

A photograph of a brown cow standing in a stable. The cow is facing right and has a metal collar around its neck. The background is a wall made of mud-brick, which is cracked and peeling. The floor is covered with straw. The lighting is warm and indoor.

newsletter

chinese studies association of australia

number 40, august 2010

csaa newsletter

number 40

august 2010

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ON THE COVER...



A bull in the village of Misha, Yunnan, August 2009, by Gary Sigley. 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. The best submission will appear on the cover of the February 2011 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.

To see back issues of the CSAA Newsletter, or for more information on becoming a CSAA member, go to www.csaa.org.au.

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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.

From the president

Dear Colleagues,

At this year's AGM in Adelaide we agreed that the theme for next year's Conference would be built around the 100th anniversary of the Xinhai revolution. It would indeed be difficult to think of holding such an event in the year 2011 without tying it into the momentous events that took place in China a century ago, and as such it might seem to be a no-brainer. However, the topic has the advantage that it can, and indeed must, cover a very wide area of scholarship: the events of 1911-12 themselves, the antecedents to the revolution, the possible alternative paths that might have been taken, the aftermath and the inheritance – the very mixed inheritance – of that revolution. Discussion can, and should, include the disciplines of history and politics of course, but also economics, sociology, literature, art, anthropology, philosophy, religion...and as well the various revisionist and in some cases very interesting approaches now being taken to the meaning of the Xinhai revolution in the PRC, but also in the wider Sinophone world. I would hope that bringing together the range of high-quality scholarship we can now field in Australia on such questions should result in a really first-rate gathering.

Having already had recourse to the inelegant but expressive term 'no-brainer', I, and I suspect most of this Newsletter's readership, was struck by how little brainpower was applied to most of what has passed for the public 'debate' about China over the past couple of years, particularly during the more disturbed phase of the bilateral relationship that seems at least temporarily to have been brought to a more settled phase following the visits of Li Keqiang late last year, and more recently of Xi Jinping. The rise of China, with the multiple and

complex implications that is bringing in its wake, makes it entirely appropriate that we should be engaging in a protracted national discussion, but I find it quite distressing that so much of the public conversation on the subject, including in much of the more responsible media, has been so light-on in terms of any real knowledge or understanding of China. This is just as true of the reactions so far to Hugh White's recently published *Quarterly Essay* as to the media and other public coverage of earlier bilateral problems. One may agree or disagree with Professor White's views, but it is surely legitimate to hope that comment on an issue of such fundamental importance to Australia's future could be based on a deeper understanding of China than any of Hugh's critics have so far displayed.

The last thing I would wish to see is having serious scholars diverted from their core teaching and research to becoming the latest recruits to the breathless commentariat, but at the same time I do think we all have a duty to do whatever we can to help increase the overall level of understanding of China in Australia. It may be that for some that simply means continuing to do what they are already doing. For others it may be that a more active engagement in the public as well as the academic discussion of China is not only appropriate but rewarding. We do have an excellent resource in our universities and other institutions of learning for ensuring that as Australia engages increasingly with China we do so from the best possible knowledge base. Surely we owe it do ourselves, as scholars and as citizens, to demonstrate this as best we can.

Dr Richard Rigby
Executive Director, ANU China Institute
CSAA President



Image from a collection of 30 block prints of the 1911 Xinhai Revolution held in the Princeton University East Asian Library

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

University of New South Wales

Director for new Confucius Institute



A former Australian diplomat has been appointed Director of the Confucius Institute at UNSW.

Cathryn Hlavka, who is fluent in Mandarin, has a 23-year association with China with expertise in government, business and the education and science sectors. Ms Hlavka is well known to the Australian international education sector through her role as the Australian Government's representative on education, science and training in Tokyo and Shanghai (2001-2007). Most recently she has been based between Beijing and Shanghai as a government relations and education policy consultant, including work with the China Australia Governance Program.

UNSW is partnering with Shanghai Jiao Tong University in establishing the Institute, which will facilitate student and academic exchanges and expand opportunities for multi-disciplinary research and Chinese studies, including advanced Chinese language training.

Based in the Faculty of Arts and Social Sciences, the Confucius Institute will promote Chinese

language and culture, though the focus will be on strengthening research collaborations including in engineering, science, the social sciences, and the creative arts.

As Director, Cathryn will be working to identify opportunities for all parts of the university to collaborate with Chinese partners. It is a very exciting appointment."

University of Technology, Sydney

New director for China Research Centre

The China Research Centre at the University of Technology, Sydney, is thrilled to be welcoming Professor Maurizio Marinelli to the role of Director of the China Research Centre. Professor Marinelli brings with him a wealth of researching and publishing experience, focusing on how China's relations with the rest of the world have influenced historical narratives and shaped textual/visual representations within their respective intellectual discourse. Professor Marinelli joins UTS from the University of Bristol, UK where he was Program Director in East Asian Studies.

Griffith University

Over recent years, the Griffith Asia Institute (GAI) has developed a very full program of China-related activities and events and continues to be active in publishing a wide range of outputs related to China (see our website for details). One of our flagship events is an annual series of 'dialogues' co-organised with Peking University and supported by the Queensland Government. These events look at how the region will evolve in the next 20 years and how this evolution can be shaped. This initiative includes three yearly events; an Annual Leaders Lecture, Second Track Dialogue and an Emerging Leaders Dialogue. These dialogues work on building capacity and relationships between Queensland, Australia and its Asia Pacific neighbours, particularly China. Encouraging cooperation and innovation by bringing together leaders and emerging leaders to discuss issues of importance to the Asia Pacific region, these events provide an avenue to formulate and express ideas than can influence future policy decisions.

In 2009, our first year of dialogues focused on the issue of the Knowledge Economy. Our Leader's Lecture was presented by The Honourable Bob Hawke, AC, who gave a riveting account of Australia-

China relations to 150 Members from the Brisbane community in September 2009. Our Second Track Dialogue in Beijing was organized around the theme of our future knowledge requirements for the 21st century and involved experts from around the region including Australia. The Emerging Leaders' Dialogue which following up on the theme, focused its attention of a specific aspect of the knowledge economy; the possibility of creating a knowledge bank for the region and its various economy, social and cultural implications.

This year, the year of Expo, Queensland Treasurer the Hon. Mr Andrew Fraser presented the Leader's Lecture on 'Public Sector Innovation' showcasing Queensland's achievements in this area. The lecture was held at the Chinese Executive Leadership Academy Pudong and was attended by over 100 up and coming leaders from China. Following on from this, the Second Track Dialogue was held in the Australian Pavilion at Shanghai World Expo as part of the Oceania month activities. This Dialogue brought together a range of high level experts from government, academia, and business with the purpose of formulating new approaches and innovative ways of thinking about sustainable economic development in twenty-first century Asia. A primary focus of the dialogue was on the issues of climate change and tourism. The Emerging Leaders' Dialogue is scheduled to be held in Brisbane at the end of September and will look at issues surrounding China's rise and its broader implications for the countries of the Asia Pacific region.

