government is committed to presenting a single narrative of China's rise as interpreted and enunciated by its official organs. Yet anyone who has the slightest understanding of contemporary China will know that behind the editorials of the *People's Daily*, the statements of MFA spokespeople, the presentation of the news by CCTV, or the work of officially approved film

directors, there is a hugely complex world of debate, current and counter-current, introspection, historical and cultural revisionism, as much within the organs of state and party as outside. The degree to which this debate is tolerated waxes and wanes, and things can be said by some people, or within some bodies, that are forbidden to others. Some of this debate we can see, some of it is hidden. Some of it is inspiring, encouraging, some of it is more than a little scary or plumb crazy. But it is here, as much as in the more ostensibly transparent narratives approved for public – and foreign – consumption and edification, that the vital question of what sort of a China we are going to be dealing with 10, 20 or 30 years from now is being worked out.

Within this, globalisation is a complicating factor that cuts both ways. As China becomes increasingly involved in the rest of the world, and vice-versa, the simple binary division between domestic and foreign – encapsulated in the once much-used formulation *nei wai you bie* – is increasingly untenable.

To give a rather obvious example of this complexity: whether the standard for judging previous dynasties should be their achievements in culture and learning, or the degree to which central authority was imposed and borders expanded, matters not only to China, but to the rest of us as well – and not just to China scholars; although we are best placed to explain just why it does matter. Similarly, the whole question of the reappraisal of traditional Chinese culture; the discussions about Confucianism (with and without quotation marks); how the modern Chinese state maintains the multi-national character of the Manchu Qing Empire; questions of centralism versus federalism; the reappraisal of the achievements of the Nationalist Government and its model of modernisation (not to mention its territorial claims largely inherited by the PRC, including, topically, the South China Sea); the debates about democracy; the re-thinking of the post May-4 modernisation project – to name but a very few of the issues that may once have seemed arcane to some, but in fact have major implications as the Chinese continue the process of walking a path that is increasingly going to merge with the global highway.

For those of us involved in Chinese studies in any field, these questions provide both inspiration and challenges for our work.

Dr Richard Rigby  
Executive Director, ANU China Institute  
CSAA President

# 2009 CSAA conference

REPORT ON THE 2009 CONFERENCE OF THE CHINESE STUDIES ASSOCIATION OF AUSTRALIA BY IMMEDIATE PAST CSAA PRESIDENT **PROFESSOR STEPHANIE HEMELRYK DONALD**.

The CSAA conference, '*Jiu: Commemoration and Celebration in the Chinese Speaking World*', was hosted at the University of Sydney from 9-11 July 2009. 180 people attended, including scholars, media representatives, members of the diplomatic services, and individuals.

The panels and papers were of an exceptionally high standard, reiterating again the intellectual power and conceptual breadth of Chinese Studies in Australia. Guests from Hong Kong SAR, the PRC, the USA, the UK and Singapore also offered excellent papers and keynote sessions.

A postgraduate workshop on careers in China Studies was also made possible by the participation of key speakers from the Australia-China Business Council, Hong Kong University Press, and Philippa Jones.

There were two cocktail receptions, one of which followed a panel discussion on journalists' approaches to reporting the People's Republic of China, with the participation of leading Australian television and print journalists and hosted by the Australia Network.

The conference received financial support from the University of Sydney Faculty of Arts, the ARC Asia Pacific Futures Research Network and China Node, Routledge, and the Australia Network.





# News round-up

A SUMMARY OF CHINA-RELATED HAPPENINGS AROUND AUSTRALIA. IF YOU WOULD LIKE NEWS FROM YOUR INSTITUTION INCLUDED IN THE NEXT EDITION, PLEASE FORWARD TEXT AND RELEVANT IMAGES TO THE EDITOR AT DANIEL.SANDERSON@ANU.EDU.AU BEFORE 31 JULY 2010.

## Around the Universities

### Australian National University

#### *CAP Restructure*

As part of the ANU's ongoing reform process, the College of Asia and the Pacific (CAP) – formerly made up of the Research School of Pacific and Asian Studies (RSPAS), the Faculty of Asian Studies, the Crawford School of Economics and Government, the Asia-Pacific College of Diplomacy and the Regulatory Institutions Network Program (RegNet) – is undergoing a major restructure. On 1 January 2010, RSPAS and the Faculty of Asian Studies were abolished, and CAP was divided into four new Schools:

- the School of Culture, History and Language, encompassing the former Faculty of Asian Studies, as well as those parts of the former RSPAS concerned with History, Anthropology, Archaeology and Linguistics;
- the School of International Relations, Political and Strategic Studies, encompassing the former RSPAS departments of International Relations, Political & Social Change and Strategic Studies;
- the Crawford School of Economics and Government, which will now include the Economics unit and the Resource Management in Asia-Pacific program from RSPAS, and;
- the School of Regulation, Justice and Diplomacy, formed by the merger of the former Asia-Pacific College of Diplomacy and RegNet.

China specialists are located in all of the new Schools, though concentrated mainly in the first three. Readers may be interested to note that the Contemporary China Centre has merged with the Department of Political & Social Change in the School

of International Relations, Political and Strategic Studies. Within it, the Contemporary China Centre will live on (but without an independent budget) as a department focus for research on China. The China Journal will be published by the Department and its Centre.

#### *Foreign Minister visit*



The Hon Stephen Smith MP, Australian Minister for Foreign Affairs speaking at the ANU China Institute

The Hon Stephen Smith MP, Australian Minister for Foreign Affairs, visited the ANU on 26 October 2009. In an address to the ANU China Institute, Smith spoke on the Australia-China Relationship and discussed China's importance to Australia, putting in context recent events in the bilateral relationship. The speech was attended by China's Ambassador to Australia, Mr Zhang Junsai. A transcript of the speech can be found at [www.foreignminister.gov.au/speeches/2009/091026\\_au\\_china.html](http://www.foreignminister.gov.au/speeches/2009/091026_au_china.html).

#### *'Teacher-fellows in residence'*

The Faculty of Asian Studies and the ANU China Institute hosted seven secondary and primary school teachers of Chinese from around across Australia during the period August 10 -14, 2009. Their visit, organised by Professor John Minford, formed an integral part of the Chinese Curriculum Innovation Project. The visit was made possible by a grant from the Australia-China Council of the Department of Foreign Affairs and Trade.

During their stay in Canberra, these 'teacher-fellows in residence' worked on specific projects related to the teaching of Chinese in their respective schools. They were also given the opportunity to

speak with ANU academics about their work, as well as attend classes and seminars with both undergraduates and researchers. In addition, the program aimed to provide an opportunity for teachers involved in Chinese studies in different forms and at different levels to share their views and experiences with teaching Chinese in a school context, whilst also benefiting from contacts with academics at the ANU in the field of Chinese studies. The week-long visit served as a pilot for an ongoing program for teachers to benefit from the ANU's staff and resources in the teaching and research of Chinese and the feedback from participants, overwhelmingly positive, will be considered for later programs. Future events will see teachers involve themselves with a major ongoing project, Chinese Studies Online, jointly being developed by ANU, the Chinese University of Hong Kong, and a number of other universities worldwide. It is the intention of ANU to make available free of charge to schools across Australia the resources of the Chinese Studies Online website, as well as involve such key stakeholders in the website's development, especially in relation to language learning.

### Peking Opera visit



Artists from the Jingkun Theatre

Artists from Hong Kong's Jingkun Theatre and the Shandong Peking Opera Troupe visited ANU and the University of Sydney in September 2009. In Canberra, the group, led by Artistic Director Geng Tianyuan and Principal Artist Tang Yuen-ha, conducted a series of seminars and masterclasses over a period of two weeks, culminating in a public performance to a capacity crowd at the Canberra Grammar School Theatre on 24 September. Public workshops introducing various aspects of the Peking Opera tradition, including percussion, stage movement and makeup, were held in the lead-up to the performance. During their stay, the group worked intensively with Chinese Studies students as well as Chinese language classes at all levels, providing insights into the practice and aesthetics of many forms of traditional opera, including kunqu and Peking Opera. The Jingkun Theatre's visit was made possible by the support of the Hong Kong government and was part of the ANU China Institute's

China Curriculum Innovation project.

In Sydney, where they were guests of the Confucius Institute and the School of Languages and Cultures at the University of Sydney, the artists performed at the York Theatre on 28 September to a packed house.

### University of Melbourne

#### *2009 Melbourne Conference on China*

The first Melbourne Conference on China organised by the Asia Institute, the Faculty of Arts, the University of Melbourne, took place on Monday 13 July and Tuesday 14 July 2009 at the University's Asia Institute in Parkville. Titled *60 Years of the People's Republic – Transformations and Challenges*, the event attracted an international audience of over 100, including researchers, educators, and specialists from China (including Hong Kong SAR and Macau SAR), Australia, the United States, the United Kingdom, South Korea, India, and Japan.

The conference had an impressive line-up of locally and internationally renowned keynote speakers, including Professor Cheng Li from the Brookings Institution, Professor Ross Garnaut from the University of Melbourne, Professor Zhenwu Zhai from the Renmin University of China, and Professor Shaoguang Wang from the Chinese University of Hong Kong.

During the two-day event, around 80 researchers from leading Australian and international academic institutions gave presentations at the 25 plenary sessions of the conference. Their papers offered informed analysis and perspectives surrounding a wide range of topics, including corporate governance, new and traditional media, domestic politics and international relations, education, law and rights, the environment, China's past and future, minorities, and cultural histories and traditions.

The Melbourne Conference on China is designed to involve researchers, policy makers and advisers, educators, and specialists working in any area of China studies in intellectually-stimulating discussion to explore the many challenging questions posed by the ongoing and rapid changes that have occurred and are occurring in China's economy, politics, culture, and society. Following this year's success, the conference is expected to continue into the future.

### University of New South Wales

#### *Confucius Institute launched*

Then NSW Premier Nathan Rees, former Prime Minister Bob Hawke and a senior delegation from China's prestigious Shanghai Jiao Tong University (SJTU) were among those celebrating the opening of a new Confucius Institute at the University of New South Wales on 4 August 2009.

UNSW is partnering with SJTU in establishing the

Institute, which will facilitate student exchanges and expand opportunities for multi-disciplinary research and Chinese studies, including advanced Chinese language training.

Delivering the inaugural Confucius Institute Guest Lecture at the official opening, Premier Rees traced the long history of China's links with Australia, and in particular with NSW, which hosts more than 50,000



Former Prime Minister Bob Hawke speaking at the launch of the UNSW Confucius Institute

Chinese students and attracted 350,000 Chinese visitors last year.

Describing SJTU as “a distinguished Chinese partner for UNSW”, the Premier said the collaboration facilitated by the Confucius Institute would advance important areas of research.

Mr Hawke, who played a watershed role in Australia's engagement with China in the 1980s, spoke passionately about the importance of the relationship and described as “profoundly worthy” the aims of the new Institute in building academic, cultural and business links to China.

“It is profoundly in our interests that we in this country should understand in an informed and unprejudiced way as much as we possibly can about China: its people, their culture and their incredible economic transformation,” the former Prime Minister said.

Other speakers at the gala event included UNSW Vice-Chancellor Professor Fred Hilmer, Confucius Institute Director Associate Professor Hans Hendrischke, Chinese Consul General Hu Shan and SJTU Deputy President Professor Su Ming.

## University of Sydney

### *Chinese Media Studies Symposium*

*The State of the Field: Chinese Media Studies Symposium* was convened at the University of Sydney on 4-5 September 2009 to reflect upon the state of Chinese media and cultural studies through a closer interrogation of the disciplinary relations between the area studies of China, including the Chinese-speaking world more broadly, and the cultural studies of media and communications.

All areas of media and culture where Chinese language is dominant or relevant (China PRC; Hong Kong SAR; Taiwan; and migrant ‘mediaspheres’

globally, or communities in the region) were included in this theme. The symposium aimed to explore why location matters in thinking through culture, but also invited debate on why recent significant paradigms of engagement with culture are not necessarily or usefully confined to pre-formulated ideas of geo-political and cultural space.

To facilitate truly interdisciplinary perspectives, 15 researchers and professionals were invited to contribute through presentation papers or shorter interventions from their own research and experience. Along with leading experts from media centres at Australian universities, three international participants were invited, including the keynote speaker, Professor Ying Zhu from the City University of New York; Dr Joyce Y M Nip, who participated as a discussant from Hong Kong Baptist University; as well as Dr Zhang Lijun, Chairman of the Chinese media conglomerate VODone Group and Adjunct Professor of the Department of Media and Communication at the University of Sydney, who joined the symposium as a speaker via video-link from Beijing. Dr Zhang's video-link presentation from the VODone headquarters in Beijing, during which he related the development of online media services and the new media sector in China, was a particular reminder of the complexity of new actors, themes and issues that frame the field of Chinese media today.

Around 30 people accepted the invitation to attend the symposium as guests, most of whom were Chinese studies and/or media academics, or postgraduate and honours students from the University of Sydney and other universities in NSW.

The exchanges between professional and academic experience were an extremely productive component of the symposium, while the open, inter-disciplinary setting allowed the symposium to question existing paradigms, to probe into innovate research endeavours and to explore new collaborations.

## University of Technology, Sydney

### *Events*

This last October the UTS China Research Centre held two international workshops. Convened by Professor Wanning Sun in collaboration with Anhui University from the 12th to the 14th of October the Centre held the *Provincial Chinese Media Workshop* at Anhui University (Hefei, Anhui). The workshop focused on media and communication in China, and represented the first systematic and explicit attempt to ‘provincialize’ Chinese media and communication studies. The workshop examined how a range of media studies concerns – media policy, industry, content production, consumption – are played out at various provincial levels. Apart from the ongoing Provincial China project scholars, Chinese media and communication scholars from both outside and inside China, including Jing Wang, Yuezhi Zhao, Jack

Qiu, Marina Svensson, Sun Wusan, Guo Zhenzhi, Guo Jianbin, Zhao Jingqiu and many others participated in the workshop.

On 28-29 October the China Research Centre in collaboration with the Indian Ocean and South Asia Research Network (UTS) held a workshop on *Health and Borders in China, India and the Indian Ocean Region*. The workshop examined the interrelationships between health and borders, and explored issues related to the globalization of health services (such as medical tourism), medical professionals, the flows of international medical standards and the movement of disease across borders. It also examined health inequities arising from and within borders, due to economic imperatives, changing technologies and environments. The workshop brought together China, India and Southeast Asia specialist from various disciplinary backgrounds. The workshop also featured a key note speech by Professor Wang Shaoguang on China's Health Systems Reform.

On November 24 the Centre held a *Chinese Media in Australia Industry forum* with funding from the Cultural Research Network (ARC). This was a half-day industry forum involving a small number of leading academics in the research field of diasporic Chinese media (Wanning Sun, Audrey Yue, John Sinclair, and Jia Gao) and approximately 10 speakers from the Chinese language media sector in Australia. The forum was well attended by other media studies academics, postgraduate students, and members of the Chinese community in Sydney. The forum was designed to generate industry perspectives; and it focused on the Chinese language media from within Australia, thus contributing to the wider debate on the role of the ethnic media in the multicultural Australia.

### **Funded research projects**

In the latest round of ARC Grants two of our members' projects were successful in getting ARC Discovery Grants: Susetta Cooke's project titled 'China's Tibetan Buddhist Margins: Identity, Culture and Development' and Wanning Sun's 'China's Rural Migrant Workers: Social Transition and Cultural Practice.'

Another four ARC Discovery projects are currently being undertaken by members of the Centre, including: Elaine Jeffrey's 'Governing Prostitution in the People's Republic of China' (2009-2011) and (with Louise Edwards) 'Being Famous in China: Celebrities, Heroes and Public Figures'; Anita Chan's 'The Changing Nature of China's Enterprise Culture' (2009-2011); and Beatriz Carrillo (with David Goodman and Minglu Chen) (2009-2011) 'The New Rich and the State in China: The social basis of local power.' Anita Chan also holds another two research grants. One with the Chiang Ching-Kuo Foundation for International Scholarly Exchange on 'Taiwanese Businesses, the Global Production Chain and Corporate Social Responsibility in Vietnam and China'

(2006- 2010), and another (with two other scholars from Denmark and the UK) on 'The factors underlying competitiveness of soccer ball manufacturing in Pakistan, India and China' funded by the Danish Social Science Research Council (2008-2010).

## **Upcoming conferences**

### **18th ASAA Biennial Conference**

The 18th Biennial Conference of the Asian Studies Association of Australia (ASAA), will be held at the University of Adelaide from 5-8 July 2010 as a collaboration between the University of Adelaide and Flinders University. The theme of this year's conference is "Crises & Opportunities: Past, Present & Future." Keynote speakers will include Tan Sri Dr Mohd. Munir – Chairman of Malaysia Airlines and a Senior Visiting Fellow at the London School of Economics, and Prof Wang Hui of Tsinghua University, Beijing.

In addition to any area of research under the broad umbrella of Asian studies, the 2010 ASAA Conference is particularly keen to receive papers on Crises and/or Opportunities in any area and from any discipline whether based on the present or in any time in the past.

For more information, visit the conference website at [www.adelaide.edu.au/asaa2010/](http://www.adelaide.edu.au/asaa2010/).

### **2010 Melbourne Conference on China**

Following the success of the 2009 Melbourne Conference on China, The Asia Institute at the University of Melbourne is pleased to announce the 2010 Melbourne Conference on China, to be held at the University of Melbourne on Monday, 19 July 2010 and Tuesday, 20 July 2010. The theme of this year's Conference is "Chinese Elites and their Rivals – Past, Present and Future".

We welcome researchers, specialists, policy makers, policy advisers and educators working in anywhere in the world and in any area of China studies to come to the southern hemisphere to meet in Melbourne, Australia, to explore the various questions posed by the ongoing and rapid changes that have affected Chinese elite groups and their rivals in the past, the present and, most importantly, in the future.

Please submit an abstract of up to 500 words, no later than Friday, 30 April 2010, to the following email address: [Conference-on-China@unimelb.edu.au](mailto:Conference-on-China@unimelb.edu.au).

### **Women in Asia conference**

The College of Asia and the Pacific (CAP) at The Australia National University (ANU) is hosting the Tenth International Women in Asia (WIA) Conference, to be held from 29 September to 1 October 2010 at the ANU, Canberra.