Australian National University

Conference: "China Inside Out: Modernity and the Individual Psyche"

On August 16-17, 2010, The China Institute of the Australian National University sponsored a conference titled "China Inside Out: Modernity and the Individual Psyche". Speakers came from seven foreign countries or territories (USA, Canada, China, Hong Kong, Singapore, New Zealand and Korea) and three states in Australia. They explored the relationships between Chinese experiences of modernity and psychological reasoning through six topical foci: suicide, medicalization, alienation, creativity, governmentality and addiction. Tamara Jacka and Andrew Kipnis would like to thank all who attended the conference for two days of stimulating conversation. We will be looking to turn selected papers from the conference into a special issue of a journal, details of which will be announced later. More information about the conference may be accessed through <http://chinainstitute.anu.edu.au/events/conferences.php>.

Chinese Classical Music

The New Purple City Ensemble from Beijing gave the

opening concert for the Canberra International Music Festival in the lobby of the National Library of Australia on May 14, 2010. This concert included recitals of Chinese poetry in the original by Dr Richard Rigby and in English translation by Dr John Yu AC. Consisting of 11 of China's foremost traditional musicians, all professors at the Beijing Conservatory of Music, the ensemble also spent a week 'in residence' on campus at the ANU giving performances, workshops, and lecture-demonstrations. The themes of these events for students revolved around the program of literary texts and musical compositions of the concert. The group's visit to Canberra was supported by the Ministry of Culture, PRC, the ANU China Institute, and the Canberra International Music Festival. The ensemble also performed in Brisbane on May 8.

For the program of the concert, visit: http://chinainstitute.anu.edu.au/events/Sounds_of_Gold_and_Stone.pdf

RMIT University

Symposium: 'China and Revolution: History, Parody and Memory in Contemporary Art'



Shen Jiawei's *Standing Guard for our Great Motherland*

On 12 August RMIT University's School of Media and Communication hosted a one-day symposium, 'China and Revolution: History, Parody and Memory in Contemporary Art'. The symposium, convened by Professor Stephanie Hemelryk Donald, came out of an ARC Discovery Project, Chinese Propaganda Posters of the 1960s, which was led by Professor Donald and Professor Harriet Evans at the University of Westminster, London.

The three-year project investigates the aesthetic and narrative echoes of Chinese propaganda art in contemporary Chinese art. It looks at how artists today use cues from the visual culture of the Cultural Revolution to give expression to collective and

individual memories of that time, memories which are not permitted space in official discourses of history, visual or otherwise. These artists are attempting to communicate their generation's memories of the CR when there are very few licensed outlets in which to communicate these memories.

Three of the artists who collaborated in the project spoke at the event. Li Gongming screened a video outlining the objectives and methodologies of his New Propaganda Poster Movement, and discussed the pragmatics of making political art in Guangzhou's farming areas. Liu Dahong talked about his painting of a childhood in Tianjin in the 1960s, of his work as an educator in contemporary Shanghai, and his new work on 'Walls' in the 798 complex in Beijing. Shen Jiawei (who now resides in Australia and is a renowned portrait painter) shared a personal narrative of the Cultural Revolution through the history of one of his paintings which became the image in a popular propaganda poster at that time.

Associate Professor Dennis del Favero (UNSW COFA) provided a philosophical context for the temporality of memory in contemporary art in his paper 'Liquid Memories', and Stephi Donald (RMIT) opened the symposium with her paper 'Missing Histories' which considers the memorialisation of the Cultural Revolution in Xie Jin's 1986 'wound' film *Hibiscus Town*, and the work of memory in the art of Liu Dahong and Ou Yang.

The associated exhibition *China and Revolution* will be at the RMIT Gallery from 21 January 21 – 12 March. As well as artworks from Li, Liu and Shen, the exhibition includes images from Xu Weixin's monumental series *Chinese Historical Figures 1966–1976*, videos documenting the artists at work, and propaganda posters on loan from the Chinese Posters Collection at the University of Westminster. A catalogue is available with essays from John Clarke, Jerome Silbergeld, and the contributing artists.

The show is currently at the University of Sydney Gallery until 7 November.

University of Sydney

University of Sydney China Studies Centre

The University of Sydney China Studies Centre is currently in preparation and will start operations in January 2011. It will coordinate and provide direction to the University's work on and in China, across the whole range of academic activities, including research, education and outreach. The Centre is also designed to aid social, cultural and economic interactions between China and Australia more generally, and to be an informed voice in Australia – China relations.

The main focus of the Centre's activities will be on the inherent diversity of China's culture, history and development. Beijing and government are central to almost every area of social, cultural, economic and political activity. Equally, local developments

have global dimensions and global implications. In particular, the Centre will concentrate on the interaction between localized and global processes of change.

Considerations of the dynamics of local change and global processes draw attention to the existing strengths of the University in academic work on China's public health, enterprise development, commercial law, society and culture, international relations, local governance, and education. In other areas, such as urban development, environmental studies, and media and communications, the aim will be to build from the already existing general expertise in the rest of the University into China Studies.

The Centre currently has 114 members of staff, organised into 17 academic groups across the university, and will be moving to make appointments in the second half of 2010. The University of Sydney has appointed Prof David Goodman as Acting Director, and David Morris as Acting Executive Director until February 2011.

Further information: Nisha Brooks [n.brooks@usyd.edu.au]

University of Queensland

News

Ping Chen has been promoted to Professor and is currently seconded as Director of the UQ Confucius Institute.

Translation and Interpreting Forum

On Friday 30 April 2010 the School of Languages and Comparative Cultural Studies held its annual half day Translation and Interpreting Forum to discuss issues related to translating and interpreting services in Queensland, translating and interpreting research, and translating and interpreting teaching and learning. The forum brought together presenters from the local translating and interpreting industry and academia and was attended by over 100 representatives from the translation and interpreting industry, translation and interpreting agencies, the National Accreditation Authority for Translators and Interpreters, the Australian Institute of Interpreters and Translators, individual practitioners, as well as IML, LCCS and Southbank TAFE staff and students. Led by Leong Ko and Simon Patton, Chinese translation and interpreting is a priority teaching area at UQ.

LaTrobe University

ARC Linkage Projects grant

A group of scholars from La Trobe University, including Professor Judith Brett, Dr James Liebold and Dr Meifen Kuo, have been awarded funding under the ARC Linkage Projects scheme for a three year project

entitled "Unlocking Australia's Chinese Archive: The Political Organisation and Social Experience of the Chinese Australian Community, 1909-1939". The research will be undertaken in partnership with the Chinese Nationalist Party of Australasia, Sydney and the Kuo Min Tang Society of Melbourne.

University of Melbourne

2010 Melbourne Conference on China



"Chinese Elites and their Rivals: Past, Present and Future" was the theme of this year's Melbourne Conference on China, hosted by the Asia Institute and the Faculty of Arts last July.

More than 50 abstracts were submitted, exploring the various questions posed by the ongoing and rapid changes that have affected Chinese elite groups and their rivals. Considerable interest in the conference and its topic was evident not only within the academic community, but also the corporate and media sectors.