The WIA conferences have been held regularly since 1981 and are supported by the Women's Forum of the Asian Studies Association of Australia. These are international conferences, with attendees from throughout Australia and the Asian regions, including those who are working on or in the region.

Participants include academics and students; representatives of NGOs and other organisations involved in aid and development; artists and performers; and interested members of the general public. The conference provides excellent opportunities for networking and getting to know others in the field.

The theme for the 2010 conference – the tenth anniversary WIA conference – is Crisis, Agency, and Change. We hope that this will stimulate discussion across disciplines and across regions on the impact of crises, whether personal or collective, on women; on the representation of women and crisis; and on women's agency, actions, and activism in response to crisis and in efforts to achieve change.

Call for Papers: Contributions are invited from a broad range of participants from various disciplines. Participants are encouraged to submit proposals for panels (with 3-4 papers per panel). Individual proposals for papers are also welcome, as are innovative suggestions for films, exhibitions and other presentations.

Immediate enquiries can be addressed to [wia@anu.edu.au](mailto:wia@anu.edu.au).

## Publication

The current edition of *positions: east asia cultures critique* (Volume 17, Number 3, Winter 2009) features a number of articles by Australia-based China scholars exploring questions of *suzhi* (quality) in contemporary China. Contributors include Tamara Jacka, Gary Sigley, Stephanie Hemelryk Donald, Yi Zheng, T. E. Woronov, Wanning Sun and Luigi Tomba, who also provided the cover photograph for the edition.

## Other news

### *Dragon Tails conference*

*Dragon Tails: Re-interpreting Chinese-Australian Heritage*, a conference on new historical understandings of early Chinese-Australians, took place on 9-11 October 2009 at Sovereign Hill in Ballarat, Victoria. Supported by Monash University and the Victorian Multicultural Commission, the conference was designed to consider the place of Chinese-Australians within broader histories of Australia and the Chinese diaspora, while also providing a forum for discussion of how these stories can be interpreted in the classroom, and at cultural heritage sites and museums.

The Dragon Tails conference brought together

a wide range of disciplines including history, archaeology, tourism, cultural studies, education, and museum/heritage studies. It also incorporated comparative inter-colonial and transnational perspectives of Chinese-Australian heritage and history.

Keynote speakers at the conference included actor, writer and broadcaster Annette Shun Wah and Professor Bob McKercher of the School of Tourism and Hotel Management at The Hong Kong Polytechnic University.

### *Etiquette in Chongqing*

In 2010, Chongqing Normal University (CQNU) in China's southwest will commence training for a new wave of middle school teachers who will be charged with boosting students' skills in public etiquette.

The Public Etiquette course aims to use practical exercises and case studies to educate teachers, and in turn students, about international standards of behavior and communication. The longer-term benefit is that, upon graduation, students will have a greater chance of success in their search for employment.

The project is unique in that etiquette is not currently taught in Chinese schools. Similarly in western society, such social and cultural rituals have traditionally been taught in the home or the community. More importantly, the term 'etiquette' derives from the French language and related at the time to 'trend'. This term has evolved in the English language however, to mean social ritual and practice.

The etiquette development project forms part of the Chinese Government's Ministry of Education strategy to improve teacher training standards, while at the same time boosting the social skills of Chinese citizens.

Many citizens believe there is a lack of awareness among young people about how to communicate and behave effectively. According to Shi Meishan, Head of the Vocational Education Training and Research department at CQNU, "Confucius values are not as evident in young people today as they were in previous generations". Confucian values, which include respect for parents and elders, care and humaneness and respect for social ritual, hold a traditional position in Chinese society. However, these values are gradually being eroded in favour of more individualist attitudes.

To complement their new curriculum, CQNU has spent the last two years developing a teaching resource, in cooperation with both Chinese and international experts including CSAA member Rebecca Lane. It will serve as a practical guide to traditional Chinese values and how to demonstrate them, along with some universally accepted rules of etiquette.

For more information about the etiquette curriculum or the resource, please contact Rebecca Lane on 0408 648 427 or email [r\\_jl@hotmail.com](mailto:r_jl@hotmail.com).

# Interview

## Emeritus Professor Colin Mackerras AO

IN THE FIRST OF A NEW SERIES OF INTERVIEWS WITH DISTINGUISHED AUSTRALIAN SINOLOGISTS, NEWSLETTER EDITOR DANIEL SANDERSON SPEAKS TO EMERITUS PROFESSOR COLIN MACKERRAS AO. OVER HIS ALMOST 50-YEAR CAREER IN ACADEMIA, PROFESSOR MACKERRAS HAS WRITTEN EXTENSIVELY ON A WIDE VARIETY OF SUBJECTS, INCLUDING THE CHINESE THEATRE AND CHINA'S ETHNIC MINORITIES. HE HAS ALSO BEEN ACTIVELY INVOLVED IN THE PROMOTION OF ASIAN LANGUAGES AND STUDIES IN AUSTRALIAN SCHOOLS AND UNIVERSITIES. THE FULL TEXT OF THE INTERVIEW CAN BE ACCESSED THROUGH THE CSAA WEBSITE.

**D**S: First of all I was hoping you could tell me a bit about where you come from – where you were born, where you grew up, your family...

Colin Mackerras: I was born and brought up in northern Sydney – Turramurra – and my people were there. I was actually born at home. In those days – 1939 – it was actually quite common. Together with my twin brother, I am the youngest of five boys and two girls. I lived in Sydney until I went to Canberra in my late teens.

DS: What took you to Canberra?

CM: I was doing the first year of an arts degree at the University of Sydney and I got a scholarship to go to Canberra. The scholarship scheme was set up by the Menzies government in the late 50s. At that time it was mainly about Japan – although the courses included Chinese – because the Menzies government signed a trade agreement with Japan in 1958. Of course in those days that was quite controversial, because only a few years had gone by since the War. In addition, his government set up an Asian Studies department at what was then Canberra University College, which was part of the University of Melbourne. I was one of the first who got a scholarship to go there – I was in the second year of that scholarship.

DS: Was it at school that your interest in history was first sparked?

CM: Yes, but I didn't study much history. In those



days – the late 50s – China was the big threat in Australia, and the Menzies government followed the American line. But my mother suggested that I should apply for the scholarship to do Asian Studies – they called it Oriental Studies then. Now we call it Asian Studies of course, which is better. She was very interested in history and gave me an interest in history. I still thank her for it. Although she was very conservative and believed in the “Fear of China” school of thought, she had the foresight to see that China would be very important for Australia's future, and she recommended that I should apply for the Asian Studies scholarship.

DS: Had you been interested in China yourself before that point?

CM: No. It was only when I got the scholarship that I became interested in China. First of all it was very classical. We studied the Han dynasty and that sort of thing. The first head of the department was Hans Bielenstein, an aristocratic Swede who studied the Han dynasty. Along with Otto van der Sprenkel and several other very good scholars, he was the first one who taught me Chinese history and I got very interested from that time.

DS: What was the atmosphere in the university like then?

CM: The Asian studies staff were enthusiastic and knew their stuff, and I still look back on what I learned there with pleasure. However, in other ways, the atmosphere was not very vibrant. The number of students wasn't that great, and there were just a few of us doing Chinese and Japanese. It was there I met my wife, by the way, and she's still my wife, so there was companionship. The student body was quite small. The Canberra University College was just a series of shacks. There weren't proper buildings at all. We stayed in a place called Narellan House, which is no longer there. There weren't university colleges, nothing like there is now.

DS: What was the guiding spirit within the Oriental Studies department? What was the approach to teaching?

CM: The approach was very traditional. The emphasis was all on classical times. We didn't study the People's Republic at all. We didn't even study the Republican period. We studied Chinese history down to the Qing. And most of the Chinese language we did was classical too. We did read a history book, which used modern Chinese, but [the content] was all classical. There was nothing modern about it. Although there was also a course on spoken Chinese, I was not good at it.

DS: When you finished, what did you think you were going to do next? Did you think of any other career options apart from further study?

CM: Well that's actually a good question. My family wanted me to go to Cambridge to do a degree there. My grandfather left some money through which I could do that – as he did my brothers and sisters. So I went to Cambridge and did a Masters thesis there on the Uighurs during the Tang dynasty. I couldn't do modern times. I did the classical period, the Tang dynasty (618-907). The Uighurs had a separate state focused on what's now Mongolia from 744 to 840 and I did a dissertation on that. I translated the relevant parts of the Standard Histories – the *Jiu Tang Shu* and the *Xin Tang Shu* (the Old Tang History and the New Tang History) – and commented on them, together with a whole range of other texts.

DS: I understand that in '64 you went to China. How did that opportunity come about?

CM: Well, it came about like this: I bumped into a friend of mine – Endymion Wilkinson – in the Market Square in Cambridge one day in 1964. I was wondering what I was going to do actually. And he said he was going to China. So I said to him that if the Chinese chargé d'affaires in London asked if him if he knew of anybody else who was interested in going to China could he give them my name. And to my surprise, they wrote to me. Not the other way round. And there was a reason, which I believe credible, though I've never been able to confirm it. Zhou Enlai, the Premier then, had been to Algeria not long before to prepare for a conference of non-aligned countries (which in the event never came off). He could speak

French, and Algeria had just become independent of France at that time. He gave a news conference and he had to speak Chinese because that was the protocol. But he corrected his interpreter, because he knew French better than his interpreter – he was a student in France in his younger days. He was very embarrassed about this because apparently some people picked it up, and so he issued a command: Get people from Europe to teach our young people foreign languages. And I was a beneficiary of that. English was the main one of course because it's such an important language, and it was then, but French and others too were important.

DS: What was it like teaching English to Chinese students in the '60s?

CM: Well it was much more difficult than now. We lived in the Youyi Binyuan (The Friendship Hotel), which is actually just around the road from the Institute. My wife came with me and we had our first baby in China in 1965. We had an ayi to look after him – a woman called Comrade Wang. But as for the teaching conditions, they were much more rigid. They definitely looked at you to make sure you weren't teaching the wrong things, politically incorrect stuff which they didn't like. I was hardly ever invited to colleagues' houses. Occasionally they would call on me, and some of them became very good friends, and are still good friends to this day. I must say that I found the students very hard-working, very keen, and very polite – just as they are to this day. But one difference is that in those days they didn't speak their own minds at all. They spouted the Mao Zedong revolutionary line. They seemed to be very sincere about it. As far as I know they were sincere. But for me it was a bit of a shock to start with. I got used to it, and I got to be very fond of the students.

DS: How did things change on campus with the outbreak of the Cultural Revolution in 1966?

CM: Before the Cultural Revolution, one day the students simply disappeared. I turned up to class and was told that the students were not there – they had political jobs to do. I did find out that they were going off to the countryside to do political things connected with the *siqing* (the "Four Pures") that started in 1965 and was still continuing into '66. We didn't see the students after that. We were just told to do nothing. I did get permission to go to Hohhot by myself and I explored around. But we didn't have any work to do after that. Our contract expired in August '66 – we signed that in February '65 – and of course August '66 was the month that the Cultural Revolution started.

We went for a brief holiday to Beidaihe in Hebei province and when we came back to Beijing the place was in complete turmoil. There were people with placards round their necks saying they were counter-revolutionaries. The churches and temples were all closed. You really couldn't do very much. But we did what we could and had a look round. We were

still there when the enormous demonstration took place (18 August 1966), but of course we weren't invited to go to that. We left soon after that. Nobody disturbed us. We didn't get into any problems. But they wouldn't have allowed us to stay on after the expiration of our contracts.

DS: Do you think that your time in China affected the way that you approached China studies later?

CM: I think it did affect it, yes. I felt a certain nearness to it that I wouldn't have felt otherwise. I got a lot of materials from it. I developed quite strong views about what was happening there. I felt a certain sympathy for China and its way of looking at things, which I would not have done in the same way if I hadn't lived there. It doesn't mean that I liked everything about it by the way, because I thought the Cultural Revolution, the effect that it had on many of my friends was very bad. For example, I was very good friends with Yang Xianyi ... [who] suffered terribly during the Cultural Revolution. He was put into solitary confinement. That was a big shock to me. These personal links with all kinds of people had an effect on me. But it wasn't all negative. In fact it was more positive than negative in the sense that I had a feeling for the place that I wouldn't have had otherwise. I'd already travelled quite widely – I went to Shanghai and the lower Yangtze valley, and also Xi'an. The fact that my eldest son had been born though also gave me a nearness, a feeling for the place. That's how I'd put it, I think.

DS: What happened after China?

CM: I had applied for a scholarship to the ANU to do a PhD. It was on the rise of the Peking opera, in which I'd developed an interest in China. I've always been interested in music and theatre. I was able to collect a lot of gramophone records and a lot of books about that subject in China while I was there, and I brought them all out. I still have most of them.

After that I stayed at the Department of Far Eastern History, because Wang Gungwu offered me a job. He advertised for research fellows – three-year appointments just to do research. He offered two positions and the two that got them were Steve Fitzgerald and me. We both got our PhDs on the same day. I think that Wang Gungwu thought it was good to have a contemporary research fellow, while I was more in the cultural and historical area. Still to this day I feel grateful to him for that. Getting that job and also going to China were breakthroughs in my career.

DS: In '74 you went to Griffith as head of the new Asian Studies department. I wonder if you could tell me a bit about what Griffith was like at the time, because I gather it was a fairly radical kind of place.

CM: Yes it was, in many ways. Ho Peng Yoke took up his position [as chair of the Asian Studies department] in 1973, I came in 1974 and we started teaching in 1975. It was quite a radical place.

Certainly, the humanities and Asian Studies were both quite radical, not only in political terms but also in academic terms, in the sense that the courses were designed as interdisciplinary. So we had Asian Studies – the whole idea of regional studies has gone out of fashion nowadays, although it still exists, fortunately – and I was active in designing the courses more or less from the start. Ho Peng Yoke was more interested in other aspects of developing the School and happy to leave much of the curriculum design to me. I became the chairman somewhat later. We hired political scientists, anthropologists, economists and so on, having various disciplines represented. We taught about general Asian problems, as well as about China, Indonesia and Japan. Also, language was focal to the whole endeavour.

DS: You were chair of the government's National Asian Language and Studies in Australian Schools (NALSAS) taskforce from 1994-99. Can you tell me a bit about the experience, as an academic, of working with the government in this way?

CM: Frustrating in a lot of ways, good in other ways. I'll start with the good ways. I made a lot of friends through it. It was good to share ideas with people who were enthusiastic about this venture, because Kevin Rudd [who as head of the Queensland Premier's department had championed NALSAS] saw to it that the people who were put in charge of this in Brisbane were keen about it. I still regard those people I worked with then as friends. It was good to share ideas, and to get ideas implemented, to work out the sorts of problems that were involved, such as developing teacher-training programs. They were very important because there weren't really enough people who could teach the Asian languages that needed to be introduced. After the Howard government came in in '96, he said that he wanted to keep it going. I actually met with the minister Rod Kemp and he said he it was supportive, but there was not nearly the same emphasis put on it. After I stepped down they didn't put another academic in as the chair. They put a bureaucrat in, and it's my impression that it lost momentum. Then of course as Minister of Education, Brendan Nelson was prepared to see all the money cut off. That didn't mean that Asian Studies was no longer taught, but it did mean that there was no "affirmative action" for Asian Studies. I think it's actually very difficult to recover from that. I know that Rudd is trying to put money back again but I think it's not nearly enough. There are so many other demands on him. I don't say it's useless. Quite the contrary, but I don't expect Asian studies to revive to the extent that I would like.

DS: As a historian who regularly writes on contemporary topics, what role do you think history can play in our attempts to understand current developments in China?

CM: I think it plays a big role, but I think it depends on how you see history. I don't really see history



so much as just the study of the past as a study of processes and trends within societies and within politics that express themselves in events later on. I see history as trying to interpret those. Of course it's a question of describing and discussing and analysing what has happened in the past, but the past includes the recent past as well as the distant past. I've tried to work on both the distant and the recent past, but the question you raise is still a real one. I see history as being fairly all-encompassing, in the sense that it includes a range of things that you might not necessarily think of as history. For example, the way a historian approaches things is different from the way an anthropologist approaches them, even though an anthropologist also studies trends and issues about the past, including the recent past, as a historian does. You could make the same point about economists. I think it's an approach towards material, more than anything. It's a different set of priorities in what scholars of different disciplines regard as important. A historian doesn't necessarily only study the past.

DS: You have sometimes been criticised for holding too sympathetic a view of the Chinese government point of view. How would you respond to such criticism?

CM: I think that there's a range of points of view. I think it's important to be critical, but things are rarely straightforward and we should try and see other people's point of view. Am I too sympathetic? It depends on the point of view you're looking at it from. In one sense I am definitely sympathetic to the Chinese government. I believe that although the Chinese Communist Party has done some terrible things while it's been in power, overall it has made China a much better place than before. I don't think China would improve by its overthrow so I'd prefer to leave it in power for the time being. I would much rather live in China now than 60 years ago, let alone 100 years ago. Has China done better under the CCP than it would have done had the Guomindang or some alternative been in power? I don't know but I suspect so, because I still subscribe to the view that for a very big and diverse country like that, with a very large area and a very large population and a backward and very poor peasantry, a strong central government is useful. That doesn't mean I don't think it will be democratic in the future, by the way. I don't see that it's impossible for it to be democratic, and I don't oppose democracy in China or anywhere else. But I think that a strong central government at the moment is a good thing. I don't expect the CCP to be overthrown in the very near future, and I don't think it would be good for China if it were.

I don't suggest that progress has been consistent. For example, looking back on it now, the Cultural Revolution did a great deal of damage and caused a lot of suffering. One of the things that I notice about commentary on China is that there is a great deal of emphasis on censorship in China, with much too

little information flow. Of course there is censorship in China and it should be pointed out. But I believe the emphasis on pointing it out, at the expense of other things, is excessive. My general feeling, having been to China many times over many years, is that in the big picture it's getting better. I'm not saying it's better now than it was last year – that's the short term picture. But if you're talking the big picture, things are getting much better. Society is getting much freer, the way people react to each other, the way my students react to me and the way they talk. It is still not like Australia, but I think it is getting freer, and I am not in any doubt that at the moment the great majority of people in China support the government, support the Chinese Communist Party.