Professor Susan Elliot, Depute Vice-Chancellor (Global Engagement), welcomed the delegates and guests to the reception. In her speech, Professor Elliot referred to the importance of the relationship between Australia and China, particularly in the context of the federal election.

She also stressed the University's significant ties with China, as demonstrated by its partnerships with eleven leading Chinese universities, the fact that there are more than 10 000 University of Melbourne alumni living in China and the 3200 Chinese students studying on the Parkville campus. Several Chinese universities which are partners with Melbourne were represented by delegates to the conference including Nankai University and Fudan University.

Dr Gao Jia, senior lecturer in the Asia Institute, one of the main organisers of the event, said the decision to hold an annual conference dedicated to China was developed as part of the Faculty of Arts 'China strategy' more than two years ago. "Holding an annual conference is a fairly efficient way to draw people's attention and to gradually establish our profile in the field," Dr Gao Jia said.

This year's conference built on the success of the inaugural conference last year, which celebrated the sixtieth anniversary of the founding of the People's

Republic of China. "After the 2009 conference," Dr Gao Jia said, "we identified one topic that was missing from discussions in the field elites. Because of rapid changes happening in China, we felt that we should discuss this."

In order to broaden the conference theme, the subject of rivals to the elites was added. Dr Gao Jia said a major point of interest at the conference was "the process or the mechanism between these two groups. This is very much of a changing dynamic".

Future Events

University of Technology, Sydney

Colloquium: Chinese in Australian Politics

University of Technology, Sydney's China Research Centre and Cosmopolitan Civil Societies Research Centre will co-host the "Chinese in Australian Politics" Colloquium on Wednesday 08 September 2010. Abstracts and full papers are available at <http://cosmopolitancivilsocieties.com/nodes/mcdara/chinpol/> while registration queries should be directed to Claire.Moore@uts.edu.au no later than 1 September 2010.

La Trobe University

Workshop: Multicultural Education and the Challenges to Chinese National Integration

The People's Republic of China promotes itself as a harmonious and stable multiethnic mosaic, with 56 distinct ethnic groups (minzu) walking hand-in-hand towards a common prosperity as displayed during the Opening Ceremony of the Beijing Olympics. But beneath the rhetoric, there is a sea of teeming inter-ethnic discord and hostility, with Lhasa, Urumchi, Shaoguan and other cities witnessing horrific scenes of violence during the last two years. This disturbing spike in ethnic violence and its potential to destabilise the world's fastest growing economy requires urgent and considered examination.

The PRC's massive education and propaganda machine serves as a linchpin in the Chinese Communist Party's efforts to keep a lid on this simmering tension while seeking to transform its rhetoric of harmony into reality. This workshop, to be held at La Trobe University on 2-3 December 2010, will bring together for the first time a small, inter-disciplinary group of leading international scholars to systematically evaluate the effectiveness of multicultural and multiethnic education in the PRC, exploring the historical context and ongoing obstacles to inter-ethnic harmony and national integration in China.

To provide a critical comparative analysis, experts on Australian multiculturalism and nationalism at La Trobe, including Professor Judith Brett, Professor John Hirst, Professor Marilyn Lake, and Dr Gwenda Tavan, will be invited to join individual sessions and

comment on the papers.

Visit www.latrobe.edu.au/ccs for more details.

State Library of Queensland

Light from Light exhibition

Library-goers will see the library in a whole new light when they bump into artworks placed in around the collections and public spaces of the State Library of Queensland this year. Artists from Australia and China have been developing site-specific art works for *Light from Light*, an exhibition that will be duplicated and displayed simultaneously at the Shanghai Library in China. Via webcam, audiences in Brisbane and Shanghai will be able to see the artworks experienced in another site, 7331 kilometers away.

For *Light from Light*, artists respond to ideas of light. Twenty light-inspired and light-generating artworks will include neon art objects, light-sculptures, images generated by solar telescopes and illuminated texts. In this exhibition, artists treat light as a medium, an energy source and a metaphor for illumination and knowledge. A major outdoor self-powering photovoltaic structure contemplates the poetics of energy harnessed from the sun.

An unprecedented exhibition, *Light from Light* explores the library as a unique site for art. The exhibiting artists will travel to both Brisbane and Shanghai to thoughtfully situate their work in library collection and reading spaces; spaces not normally used for exhibitions. In doing so, artists will address the way art can intersect with other spaces of knowledge, bringing visual language to the written form. Themed around art, technology and sustainability, the exhibition will be complemented by artists' talks, public lectures & forums, and feature bilingual catalogue, online content & DVD presentation.

Details can be found at maap.org.au/light-from-light.

Australia China Youth Association

Australia-China Youth Dialogue



From 4 - 6 October 2010, the Australia-China Youth Association (ACYA), in partnership with Tsinghua's Association of Students for International Communication (ASIC), will host the inaugural Australia-China Youth Dialogue (ACYD).

This annual event is ACYA's flagship project. The Dialogue will bring together 30 potential future stakeholders in the Sino-Australian relationship from Australia and China to discuss and debate key aspects of the bilateral relationship as well as

common challenges the region faces over the course of this century.

The aim of the Dialogue is to enhance understanding and friendship between the next generation of stakeholders in Sino-Australian relations, while exploring feasible cooperative solutions for the major challenges of this century. Delegates will be exposed to a series of keynote speakers that will set the scene for debate. Issues will be analysed and discussed with the intention of understanding where we agree, disagree and the reasons underpinning our perspectives.

The ACYD seeks to become an annual event, hosted by Australia and China on a reciprocal basis. In 2010, the Dialogue will be held in Beijing at Tsinghua University and the Australian Pavilion at the Shanghai World Expo.

In his 2009 article Dr. Stephen Fitzgerald (Australia's first ambassador to the People's Republic of China from 1973-1976) highlighted the absence of – and a need for – more institutionalised dialogue between Australia and China through both governmental and non-governmental organisations.

It is this deficiency of dialogue that the ACYD aims to fill. By encouraging better cross cultural understanding, long-term, sustainable and frank Sino-Australian relations can be realised by "bringing together key people from both sides to forge deeper connections for the future".

For the 2010 Dialogue, five key discussion areas have been identified, namely:

- Geostrategic rebalancing of Asia-Pacific and the world order;
- Reforms of China's factor markets (labour, land, property, resources);
- Economics and the environment;
- The changing business environment for foreign business in China; and
- Ramifications of cultural differences between China and the West.

Each discussion topic will be opened with keynote addresses by distinguished leaders from within the Sino-Australian community, representing a broad spectrum of expertise including business, industry and academia.

Dialogue Delegates must be between the ages of 18 and 30. They are drawn from a diverse range of backgrounds, including undergraduates, postgraduates and young professionals. They will demonstrate a shared commitment to the Sino-Australian bilateral relationship and a high level of leadership and success within their respective field.