Does all this make me too sympathetic to the Chinese government? In the sense that I think the Chinese Communist Party has in general, given the problems that it faced, done a reasonably good job, then I plead guilty. If being too sympathetic means that I'm not able to make critical judgments, I plead not guilty. I look at the sources and try to analyse them as best I can and if they point to a particular conclusion then that's the conclusion that I adopt, irrespective of whether it is favourable to or hostile to the government or present order.

DS: When you look back on your career as a whole, what makes you proudest?

CM: I've never really thought about that, but let me try and think, since you've asked me the question. I think that I have made a contribution to establishing Asian studies in Australia, both at the tertiary and the secondary levels. I've written quite a lot about China – my publications are quite extensive, and although I don't think they're all of equal value, some of them are contributions to the literature. I was appointed an officer in the Order of Australia – I'm proud of that. These sorts of things don't really matter, I know that, but I'm proud of that. Also, my students. Quite a few of the students I have had at undergraduate, honours or PhD level have done very well, including in China studies and other aspects of relations with China. Although I don't take credit for any part of their achievements, I still feel very proud of them.

DS: What are your thoughts on the current state of Chinese Studies in Australian universities?

CM: There are some very good people and Australia punches above its weight in the sense that the number of really first-rate China scholars per head of population in Australia is probably bigger than any other country. It's got some good China Centres. The range of disciplines represented – literature, politics, anthropology. In that sense I think it's very good. In another sense I'm not so happy. For example, the number of people who learn about China at school is not nearly as much as it should and could be, considering how important China is for us now. But on the whole China Studies are doing pretty well in Australia at the moment.

# Australia China Youth Association

**PATRICK MAYOH INTRODUCES THE AUSTRALIA CHINA YOUTH ASSOCIATION (ACYA), A NEW ORGANISATION FOR UNIVERSITY STUDENTS, DEDICATED TO BUILDING NETWORKS BETWEEN THE TWO COUNTRIES.**

As a gateway for Chinese and Australian young people to exciting opportunities in the Middle Kingdom and the Land Down Under, the Australia-China Youth Association ('ACYA') has experienced incredible success since its recent formation. ACYA is a grassroots organization aimed at unlocking opportunities for young Australians and Chinese through careers, education and people-to-people exchange. Through working with Australian and Chinese government, businesses and educational institutions, we seek to encourage meaningful cross-cultural engagement and promote exciting opportunities for young Australians interested in China.

From crafting dumplings to securing internships in international law firms, our ACYA team is experienced in a kaleidoscopic mix of China-related activities and opportunities. ACYA has a variety of working committees as well as local chapters established at the Australian National University, University of Melbourne, University of Sydney, University of Queensland, Monash University, University of Technology Sydney, Tsinghua University and Peking University.

One reason for ACYA's remarkable growth has been the widespread recognition that genuine educational and cultural exchange programs are necessary to enhance Sino-Australian relations. As an important regional player and a vital trading partner to a growing body of nations, China's political, economic, social and environmental progress will inevitably shape Australia's future. In this context, Australian China-literate scholars are a valuable resource to facilitate a mutually beneficial and respectful relationship between two of the largest players in the Asia region. It is our expectation that increased dialogue between Australian and Chinese young people will achieve these ends.

From an educational perspective, around 122,000 Chinese students are enrolled in Australian

educational institutions, 100,000 Australian students are studying Chinese and 1,500 Australian students studied in China in 2007. However, many young Australians and Chinese who study in China or Australia return home feeling like there is no organisation that can sustain their links with China or Australia. As ACYA will have a physical and digital presence in both countries, we will enable students to continue their links with China or Australia after their experiences abroad. We also run a student-mentoring program for Chinese students studying in Australia, often culminating in intense soccer games and karaoke sessions!

## Forums and information evenings

ACYA has run numerous forums and initiatives to ensure young Australians and Chinese are engaged in ongoing exchanges and are kept up to date on the latest opportunities. ACYA and the China Institute at The Australian National University (ANU) held the public 'Perceptions of China Forum' on 21 May 2009 at the ANU College of Law. The forum addressed current perceptions of China, with viewpoints from media, economists and students, both Australian and Chinese. Guest speakers included Mr Rowan Callick (Asia-Pacific Editor, The Australian), Emeritus Professor Peter Drysdale (Crawford School of Economics and Governance, ANU), Mr Jiang Yaping (Australian Correspondent, Xinhua), Dr Richard Rigby (Director of the China Institute) and ANU student representatives Mr Xie Guanghao and Ms Natalie Lilford.

Along with the Asia-Pacific Learning Community and the ANU Asia-Pacific Studies Society, ACYA co-hosted the televised public forum 'Does China Play by Our Rules?' With guest speakers Professor Hugh White, Adjunct Professor Peter Bailey, Professor Geremie Barmé and Dr. Jane Golley, the forum was a fascinating insight into how the international community can work with China over the coming decade. We have also attracted leading politicians, including the Hon. Julie Bishop MP who spoke in late 2009 about the importance of educational exchanges and the ability to study in China.

Outside stimulating discourse on key issues affecting the Sino-Australian relationship, ACYA provides important information sessions. The Year in China Information Evening provided an opportunity for students interested in studying

and working in China to hear from current and past university students who have studied and worked in China, covering everything from visas to banquets, from scholarships to tai qi. The opportunity to ask questions to those with experience helped calm the nerves of many China-bound scholars.

'Meet Australia!' was ACYA's first activity held in China taking place on 28 May 2009 at Tsinghua University. 'Meet Australia!' aimed to provide Chinese university students interested in Australia with more information on Australian culture and student life, whilst giving them the opportunity to engage with Australian university students currently studying in Beijing. In mid 2009, ACYA ANU Chapter also hosted a group of student leaders from Tsinghua University who experienced a two-day tour of Canberra, met with the Hon Kate Ellis MP – Minister for Youth – and spoke to ANU staff and students on their study programs and life in China.

### Partnerships, Networks, and Internships

ACYA is very proud to have established strong partnerships with Australian and Chinese enterprise, government, academic organisations and chambers of commerce and industry. As a result of these achievements, ACYA has been able to provide internship opportunities for members with the Australia-China Business Council, the Ford Foundation, TransAsia Lawyers and the Australia-China Alumni Association.

This direct engagement with organisations heavily involved in furthering Australia-China relations will provide our members with invaluable internship opportunities in dynamic international contexts.

It is only through the generous support of our Gold Sponsor -The ANU China Institute- and Silver Sponsors -TransAsia Lawyers and China Study Abroad- that these initiatives have been possible. We would also like to thank the various organizations that have supported our efforts, including the Australia-China Business Council and The East Asia Forum. If you are interested in sponsorship opportunities or any form of cooperation, please contact Stevan Tao: [stevan.tao@acya.org.au](mailto:stevan.tao@acya.org.au).

### Current initiatives

One of ACYA's key works in progress is the formation of a "One Stop Shop" website scheduled to

be launched in March 2010. The ACYA website ([www.acya.org.au](http://www.acya.org.au)) will be a bi-lingual resource for young Australians and Chinese seeking to understand career opportunities and develop cross-cultural networks. ACYA will be the only Australian based website that targets university students, seeking to unlock opportunity based on the three foundational pillars: Careers, Education and People-to-People exchange.

ACYA has also been working tirelessly to establish the Australia-China Youth Dialogue. This effort has followed suggestions from Dr Stephen Fitzgerald (in 'Learning to Live with China') and the Hon Stephen Smith MP (speech addressing the ANU China Institute on 26 October 2009) that there is a need for forms of institutionalised dialogue between Australia and China through both governmental and non-governmental organisations. The Australia-China Youth Dialogue seeks to allow young leaders

from both countries to discuss current issues, including those likely to arise in the near future when today's youth become tomorrow's leaders. We believe that engaging students from both Australia and China in the discussion of current relations is crucial to encouraging better dialogue and understanding between the nations. The Youth Leadership Dialogue will focus on cultural relations, educational opportunities, economic relations, political developments, environment and science. We are currently working with

the Australia China Council (DFAT) on this exciting initiative and welcome any involvement individuals or organizations may wish to have.

### How to get involved

General membership is free for anyone with an interest in Sino-Australian exchanges so send us an email at [info@acya.org.au](mailto:info@acya.org.au). To access the full range of ACYA events and opportunities, please make contact with Jessica Liang ([Jessica.liang@acya.org.au](mailto:Jessica.liang@acya.org.au)) or your university chapter. Last but certainly not least, ACYA is always on the lookout for talented students and young professionals who are keen to enhance Sino-Australian relationships, so if you are keen to get involved, we would love to have you on board. If you would like promotional material or any additional information, please contact: [info@acya.org.au](mailto:info@acya.org.au) or call Henry Makeham on 0403 141 929.



# Taiwan Studies in Australia

**PHILIPPA RILEY, A PHD CANDIDATE IN THE ASIA INSTITUTE AT THE UNIVERSITY OF MELBOURNE, DISCUSSES THE STATE OF TAIWAN STUDIES IN AUSTRALIA TODAY. THIS ARTICLE ORIGINALLY APPEARED IN THE JANUARY 2010 EDITION OF THE EAST ASIAN LIBRARY RESOURCES GROUP OF AUSTRALIA (EALRGA) NEWSLETTER. FOR MORE OF THE LATEST FROM EALRGA, VISIT THEIR WEBSITE AT [COOMBS.ANU.EDU.AU/SPECIALPROJ/NLA/EALRGA/INDEX.HTML](http://COOMBS.ANU.EDU.AU/SPECIALPROJ/NLA/EALRGA/INDEX.HTML)**

Taiwan's complex history and culturally diverse society is well worth scholarly attention. The home to several significant academic institutions and libraries, and with a government keen to foster international links, Taiwan offers researchers support for their projects. The Taiwanese have a democratically elected government and enjoy a higher average living standard than people in some parts of the region. Taiwan, half the size of Tasmania but with a population slightly greater than Australia's, has significant trade, education, and family links with Australia. Australia is Taiwan's sixth largest source of imports, and the third most popular overseas education destination for Taiwanese students. Taipei can be reached from Sydney by air in less than ten hours. With these advantages, and despite Taiwan's diplomatic isolation, the field of Taiwan Studies is growing in Australia.

Taiwan Studies promotes the understanding of Taiwan as a distinct research field within which interdisciplinary conversations over a broad range of issues are possible. Australia-based scholars are pursuing Taiwan-related topics in areas of the social sciences, humanities, language and culture that range from Taiwan's democratisation, to cross-Strait relations, economic development and religion, identities, popular culture, sexuality and art practices. No one method or discipline dominates the conversation.

Internationally, an institutionally supported area of inquiry explicitly identified as "Taiwan Studies" burgeoned in the 1990s as Taiwan's democratisation brought with it demands for attention to the

specificities of Taiwan, in contrast to the post 1949 Kuomintang regime's portrayal of Taiwan as China. As the Australian scholar Mark Harrison has observed, the construction of the field of Taiwan Studies is itself implicated in contests between nationalist ideologies and agendas.

During the Cold War, Taiwan was more accessible to Westerners than the Chinese mainland and was viewed as being representative of Chinese society as a whole; so many Australian scholars went to Taiwan to study Chinese language, society and culture. Most Australian Chinese Studies specialists have studied in Taiwan and retain an interest in it, even though the focus of their research is China, rather than Taiwan in particular. Others see the Chinese influence as but one of many strands in Taiwanese society and culture, and pursue questions from their discipline with Taiwan as their research site.

Australian academics working on Taiwan do not currently enjoy the benefits that come from frequent interaction with interested others that are possible for colleagues in North America, Japan and Europe as a result of their respective Taiwan Studies associations. The first North American Taiwan Studies Association (NATSA) conference was held at Yale in 1994. NATSA is one of several Taiwan-focused groups in the USA. Since 2004, conferences of the European Taiwan Studies Association (EATS) have been held at various European Universities. The Japan Association for Taiwan Studies (JATS) is based at Osaka International University.

Few Australian universities offer Taiwan-centred courses for undergraduate students, but the number of courses will rise in 2010. In 2010 the University of Tasmania will deliver a new course called "The Political and Cultural History of Taiwan." Macquarie University's Department of International Studies offers "Chinese literature from Hong Kong and Taiwan," and Melbourne University's Asia Institute has "Taiwan and Beyond: Chinese Settler Cultures." In the second semester of 2010, the Faculty of Asian Studies at the ANU will kick off its new Taiwan Studies Program with a course called, "Taiwan: History and Culture."

In the absence of an association whose membership list might identify Australian-based scholars who work on Taiwan, what follows is an incomplete and brief survey of these scholars.

J. Bruce Jacobs, Professor of Asian Languages



and Studies at Monash University, is a specialist in Taiwan politics and society. Jacobs' research focuses on Taiwan's democratisation, Taiwan nationalism, cross-Strait relations and the history of Taiwan. He currently supervises several PhD students in various aspects of Taiwan Studies.

Griffith University's David C. Schak, Adjunct Associate Professor at Griffith Business School, has expertise in Taiwanese society, social change, Taiwanese Buddhism and Taiwanese business.

At the ANU, John Makeham, Professor of Chinese Studies at the Faculty of Asian Studies, teaches and publishes on Chinese thought and the development of academic disciplines in China and Taiwan.

The ANU has appointed a new Senior Lecturer in Taiwan Studies. Liao Hsin-Tien, who is currently Associate Professor at the National Taiwan University of Arts in Taipei, will take up the post mid-year. Liao's areas of expertise are visual culture and visual sociology, postcolonialism and cultural discourse, cultural sociology, art criticism research and Taiwanese art history.

Mark Harrison's research covers politics and contemporary culture in China and Taiwan. Currently in Taiwan undertaking research, Harrison is Senior Lecturer in Chinese in the School of Asian Languages and Studies at the University of Tasmania.

At the University of Western Australia, Associate Professor Chen Jie focuses on Taiwan's foreign policy, foreign relations and Taiwanese NGOs.

Fran Martin, a Senior Lecturer in Cultural Studies at the School of Culture and Communications at the University of Melbourne, has published on sexualities, film, fiction and popular culture in Taiwan.

At the University of Melbourne (the institution with which this author is most familiar) in addition to Fran Martin researchers in a number of disciplines have published or are working on Taiwan topics. At the Asia Institute Du Liping is interested in traditional Chinese marketing systems and the social aspects of economic behaviour; Carolyn Stevens in the influence of Japanese popular culture; Sander Adelaar in Austronesian languages; and Lewis Mayo in cultural politics, colonial identities and diaspora Chinese identity. David Holm, currently in Taiwan at National Tsinghua University, examines Taiwan cultural phenomena in conjunction with wider research on Chinese regional cultures. Sean Cooney at the Law School has examined labour law and civil society. He has also done some work on the legal relationship between Taiwan and the PRC. At the School of Social and Political Sciences, Jui-Shan Chang works on the comparative analysis of social trends and cultural ideals of elites in Taiwan, Hong Kong and China. These projects at the University of Melbourne are just a sample of what is being undertaken at Australian universities.

Several Australian early career researchers, including Mark Harrison and Jeremy Taylor, have benefitted from involvement in Taiwan focused networks in Europe and elsewhere. Meanwhile, many

around Australia are keen to encourage greater interaction among academics and graduate students with an interest in Taiwan; and the University of Melbourne is playing a part. A University of Melbourne Asia Institute public lecture and conference with a Taiwan theme is planned for December 2010. The conference is tentatively titled, "Spatial Cultures and Cultural Spaces in Taiwan: Historical and Contemporary Perspectives." Furthermore, two student groups affiliated with the University of Melbourne Graduate Student Association (GSA) provide opportunities for graduate researchers at the University of Melbourne and others to meet. The purpose of the Taiwan Research Reading Group (TRRG) is to facilitate scholarly exchange between students and academics with a research interest in any aspect of Taiwan's culture and society. The group meets monthly at the Asia Institute. The Chinese Studies Research Group (CSRG), formed in 2004 with the support of the East Asian Collection at the Baillieu Library, also provides a forum for the presentation of Taiwan-related research. In December 2007, the CSRG hosted a one-day postgraduate seminar, "Taiwan Today." It is hoped that these initiatives will contribute to the development of greater dialogue among Australia-based scholars of Taiwan, and thus to the growing field of Taiwan Studies in Australia.

## Bibliography

Australia. Department of Foreign Affairs and Trade (DFAT). "Taiwan Brief—March 2009." [http://www.dfat.gov.au/geo/taiwan/taiwan\\_brief.html](http://www.dfat.gov.au/geo/taiwan/taiwan_brief.html)

Crook, Steven. "Taiwan Studies Goes Global." *Taiwan Review* 57, 10 (1 October 2007). <http://taiwanreview.nat.gov.tw/ct.asp?CtNode=119&xlitem=24694>

Jacobs, J. Bruce. "Taiwan Studies in Australia: An Overview." *Issues and Studies: A Social Science Quarterly on China, Taiwan and East Asian Affairs*, 43, 1 (March 2007): 217-243.

Harrison, Mark. *Legitimacy, Meaning and Knowledge in the Making of Taiwanese Identity*. New York: Palgrave Macmillan, 2006.

Storm, Carsten and Mark Harrison. "Methodologies, Epistemologies, and a Taiwan Studies." In *The Margins of Becoming. Identity and Culture in Taiwan*, edited by Carsten Storm and Mark Harrison, 7-18. Wiesbaden: Harrassowitz, 2007.

## Contacts

TRRG: send an email to [taiwan\\_reading\\_group@yahoo.com.au](mailto:taiwan_reading_group@yahoo.com.au) to join the mailing list. See also [www.gsa.unimelb.edu.au/gradstudentgroupdetails/](http://www.gsa.unimelb.edu.au/gradstudentgroupdetails/), and on facebook.

CSRG: [www.lib.unimelb.edu.au/collections/asian/CSRG/CSRG.html](http://www.lib.unimelb.edu.au/collections/asian/CSRG/CSRG.html), also on facebook.

# Professor Liu Ts'un-yan

1917-2009

THE FOLLOWING OBITUARY BY PROFESSOR JOHN MINFORD FIRST APPEARED IN THE HIGHER EDUCATION SUPPLEMENT OF *THE AUSTRALIAN* ON 14 OCTOBER, 2009. PROFESSOR MINFORD IS HEAD OF THE CHINA CENTRE IN THE SCHOOL OF CULTURE, HISTORY AND LANGUAGE AT THE AUSTRALIAN NATIONAL UNIVERSITY. HE STUDIED UNDER PROFESSOR LIU FROM 1977 TO 1980.