While Australian delegate applications have now closed, Chinese delegate applications will remain open until September 18, 2010. For more information about the Australia-China Youth Dialogue, including key speaker profiles, please visit the website www.acyd.org.au. Alternatively, you can email: Hayley.Ward@acya.org.au or Henry.Makeham@acya.org.au

2010 ASAA conference

GERRY GROOT (UNIVERSITY OF ADELAIDE) PROVIDES A REPORT ON THE 2010 CONFERENCE OF THE ASIAN STUDIES ASSOCIATION OF AUSTRALIA, HELD IN ADELAIDE LAST JULY.

This year the Asian Studies Association of Australia held its 18th biennial conference in Adelaide between July 5th and 8th. Hosted by the University of Adelaide, the organising committee consisted of academics from both Adelaide and Flinders Universities. Overall the event was a great success with a lot of positive feedback from the 350 delegates as well as some common complaints about issues like registration fees and crowded scheduling. One stand-out feature was the very high level of participation by postgraduates, a feature greatly helped by carry over funding from the ARC's APFRN initiative. The consequence was both a wide variety in papers and a high level of energy and for many students, the first time to present to such an audience.

Another important feature was the cooperation with the Confucius Institute of the University of Adelaide to allow a mutually beneficial piggybacking of events to reduce overall costs and maximise attention and attendance. This year it allowed us to hold the CI's annual lecture as part of the conference and Qinghua's Wang Hui gave a lecture on "The 'Tibetan Question' between East and West". We also

had Associate Professor Benny Tai-Yiu Ting of the University of Hong Kong give a special lecture on "Law and Religion in Traditional and Contemporary China" sponsored by the University of Adelaide's Research Unit for the Study of Society, Law and Religion. The China National Knowledge Infrastructure (CNKI) group also supported the conference with generous sponsorship as it worked to promote understanding the academic resources available through its databases.

These mutual arrangements can be very helpful to both parties with the audiences being the major beneficiary. These sorts of arrangements should be part of any organisers consideration and maximum benefit derived from any sponsorship opportunities from bodies like the Institutes, other academic disciplines and organisations with relevant interests.

But not only can you avail yourself of their help, as academics you can discuss them too. The role of the Confucius Institutes was vigorously discussed in Mobo Gao's special panels on the issue of their roles and status. Mobo also had special guest discuss the nature of China's future directions.

Considering the potential attraction of the ASAA for China experts, it was a little unfortunate that relatively few attended although a reasonable number of their postgraduates did. Nevertheless, we look forward to a not too distant time when Adelaide can again host the CSAA conference and build on the experience gained in recent years.



Introducing the Australian Centre on China in the World

PROFESSOR GEREMIE BARMÉ INTRODUCES THE AUSTRALIAN NATIONAL UNIVERSITY'S NEWLY ESTABLISHED AUSTRALIAN CENTRE ON CHINA IN THE WORLD (CIW), AN IMPORTANT NEW INSTITUTION FOR THE MULTIDISCIPLINARY STUDY OF CHINA IN ITS GLOBAL CONTEXT.

On 23 April 2010, in his George E. Morrison Lecture at The Australian National University titled 'Australia and China in the World', the then Prime Minister, the Hon Kevin Rudd, announced the establishment of the Australian Centre on China in the World (*Zhonghua Quanjie Yanjiu Zhongxin* 中华全球研究中心 / 中华全球研究中心, CIW for short in English) at The Australian National University. The creation of this new Centre was one of a number of Commonwealth Government-ANU initiatives negotiated during 2009 and formalized in the first half of 2010.

A Commonwealth-ANU Agreement governing the centre was signed in mid June 2010. Basic operations of the Centre were initiated in late July. The process of appointing staff is underway but will still take some time. A Centre Board of Management at ANU and with membership from other Australian institutions has also begun its preliminary operations. We have also been initiating contacts with institutions in China, North America and Europe. An Advisory Board will be appointed as soon as is feasible. In the coming months the Centre's activities will unfold in keeping with its overall founding vision (for relevant details see below).

In recognition of the Centre and its ambitious vision, the vice-president of China, Xi Jinping 习近平, presented a major gift of books during his visit to ANU in late June. The gift to the Centre of over 1000 works reflects some of our key interests and includes works on Chinese thought, history, literature, society, politics, economy and trade and the environment.

A dedicated Centre website will be launched in September. We will announce the various research

and outreach initiatives of the Centre, including research programs (and fellowships), scholarships and other programs as they are launched.

Vision for the Centre on China in the World

The Australian Centre on China in the World (CIW or the Centre) enhances The Australian National University's existing capabilities to create an integrated, world-leading institution for Chinese Studies and the understanding of China on a global scale.

The Centre is primarily a research body lead by humanities work in collaboration with the social sciences. It will take a broad, holistic view and engage multidisciplinary expertise in areas including Chinese thought, culture, history, politics, society, environment, economics and foreign and strategic policy. The Centre will undertake research, education and outreach activities in innovative ways not achieved by similar institutions internationally.

The Centre aims to realise a national capability by enhancing the University's ability to guide national research and teaching efforts and stimulate interest in the study of China by working with other key research/teaching institutions and scholars in Australia. The Centre will use these connections to target training and support for upcoming generations of China scholars, specialists and China-literate young people.

The activities of the Centre will constitute an addition to the range of China-related research and teaching work being undertaken at ANU. It will complement these activities, and those of the university's China Institute (which will continue as the umbrella and coordinating body for ANU-specific China work in the schools of the ANU College of Asia & the Pacific and university wide), and not replace or be a substitute for the already substantial ANU commitment to Chinese Studies. It will thus draw on ANU expertise in the context of the new Centre's overall vision and brief.

n Centre on



Former Prime Minister Kevin Rudd before delivering the 70th G. E. Morrison Lecture at the Australian National University, 23 April 2010, with (from left to right) Director of the Australian Centre on China in the World Professor Geremie Barmé, Executive Director of the ANU China Institute Dr Richard Rigby, ANU Vice-Chancellor Professor Ian Chubb and Minister for Innovation, Industry, Science and Research Kim Carr.

Background Materials

For some of the thinking behind the new Centre you may wish to refer to the following materials:

'Australia, China and the World', by Kevin Rudd, 70th George E. Morrison Lecture, 23 April 2010. Online texts:
English: <http://pmrudd.archive.dpmc.gov.au/node/6700>
Chinese: <http://www.china.embassy.gov.au/bjngchinese/pmspch2010.html>

'A conversation with China's youth on the future', a speech delivered in China Prime Minister Kevin Rudd at Peking University, 9 April 2008. English version online at: <http://www.adelaidenow.com.au/news/rudds-speech-to-chinese-students/story-e6freo8c-111116016551>

'Rudd rewrites the rules of engagement', by Geremie R. Barmé, *Sydney Morning Herald*, 12 April 2008. Online at: <http://www.smh.com.au/news/opinion/rudd-rewrites-the-rules-of-engagement/2008/04/11/1207856825767.html>

'On New Sinology', by Geremie R. Barmé, first published in the *Chinese Studies Association of Australia Newsletter*, No.3, May 2005. Online version at: <http://rspas.anu.edu.au/pah/chinaheritageproject/newsinology/newsinology.php>

'Worrying China & New Sinology', based on a speech originally presented at the 'Leading 21st Century Schools National Forum', Adelaide, 20 May 2008. Online at: http://www.chinaheritagequarterly.org/articles.php?searchterm=014_worryingChina.inc&issue=014

Interview

Adjunct Professor Mabel Lee

IN THE SECOND OF OUR SERIES OF INTERVIEWS WITH DISTINGUISHED AUSTRALIAN SINOLOGISTS, DANIEL SANDERSON SPEAKS TO MABEL LEE, ADJUNCT PROFESSOR OF CHINESE AT THE UNIVERSITY OF SYDNEY AND AT THE OPEN UNIVERSITY OF HONG KONG. OVER A FORTY YEAR CAREER, PROFESSOR LEE HAS ESTABLISHED A POSITION AS ONE OF AUSTRALIA'S PREEMINENT SCHOLARS AND TRANSLATORS OF MODERN CHINESE LITERATURE. SHE CONTINUES TO BE THE DRIVING FORCE BEHIND WILD PEONY BOOKS. THE FULL TEXT OF THE INTERVIEW CAN BE ACCESSED THROUGH THE CSAA WEBSITE.

Daniel Sanderson: I would like to find out a bit about your childhood and early education. Can you tell me, first of all, where you were born and grew up? What kind of family life did you have as a child?

Mabel Lee: I was born on Christmas Eve 1939 in Warialda, northern New South Wales, where my father ran a small general goods store. My father was born in Sydney and taken as an infant to the ancestral village of Mashan in Zhongshan county. He married my mother in the mid 1920s, and they settled in the county town of Shekki that now has been renamed Zhongshan City. My father commuted between Sydney and Shekki every couple of years or so, and fathered my three older siblings in Shekki. After the Japanese had taken North China and began bombing South China, my mother took the family to Hong Kong to wait for a passage to Australia. The family was reunited in Sydney in early 1939, and travelled to Warialda where I, and my three younger siblings were also born. We relocated to Sydney in 1944, and the family ran fruit shop in Merrylands and later on other businesses in the Sydney area.

I grew up speaking Cantonese and English, and my father taught me to write some Chinese characters: common nouns and numbers, and my name and that of family members. Everyone in the family participated in the family businesses. I recall revising school lessons in my head as I weighed and packaged potatoes, or while washing endless restaurant dishes in pre-dishwasher times. Working after school and during weekends was routine. There was limited time for homework, so I instinctively developed good time management skills, as well as the ability to study at the kitchen table while people milled around. We did not have books at home, and the only books I read were textbooks, or those that I sometimes borrowed from the school library.

DS: Were you interested in China as a child?

ML: I learned something about village life and modern Chinese history from my father.

DS: Where did you attend school? Was there, at that time, any scope to study China or the Chinese language?

ML: I started kindergarten at the age of five: a couple of kids called me "Ching-Chong Chinaman" in an unfriendly manner. I hit them, and they did not ever do this again. At primary school I defended Greek girls who were being tormented for the garlic that they ate; they were new arrivals in Australia, and spoke little English. I was born self-confident, and had developed a keen sense of equality and justice for all.

Chinese language was not offered anywhere in those days.

I attended Parramatta High School. In my final year there, the Opium Wars were covered as part of "History" for the Leaving Certificate. I became interested in understanding China's modern history.

DS: I understand that you studied at the University of Sydney. Was this a degree in Chinese or another subject?

ML: My family knew of no one who had completed high school, let alone attended university. I was thinking of doing secretarial work or else dressmaking after high school. My father encouraged me to enrol at the University of Sydney in 1957, and I chose Chinese Studies as one of my subjects for the BA degree. My other first year subjects were Economics, Psychology and French. I was awarded a BA degree with First Class Honours in Chinese in 1962. My BA thesis was on the career of the scholar, industrialist and educator Zhang Jian 张謇 (1853–1926). I enrolled as a PhD student in 1962, and submitted my thesis in 1965. In 1966 I graduated, and also took up an appointment as a Lecturer in Chinese Studies.

DS: Can you describe the atmosphere at the university at that time? Who were your teachers? What was the guiding spirit of the place? If it was a Chinese studies or Asian studies course, how was it structured? If not, how did you maintain or develop your Chinese language skills during this time?

ML: A. R. Davis was appointed Professor of Oriental Studies in 1955, and he designed and taught in the first Chinese and Japanese degree courses in Australia. His specialization was classical Chinese poetry,

and modern Japanese poetry. His senior colleague was Dr Liu Wei-ping, a graduate of Amoy University who obtained his MA in History at the University of Sydney. Dr Liu supervised my BA Honours thesis.

Those like me without Chinese reading skills enrolled into Elementary Chinese in the first year. From the following year we joined Chinese background students in Chinese I, II and III, and these courses were six hours per week. In addition, I enrolled in Chinese II and III Honours courses; these were an additional two hours per week of study on special authors.

There was one hour per week of “Conversation” in Elementary Chinese, and one hour each per week of “Composition” and “History” in courses from Elemen-

reading of essays on literature written by May Fourth writers, and “Japanese” was the reading of Japanese texts on late-Qing history. There was also the writing of a text-based research thesis to be completed that counted for 50% of the annual examination results.

For all undergraduate courses we were expected to locate and read all relevant English-language publications as context for the texts read and discussed in the classroom. Each class required much time looking up the dictionary, and trying to work out what the texts meant in advance. This training prepared us for writing the essays and working on the “unseen” translations that we found before us in the annual examinations.



Image © Usa Gilles

tary Chinese to Chinese III.

All Chinese I, II and III courses involved the reading of original texts in Chinese, apart from the one hour of “History” that was taught in English. Most of the texts studied were Chinese texts written in the classical language. As early as Elementary Chinese, we read selections from Mencius and the Analects. Then it was selections from *Zhuangzi*, *Shiji*, Tang fiction, Tang poetry, Song poetry and a small amount of *Sanguo yanyi* [*The Three Kingdoms*] and *Honglou meng* [*The Dream of the Red Chamber*]. Special authors for study were Tao Yuanming and Su Shi. We had virtually no experience in reading modern Chinese writings.

The Chinese IV Honours course consisted of four text-based components. “History” was the reading of early-Qing dynasty texts, “Thought” was the reading of Song Neo-Confucian texts, and “Literature” was the

In those days there was no in-country training for Chinese, and it was hard to get study visas for China or Taiwan. In Sydney there were also few Mandarin speakers anywhere to be found. In my Chinese IV year I could barely speak Mandarin, but that year I met a visiting monk who had fled Beijing. I saw him once a week for about three months, and suddenly I was speaking Mandarin.

DS: Your PhD thesis was on the ‘Exalt Commerce’ movement of the late Qing dynasty. Can you tell us a little about this topic and what drew you to it? Who was your supervisor?