Liu Ts'un-yan, emeritus professor of the Australian National University, who died in August at age 92, was one of the last and most significant native exponents of his country's grand cultural tradition. He was a great master, in the real sense of that term.

The range and depth of his knowledge and understanding of Chinese culture, his effortless ability to interpret and integrate all of its branches, were simply breathtaking.

To give one small example. In 1952, while still in Hong Kong, he wrote a couple of short essays, reminiscences of Cheng Yanqiu, the famous Peking Opera actor he had known in Beijing in the late 1920s. Liu remarked that the foundation of this great artist's success lay in his lifelong pursuit of Taoist self-cultivation, including the practice of tai chi and of breathing techniques. This practice, done steadily and consistently through the years, was what maintained the high standard of his singing and stage performance. This was a profound observation, lightly made, typical of the insights that were part and parcel of Liu's thinking that informed his everyday conversation.

Liu's lifelong involvement with China's indigenous Taoist philosophy and religion, a subject on which he became one of the world's unrivalled authorities, arose directly out of a personal experience during his childhood in Beijing. He was a sickly child and no physician, Chinese or Western, could be found to help him mend his health. He was finally taken to a Taoist monastery and there he was initiated by one of the monks. That was when he started learning some of the basic qigong practices that helped him throughout his long life. In the closing sentences of

a wide-ranging historical survey of Taoist religion, published in Hong Kong in 1980, he returns to this theme: whatever else one may have to say about Taoism, he argues, it has done so much practical good for the men and women in our society.

It is hard to know where to begin. Liu was so many things at one and the same time. He was a Chinese scholar-gentleman at home in many branches of Chinese literature, classical and vernacular, and fluent in many varieties of the Chinese language: Mandarin, Cantonese, Shanghainese dialect. He even knew Shandong dialect. The province of Shandong (birthplace of Confucius and Mencius) was his family's ancestral home. And ever since the Manchu conquest of China in the early 17th century, his family had been Chinese bannermen, honorary Manchus, inheritors of that proud tradition within a tradition.

He was the most meticulous scholar and teacher, able to rise to the demands of the most exacting textual scholarship, at home in the most arcane byways of the Confucian, Taoist and Buddhist classics. His scholarship was founded on the close, indefatigable reading of central texts.

He was a painstaking bibliographer, making copious notes at libraries all over the world. Yet behind this scholarly (and sometimes daunting) persona was a man of great humanity and warmth, a playful man of letters, a witty essayist (again in both classical and colloquial Chinese), a fluent novelist and playwright.

Liu could be a devastating critic, wherever he discerned incompetence and pretentious, phony scholarship. There were memorable seminars at which he decided that enough was enough and proceeded to offer the speaker a few "minor emendations". Yet he was a prodigiously kind and generous mentor wherever he sensed the presence of a receptive mind.

It was Australia's extraordinary good fortune that in the early 1960s Liu chose to leave Hong Kong, where he had lived and worked since after the war, and to travel across the seas and join the Australian National University. He made Canberra his home for the last half of his life, becoming professor of Chinese in 1966. During subsequent years, until his retirement in 1982, he did more than anyone to put the ANU on the world map of Chinese studies. In 1992 he was made a Member of the Order of Australia.

His deeply humanistic vision of Chinese studies was spelled out most eloquently in his own inaugural lecture: "The modern university had its origin in medieval European ecclesiastic education. Its objective was to produce an all-round man ... We still respect this great tradition. This is precisely what is meant by the Chinese classical saying: 'The accomplished scholar is not a utensil.'

"A mere knowledge of the language does not constitute the real understanding of that language. To understand the feelings expressed in the Chinese language one must be acquainted with at least some of the many rich works of literature written in Chinese ... We are concerned not only with a language and a literature but, through the learning of that language and literature, with something more lasting, something deeper, a more intimate and sympathetic understanding of the people whose language and literature we are studying."

Liu was happy during recent times to see for himself that his humanistic legacy was being taken seriously once more, that traditional Chinese studies were being revived and that the ANU

was once more standing up for those enduring values in which he believed so strongly. In his writings, in his teaching, in his person, he embodied that Chinese sense of cultural continuity and actuality, of the past in the present, and of the present in the past, that sense of the interconnectedness of literature, history and philosophy, of the lively links between scholarship and life.

Liu was the bearer of a great tradition. As a student at Peking University he studied under some of the greatest scholars of that transitional generation. He went on to become one of the key members of a worldwide circle of scholars and critics, many of whom were his friends and most of whom have by now sadly passed away.

For Liu such friendships were as pools of light in the darkening times around him. He wrote in 2002 of his friendship with David Hawkes, the Oxford scholar whose death on July 31 this year so saddened him: "In these troubled times, when all the talk is of the

turmoil and chaos of war, to have had a friendship like this, that has lasted half a century, is indeed something to be treasured."

The very idea of friendship, of a community of like-minded scholars and men of letters working together across the boundaries of geography and language, indeed of time itself (for Liu's wonderful library held many good friends from past dynasties), the notion that all of this could be a force for good lay at the heart of everything he did.

In an essay republished in China in 2001, he ascribed to China's perennial philosophy a crucial role as mediator in a chaotic and materialistic age. He was referring to hard-won truths, to genuine

wisdom, not to the facile pressing into service of Confucius or Taoism for political ends, of which he took a dim view. More and more with the passing of the years he spoke with utter simplicity of the need to distinguish between what was genuine or true, *zhen*, and what was false or phony, *jià*. In the end, he insisted, this was all that mattered. Such distinctions came easily, were indeed self-evident, to a man who had practised his own philosophy unpretentiously but consistently



all his life, and who seemed in his last years to have become almost luminously transparent. What he said once about Hawaii-based philosopher Chang Chung-yuan was eminently true of Liu himself: the Tao was in his face.

In his message of condolence, Kevin Rudd wrote: "(Liu) was the head of the department of Chinese when I began at the ANU as an undergraduate. He was a constant source of encouragement for Australian students struggling to make their first impression on the Chinese language. I would like to personally honour his contribution to Sinology, to scholarship, to the Australian National University and, of course, therefore, his contribution to Australia."

Liu's passing leaves Australia and the Australian Chinese studies community bereft of an irreplaceable voice, a voice speaking quietly but eloquently for China in all of its triumphs and failings, as the importance of such a true understanding of China is greater than ever.

# From the NLA

## Online anywhere in Australia: Using the National Library of Australia's Chinese e-Resources

Australians already have access to a significant range of electronic resources through their State/Territory, academic and public libraries. However, remote access to Chinese language electronic resources is still not fully in place. From September 2008, the National Library of Australia provides all Australians, who have registered with NLA, direct, seamless access off-site to all Chinese language electronic resources, including electronic books, journals and newspapers. This means registered readers, regardless of location, can utilise a wide range of online databases 24 hours a day, seven days a week, without physically coming to the Library.

The Library's Chinese e-Resources for remote access include:

- E-Books: Apabi e-Books collection
- Digital collection: Newly digitised LMS collection
- E-Journals: China Academic Journals
- E-Newspapers: China Core Newspapers Database & Ren Min Ri Bao (People's Daily = 人民日報)

If you wish to access to these subscriptions electronic resources that are accessible from off-site, you need to register for a library card. Registration

is available to anyone who resides in Australia, free of charge, at [www.nla.gov.au/getalibrarycard](http://www.nla.gov.au/getalibrarycard). If you are outside of Canberra, we can post your library card through the mail.

Once registered, just follow the eResources link located on the National Library homepage and log in using your library card number and last name. Resources available from offsite are clearly identified on the eResources portal [www.nla.gov.au/app/eresources/](http://www.nla.gov.au/app/eresources/). In 'Find a resource', enter 'China' or 'Chinese' to start browsing.

If you have any specific research needs or enquires, please contact the Chinese Unit of the National Library. We are more than happy to provide you with assistance.

Our contact details:

Ms Dipin Ouyang (歐陽迪頻)

Phone: 02 6262 1613

Fax: 02 6273 4327

Email: [douyang@nla.gov.au](mailto:douyang@nla.gov.au)

Web: [www.nla.gov.au/asian/lang/chin1.html](http://www.nla.gov.au/asian/lang/chin1.html)

For more on the latest in Chinese-language resources in Australia, check out the newsletter of the East Asian Language Resources Group of Australia at [coombs.anu.edu.au/SpecialProj/NLA/EALRGA/newsletter.html](http://coombs.anu.edu.au/SpecialProj/NLA/EALRGA/newsletter.html).



Image © Matthew Hine



# New publications

A REGULAR DIGEST OF NEW PUBLICATIONS BY CSAA MEMBERS. IF YOU WOULD LIKE YOUR OWN PUBLICATION TO APPEAR IN THIS SECTION, PLEASE FORWARD BOOK DETAILS AND A COVER IMAGE TO THE EDITOR AT DANIEL.SANDERSON@ANU.EDU.AU.