ML: My PhD supervisor was Professor A.R. Davis, and he expressed his disappointment that I had refused to work on literature. Dr Liu helped me when I encountered problems in reading texts, but basically I was left to work on my own. When I had completed a draft, I gave it to Professor Davis. He

made some comments, and I reworked and submitted the thesis. I would not have consulted with him more than three times. I had worked on Zhang Jian for my BA Honours thesis, and my PhD research built on this, by examining many other Late-Qing reform writings. I examined attitudes towards merchants and commerce throughout Chinese history, but my main focus was on the late-Qing dynasty. I was interested in the psychological reactions of late-Qing scholars when they found the country confronted with the powerful industrialized nations of the West and Japan.

DS: Did you consider a non-academic career?

ML: While studying for my PhD I did not ever think of anything beyond submitting my thesis. It was a period of pure learning without an objective. During this time I also read systematically on China's modern literature and history. I applied half-heartedly for a post-doctoral scholarship overseas, and when two lectureships became available at the University of Sydney, I applied for one of them, and was successful. Had I not been successful, I would have considered taking another path.

My thirty-four years as a teacher and researcher at the University of Sydney was both a rewarding and a continuing learning experience. Each teaching week was exciting and a challenge, and I knew I was teaching some extremely gifted and highly motivated students.

DS: You have spent over 30 years as a teacher and researcher of Chinese Studies at the University of Sydney. What was the atmosphere of the university as a young academic in the 1960s?

ML: Working at the University of Sydney was a calling for me, and not a job. Over the years I taught language at all undergraduate levels, late-Qing and early Republican history, May Fourth writers, the History and Thought components of Chinese VI, and Lu Xun and later Gao Xingjian as special authors for the Chinese II Honours courses. I regarded teaching as a contract with students, and I set out to make each class interesting for the students and for myself. Students rather than academic colleagues were my friends, and my office door was always open.

DS: At the time, travel to China was difficult for Australians, yet China and its revolution were objects of fascination for many. Do you think the experience of studying China from a distance affected your area of scholarly interest or your approach to the material? What about your views of political developments in China?

ML: I of course followed what was happening in China, but I was also hearing witness accounts from ordinary Zhongshan villagers that gave a totally different picture from what was being reported in publications from China. I was never fascinated by China, and I found Cultural Revolution writings decidedly uninteresting. However, I was fascinated by the fact

that patriotism had emphasized the individual during the May Fourth era, and that within a few years patriotism turned to emphasizing the collective for the sake of political action.

An overriding interest for me is human psychology and behaviour.

My research gradually moved from late-Qing to May Fourth writings, mainly because I was teaching in this area. I read May Fourth literature largely as historical texts until I encountered Lu Xun's prose poetry collection *Wild Grass*. This led me to a period of intense study of this powerful intellect, and also to another powerful intellect, Zhang Taiyan, who had briefly taught Lu Xun classical Chinese texts in Japan.

DS: How have things changed within the field of China studies at the University of Sydney over the period you have spent there?

ML: Classical Chinese studies remained strong at the University of Sydney. I was the only member of staff strongly committed to developing modern Chinese literature studies, and I supervised fifteen Chinese IV theses in the field as well as a number of theses in other areas. Most of my teaching was concerned with May Fourth writers, and it was not until the mid-1980s that I began to introduce contemporary Chinese writers such as Mang Ke, Yang Lian and Gao Xingjian into my literature courses. Then from the mid-1980s these writers began to visit Australia. When they were in Sydney I arranged meetings at short notice by telephoning a few key students to phone around. Each of these events were attended by around 100 people, and finished off in a Chinatown restaurant where waiters stopped serving food to listen to these flamboyant speakers who had so much to say.

It was Yang Lian who launched me into the translation of a living author: before that I had only translated the dead poet Lu Xun for some of my research papers. In early 1989 Yang Lian asked me to translate some new poems that he desperately needed for his poetry readings. As translation was not (and is still not) regarded as an academic pursuit in Australia, I reluctantly agreed to help him out. I ended up translating two books of his poetry that were published in 1990: *Masks and Crocodile* and *The Dead in Exile*. I had completed the translation of his long poem *Yi* by early 1991, and, as he had relocated to London, we arranged to meet in Paris when I was on a trip to Berlin and Copenhagen. It was Yang Lian who introduced me to Gao Xingjian.

DS: Does Chinese pose any particular challenges for the translator of poetry?

ML: There is what could be called a tension or energy in good poetry or prose, and it is this that I seek to capture in translation. However, I am not a professional translator, and have only translated writings by Yang Lian and Gao Xingjian. I could not pick up the work by any Chinese author, and translate it.

DS: Your name is best known internationally for your

translations of the work of Gao Xingjian. What is it about Gao's work that appeals to you?

ML: When I first met Gao Xingjian in 1991, I had read his plays *Absolute Signal* and *Bus Stop*. I also knew that he had been criticised for promoting the modernist writings of the "decadent capitalist West" during the anti-spiritual-pollution campaign of 1983, and nothing else. He presented me with a copy of his novel *Soul Mountain*, and as we chatted I leafed through the book. I found the language poetic, and surprised both him and myself by asking if he had a translator, and if he would like me to work on it.

As I began translating the novel, I sensed that this was an important work. The language indeed reads like poetry, and I could hear, see, smell, feel, taste, and even experience the movement projected in the writing. I was also aware of learning a huge amount about the meaning of literature and art, culture and human history as well as about the different people living in the physical space known as China.

I had similar experiences translating Gao Xingjian's novel *One Man's Bible*, and his short story collection *Buying a Fishing Rod for My Grandfather*.

To date I have translated two books of his essays on literature and art, *The Case for Literature* and *The Aesthetics of Creation*. I am in the process of finding a publisher for the latter work. These two books testify to his extraordinary erudition across cultures, and translating these were again an exciting learning experience for me on many levels.

Lu Xun and Zhang Taiyan fascinate me because of their powerful intellects. This is exactly the same for me in the case of Gao Xingjian.

DS: Do you consider translation an important task of China scholars? And do you think translation is sufficiently valued within the Chinese studies community?

ML: I obviously have enjoyed translating Yang Lian and Gao Xingjian, otherwise I would not have embarked upon these projects while fully aware that translation is not regarded as academic, and to some extent denigrated—not just in the Chinese studies community, but Australian academia generally.

Translation of course will not suit all scholars working in the field. There are many areas of study and research to be covered.

DS: Can literature play a role in our attempts to understand current developments in China?

ML: I suppose that the bestselling popular literature may be taken as an indicator of what people are reading. The Chinese book market is profit-driven, just as in the rest of the world.

However, there continue to be political restraints in China. For example, Gao Xingjian's writings are not

officially banned, but they are not available in the big bookshops, even if pirated copies can be found in various bookstalls. The publication of academic papers on Gao Xingjian also is not possible. The same applies to papers on Ha Jin's *War Trash*. There must be many other examples.

DS: What are you reading at the moment?

ML: Ronald Hayman's *Kafka: A Biography*.

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

ML: I lack what might be described as a sense of pride.