**Anita Chan, Richard Madsen, and Jonathan Unger**  
*Chen Village: Revolution to Globalization*  
(2009) University of California Press, Berkeley  
ISBN: 978-0-5202-5931-7



The first two editions of *Chen Village* presented an enthralling account of a Chinese village in the throes of Maoist revolution followed by dramatic changes in village life and local politics during the Deng Xiaoping period. Now, more than a decade and a half later, the authors have returned to Chen Village, and in three new chapters they explore astonishing developments. The once-backwater village is today a center of China's export industry, where more than 50,000 workers labor in modern factories, ruled by the village government. This new edition of *Chen Village* illuminates, in microcosm, the recent history of rural China up to the present time.

**Anthony Diller, Jerry Edmondson, and Yongxian Luo (eds)**  
*The Tai-Kadai Languages*  
(2009) Routledge, UK  
ISBN: 978-0-7007-1457-5



With close to 100 million speakers, Tai-Kadai constitutes one of the world's major language families. *The Tai-Kadai Languages* provides a unique, comprehensive, single-volume tome covering much needed grammatical descriptions in the area. It presents an important overview of Thai that includes extensive cross-referencing to other sections of the volume and signposting to sources in the bibliography. The volume also includes much new material on Lao and other Tai-Kadai languages, several of which are described here for the first time.

Much-needed and highly useful, *The Tai-Kadai*

*Languages* is a key work for professionals and students in linguistics, as well as anthropologists and area studies specialists.

**Elaine Jeffreys (ed.)**  
*China's Governmentalities: Governing Change, Changing Government*  
(2009) Routledge  
ISBN: 978-0-4155-4744-4



Since the Chinese Communist Party (CCP) embarked on a programme of 'reform and openness' in the late 1970s, Chinese society has undergone a series of dramatic transformations in almost all realms of social, cultural, economic and political life and the People's Republic of China (PRC) has emerged as a global power. China's post-1978 transition from 'socialist plan' to 'market socialism' has also been accompanied by significant shifts in how the practice and objects of government are understood and acted upon.

*China's Governmentalities* outlines the nature of these shifts, and contributes to emerging studies of governmentality in non-western and non-liberal settings, by showing how neoliberal discourses on governance, development, education, the environment, community, religion, and sexual health, have been raised in other contexts. In doing so, it opens discussions of governmentality to 'other worlds' and the local politics of the present.

The book will appeal to scholars from a wide range of disciplines interested in the work of Michel Foucault, neo-liberal strategies of governance, and governmental rationalities in contemporary China.

**Elaine Jeffreys (ed.)**  
*Sex and Sexuality in China*  
(2009) Routledge  
ISBN: 978-0-4155-4697-3



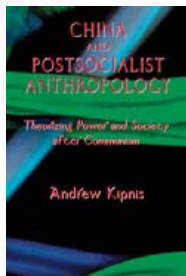
Elaine Jeffreys explores the issues of sex and sexuality in a non-Western context by examining debates surrounding the emergence of new sexual behaviours, and the appropriate nature of their regulation, in the People's Republic of China. Commissioned from Western and

mainland Chinese scholars of sex and sexuality in China, the chapters in this volume are marked by a diversity of subject material and theoretical perspectives, but turn on three related concerns. First, the book situates China's changing sexual culture and the nature of its governance in the socio-political history of the PRC. Second, it shows how China's shift to a rule of law has generated conflicting conceptions of citizenship and the associated rights of individuals as sexual citizens. Finally, the book demonstrates that the Chinese state does not operate strictly to repress 'sex'; it also is implicated in the creation of new spaces for sexual entrepreneurship, expertise and consumption.

This comprehensive study is a valuable resource for scholars in the fields of sexuality studies and post-socialist societies and culture, directly appealing to both East Asia and China specialists.

**Andrew Kipnis**

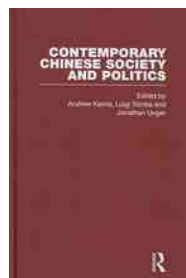
*China and Postsocialist Anthropology: Theorizing Power and Society after Communism* (2008) Eastbridge Books, Norwalk, CT  
ISBN: 1-59988-010-5



*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, Luigi Tomba, and Jonathan Unger (eds)**

*Contemporary Chinese Society and Politics*  
4 Volumes, (2009) Routledge, UK  
ISBN: 978-0-4154-5748-4



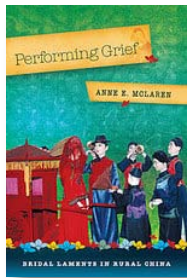
Chinese society and its political system are predicated on traditions of governing that are deeply alien to most readers from liberal, Western powers. Chinese governance reflects both a long, indigenous tradition of statecraft and the Leninist legacies of the People's Republic's ruling Communist Party. As China becomes ever more powerful—economically, diplomatically, militarily, and culturally—it becomes increasingly important to understand its governing dynamics. But to what extent can social-science theories of political rule, hierarchy and power, class formation, economic development, urbanization, and demographic and family transition, which were developed in Western contexts, explain China's societal and political dynamics? What sorts of theoretical language have emerged from the study of Chinese society and politics, and how might these theories enable social scientists to view social and political dynamics in other parts of the world in a new light?

*Contemporary Chinese Society and Politics*, a new four-volume Major Work from Routledge, explores and answers these and other urgent questions by collecting the best foundational and cutting-edge scholarship on Mao-era and contemporary Chinese society and politics. The collection adopts a dual approach. On the one hand, to address the increasing fascination about China among Western scholars and students from a number of disciplines, it collects the best work that empirically describes Chinese society and its politics. On the other hand, to examine the theoretical implications of the study of Chinese society for Western social science, it also brings together the best work to have used empirical examinations of the People's Republic to interrogate theories developed in Western contexts or to develop new theoretical positions. The editors have in particular paid especial attention to cases where debates have arisen about the proper ways of describing and theorizing Chinese governance and social dynamics.

*Contemporary Chinese Society and Politics* is fully indexed and has a comprehensive introduction, newly written by the editors, leading academics in the field, which places the collected material in its historical and intellectual context. It is an essential work of reference and is destined to be valued by scholars and students as a vital one-stop research and pedagogic resource.

Anne McLaren

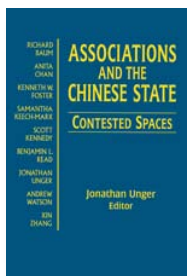
*Performing Grief: Bridal Laments in Rural China*  
(2008) University of Hawai'i Press, Honolulu  
ISBN: 978-0-8248-3232-2



This is the first in-depth study of Chinese bridal laments, a ritual and performative art practiced by Chinese women in premodern times that gave them a rare opportunity to voice their grievances publicly. Drawing on methodologies from numerous disciplines, including performance arts and folk literatures, the author suggests that the ability to move an audience through her lament was one of the most important symbolic and ritual skills a Chinese woman could possess before the modern era. Reviewers have hailed it “as an absolute must for anyone who is interested in the position of Chinese women in traditional society... and essential reading for anyone working in the field of Chinese women’s literature” (Wilt Idema, Harvard University).

Jonathan Unger (ed.)

*Associations and the Chinese State: Contested Spaces*  
(2008) M.E. Sharpe, Armonk  
ISBN (cloth): 978-0-7656-1325-7  
ISBN (paper): 978-0-7656-1326-4



What role do Chinese popular associations play in the expansion of civil society and democratization? Under Mao few associations were permitted to exist, while today over 200,000 associations are officially recognized. Are they important foundations of civil society, or vehicles for state corporatism and control?

In this book leading China specialists examine an interesting range of associations, from business associations to trade unions, to urban home owners associations, women’s groups against domestic violence, and rural NGOs that develop anti-poverty programs. The contributors find different important trends underway in different parts of China’s economy and society. Their findings are nuanced, insightful—and often not what might be expected.

Georg Wiessala, John Wilson and Pradeep Taneja (eds)  
*The European Union and China: Interests and Dilemmas*  
(2009) Rodopi, New York  
ISBN (bound): 978-9-0420-2741-1  
ISBN (e-book): 978-9-0420-2742-8



This volume brings together the best of contemporary critical analysis of EU-China relations, offered here by an international team of policy analysts, academics and practitioners. The fifteen chapters assembled in this book represent a wide-ranging investigation of the development and framework of EU-China relations and its wider geo-political context. This includes an examination of key areas of concern, such as human rights, economic cooperation, energy security, sports, maritime safety and media policy. Many aspects of EU-China relations covered in this title have, until now, not been available for systematic scrutiny by a wider public. Importantly, this collection presents an examination of the significance of China’s relations with selected global partners – such as the US, Russia, India and Central Asia – for the further evolution of Sino-EU interaction. It should be read by anyone interested in EU foreign policies, the future of China-EU strategic partnership, China’s place in the world, and the development of a multi-polar world order.

Zhou Shaoming

*Funeral Rituals in Eastern Shandong, China: An Anthropological Study*  
(2009) The Edwin Mellen Press, New York  
ISBN: 978-0-7734-3890-3



*Funeral Rituals in Eastern Shandong* is the first detailed study in the West of contemporary funeral rituals in villages in north China. Drawing on rich ethnographic and archival data, it offers an illuminating portrayal of funeral rituals, encompassing the rites of transformation and the rites of disposal, at a time of great social transformation. It is an important contribution to the scholarship of the social aspects of death in rural China and will become essential reading for anthropologists, folklorists, social historians and all those with an interest in social change in contemporary China.