However, the most exciting moment of my career was when the BBC in London telephoned to say that Gao Xingjian had won the Nobel Prize, and requested an interview. I was not aware that he had been nominated, or that the Prize was being announced that night. My husband David Goodman thought it might have been a hoax, and ran to check on his computer. We opened a bottle of champagne immediately.

DS: Do you have any regrets?

ML: I also lack a sense of regret.

DS: What are your thoughts on the current state of Chinese Studies in Australian universities? Do you think Australian scholars have particular strengths or weaknesses when it comes to the study of China?

ML: Over the past decades there has been a substantial increase in fieldwork-based studies on China's fast changing economy, governance and various institutional frameworks. Australian scholarship has an important presence on the world scene.

However, the study of text-based Chinese literature is virtually non-existent in Australian universities. Classical literature and even 20th century literature are no longer systematically studied. Media, film, cultural studies, gender studies, postcolonial studies now often include a China component. The inclusion of China in these areas of study is a good thing, but unfortunately this has been at the expense of studying works of a more enduring nature.

DS: What are your hopes for the future?

ML: My hope for Chinese studies is that it will be better funded, so that Chinese literature (both past and present) again will be studied for its intrinsic worth, and within the historical and intellectual contexts that gave birth to it.

DS: Do you have any advice for aspiring scholars of China?

ML: Young scholars of China can embark upon a rewarding journey of learning by critically reading the works of powerful intellects, both from China's past or present, and from other parts of the world.

Cultural Heritage

PROFESSOR GARY SIGLEY (UNIVERSITY OF WESTERN AUSTRALIA) WRITES ABOUT THE 'REDISCOVERY' OF CHINA'S OTHER GREAT TRADING ROUTE, THE ANCIENT TEA HORSE ROAD, AND RECENT GOVERNMENT ATTEMPTS TO PROTECT IT. FOR MORE, VISIT SIGLEY'S BLOG AT WWW.CHINAWATCH2050.COM

Many people will be familiar with the famous 'Silk Road' (*sichou zhi lu*). The Silk Road is a trading passage across central Asia that for centuries served as an important land bridge between China, Western Asia and Europe, and of course all those civilisations in between. By contrast, not many people will be familiar with the 'Ancient Tea Horse Road' (*cha ma gudao*, 茶马古道), sometimes erroneously referred to as the 'Southern Silk Road' (*nanfang sichou zhi lu*). The Ancient Tea Horse Road is a network of trading routes that crisscross Tibet, Qinghai, Gansu, Sichuan, Guizhou, Guangxi and Yunnan. Unlike the 'central plains' (*zhongyuan*) of eastern China which relied heavily upon water networks (*shuilu*) such as the Grand Canal (*dayunhe*), much of western China, being extremely mountainous, had little recourse other than to depend on the trusty horse and mule as the principal means of long distance logistics (sometimes camels and yaks were used in certain regions, and of course human porters were also common in places).

Although, as archaeological evidence testifies, there have been trading routes in the region for thousands of years, it was not until the Tang Dynasty (618-907) that more formal and large-scale trade began to occur when Tibetans began to acquire a strong taste for tea. As the name suggests 'tea' was one of the major commodities being traded. Other commodities were also traded, such as horses ('horse' refers both to the principle beast of burden (which was actually the mule) and one of the important trading commodities), salt, medicinal herbs, and so forth, but tea was certainly the dominant item for

long distance trade. Much of the trade was between the tea producing regions of Yunnan, Sichuan, and Guizhou and Tibet (and such regions where tea cannot be cultivated due to altitude and/or latitude). For many centuries successive dynastic governments maintained a tight monopoly on the tea trade and used it as a means to 'buy peace' with certain 'unruly' ethnic groups.

The regions through which the tea road traverses includes many populated by ethnic minority groups. Indeed, much of the tea was cultivated by ethnic groups themselves, and many caravans (*mabang*) were organised and led by Han and non-Han teams alike. Indeed, unlike the Silk Road, the Ancient Tea Horse Road was, up until relatively recently, still used by caravans to transport tea and other commodities to communities still inaccessible by modern transport. So therefore, unlike the Silk Road, there remain many living cultural practices relating to the culture and social life associated with the use of horse and mule caravans, and of course to tea cultivation, production and consumption. Yet as the road network in China continues to expand the demise of the tea road is inevitable. At this point in time the long distance horse and mule caravan is



A reconstructed water mill at the historically important staging post of Nakeli (那柯里), a village located between Puer and Ninger, now possibly the first 'tea horse road' tourist 'park'. Unfortunately there was a devastating earthquake in Nakeli in 2007. All the buildings were beyond repair and bulldozed. The tourist site is now made up of 'reconstructions'.

e, Tourism and the Ancient Tea Horse Road

now but a fading memory. Mule teams are still used for short distances, typically from mountainside communities to the nearest public road and market. But the days of the long distance caravan are now well and truly over. The development of a modern road network has seen to that.

The term *cha ma gudao* is itself a neologism and has only recently made its way into Chinese dictionaries. The 'rediscovery' of the tea horse road begins in the early 1990s as a young group of scholars, which included Professors Mu Jihong and Chen Baoya who now both head up tea road research institutes at Yunnan University and Peking University respectively, travelled with a caravan along the ancient paths connecting Yunnan and Tibet. They documented their journey in detail and from that time forward a growing body of research in China examining the ancient tea and horse trading routes from many different perspectives (historical, linguistic, socio-economic, etc) has been published in book form and in journals. Tian Zhuangzhuang directed a fascinating documentary and even a television drama series simply titled 'cha ma gudao' made its way into the homes of millions of viewers.

By comparison, to my knowledge, very little has thus far been written in English on the Ancient Tea Horse Road. Martha Avery (2003) has written an excellent account of the 'tea road' as it relates to the trade in tea between China and Russia (and the peoples in between). However, other than two interesting and informative travel accounts by Jeff Fuchs (2008) and Laichung Nangsa (2007) virtually nothing of a more scholarly nature has made its way into print. My new research project examining the growth of cultural heritage tourism and the Ancient Tea Horse Road is seeking to change that. In this project I'm pleased to report that I will be joined by Silvia Schriver who has just commenced a PhD and Sophie Smith who will undertake research on the musical heritage of the tea road under the auspices of a Prime Minister's Endeavour Asia Award. I will also be working closely with Professor Mu Jihong and his team of enthusiastic researchers at The Ancient



A small mule team on its way home from a visit to the town of Bingzhongluo (丙中洛) way up in the Nu River Valley in Gongshan County (贡山县). The lead mule is a very important part of the mule team as it is experienced in finding the right path and sensitive to danger.

Tea Horse Road Culture Research Institute (Yunnan University).

Ironically, it is at this point in time when the tea road has just been 'extinguished' that scholars and cultural preservation officials in China have mobilised to preserve the tangible and intangible culture. In June 2010 an important meeting was convened by the State Administration of Cultural Heritage (*guojia wenwu ju*) and the Peoples Government of Yunnan in Puer, Yunnan. The meeting was titled 'China Cultural Heritage Protection: The Puer Forum on the Ancient Tea Horse Road Heritage Protection'. This was the first national meeting ever convened to specifically discuss the cultural heritage protection and preservation of the Ancient Tea Horse Road, and the first formal step towards an application for 'World Heritage' status. Delegates came from local government, research centres and various local, provincial and national

The muleteers (马帮) cooking up a storm. They are all of the Bai ethnicity (白族) and come from the same village in Shaxi (沙溪).



levels of the cultural heritage protection authorities from Yunnan, Sichuan, Gansu, Guizhou, Qinghai and Tibet. The author was privileged to be the only international representative. The Head of the State Administration of Cultural Heritage, Mr Shan Jixiang, gave the opening address in which he outlined the overall case for 'World Heritage' and the steps that would be involved to reach the point of a formal application (which is quite a complex and laborious process). The various representatives from around China gave reports on the state of the 'Ancient Tea Horse Road' in their respective jurisdictions, and thus for the first time bringing a fuller picture of the tea road into sharp view. I have written about this conference and some recent encounters with the *cha ma gudao* on my blog at www.chinawatch2050.com.

It therefore seems that the cultural heritage authorities in China are now making serious efforts to preserve the Ancient Tea Horse Road. The task of protection is enormously challenging as the 'tea road' is not located in any single location. It comes under the banner of a relatively new area in the field of cultural heritage projection known as 'cultural route heritage' (*wenhua luxian yichan*) (both the Silk Road and Grand Canal are currently being reviewed for World Heritage status under this category). It will be a fascinating study to continue to observe the

process of cultural heritage protection and cultural heritage tourism along the Ancient Tea Horse Road in the years to come as I'm sure it will reveal much concerning the politics of cultural and national identity in contemporary China. In the meantime a great deal of basic research needs to be conducted in order to fully catalogue and outline the scope of the tea road across China. That is precisely the next phase of the project of preservation within which the author is actively involved. Any feedback or comments from my esteemed colleagues is very welcome (gary.sigley@uwa.edu.au).

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New research

A NEW REGULAR FEATURE INTRODUCING WORK BY EMERGING SCHOLARS FROM AROUND THE NATION. IF YOU ARE A LATER YEAR PHD CANDIDATE OR POST-DOC AND WOULD LIKE YOUR RESEARCH INCLUDED IN FUTURE EDITIONS, PLEASE CONTACT THE EDITOR AT DANIEL.SANDERSON@ANU.EDU.AU.

Merriden Varrall

Macquarie University

China's position in the international arena as an actor in overseas development and investment has caused unease in the international development and international relations establishments, which accuse China of flouting what they consider good practices of local participation and environmental protection, as well as of supporting repressive regimes. What the implications of China's role might be is the topic of heated debates, for example, whether China's involvement represents a welcome change compared to the paternalistic policies of the West, or a new form of colonialism. Underlying this clash are differing understandings between 'Western' and Chinese, and within the Chinese elite, of notions of development, "the good life", progress, and how the international system itself should function.

However, despite the importance of ideas and perceptions to understanding these issues, most studies of Chinese activity approach the subject from a strategic or security-orientated international relations perspective, with little attention to the cultural context within which actors make choices. Much of the research to date on these questions focuses on external factors, inferring motivations from analyzing material projections – that is, trying to guess what the Chinese are doing by counting trade statistics and military expenditure. The results of this approach offer limited explanatory or predictive potential, as they provide little genuine insight into how Chinese people themselves see the world, China's role in it, and how foreign assistance should fit into that picture.

This research into Chinese perspectives into China's foreign assistance straddles the fields of development studies, international relations and political anthropology, and explores how Chinese people themselves perceive the international system,

foreign assistance, and China's role and goals in these areas. In addition to research fieldtrips to Papua New Guinea and Cambodia, the main fieldwork component was undertaken over two years in Beijing. Whilst there, I spent three months at the International Poverty Reduction Centre of China (IPRCC), and a year teaching foreign policy and theories of international development at the China Foreign Affairs University (CFAU; 外交学院).^{*} Working with the IPRCC allowed me to better understand Chinese conceptions of poverty reduction and development at a working, rather than simply rhetorical, level. The CFAU, as the feeder university for the Ministry of Foreign Affairs, provided the opportunity to understand how future diplomats and foreign policy officials see the world both descriptively and normatively. My time there offered insights into what these future elites understand as China's role in the international system, particularly in terms of international development. Co-locating and comparing these expressed preferences and perceptions with field research on China's behaviour in investment and aid ventures countries in South-East Asia and the Pacific, the project also looks at what implications might exist for the domestic politics of 'partner' countries.

^{*} The Chinese Foreign Affairs University is affiliated with the Ministry of Foreign Affairs (MFA), and is where the MFA recruit most of their graduates to become diplomats and foreign policy officials. The responses in this paper come from students from six classes with around 22-35 students in each class. Majors include International Economics, International Law, and Foreign Affairs. The main source of information for this paper is 115 responses to an essay and in-class discussions.

Wai Lam Che

Australian National University

Robert Morrison's *A Dictionary of the Chinese Language* (in three parts, with a total of six volumes), published in Macao from 1815 to 1823, was the first Chinese-English dictionary published in the world. In the field of sinology, remarks and comments about *A Dictionary of the Chinese Language* show that the *Dictionary* had played a significant role in sinology and in assisting people in Europe with their study of the Chinese language. Thus the *Dictionary* was of

consequence in shaping Europeans' perceptions of both the Chinese language and China in Morrison's time. This, I believe, was largely due to the approach/ approaches that Morrison used in compiling the Dictionary. How he compiled it, what influences English and European lexicographic traditions had had on it, what Chinese lexicographic traditions behind it were---these are questions I shall explore in my thesis.

Besides an analysis of traditions, it is worthwhile to explore what insights Morrison's dictionary can provide as to the development of today's bilingual dictionaries. The insights we can gain from it may benefit not only general learners but also students who wish to acquire a deep knowledge of a certain culture, for example students of sinology. Based on the understanding of this aspect, a lexicographic model will be created for the bilingual-cultural dictionary, a new type of bilingual dictionary for foreign language and culture studies, with special emphasis on the needs of students studying sinology.

In concrete terms, I will attempt to explore and answer the following questions in detail:

1. Regarding the Dictionary: What characteristics of the dictionary made it a powerful tool for the study of Chinese? What lexicographic approaches did Morrison adopt?
2. Regarding English and European lexicographic traditions: What were the traditions of English lexicography and its European counterpart before the publication of Morrison's dictionary? Which traditions may have influenced it?
3. Regarding Chinese lexicography: What were the traditions of Chinese lexicography before the Dictionary? Which traditions may have influenced the lexicographic approaches adopted in it?
4. Regarding the insights that the Dictionary may provide: What role models can the Dictionary provide for future developments in the compilation of bilingual dictionaries? What aspects of Morrison's approaches can be adopted to improve on today's bilingual dictionaries?
5. Regarding the lexicographic model for the bilingual-cultural dictionary: What are the needs of foreign language and culture students? Which of these needs are not satisfied by today's bilingual dictionaries? In order to fill the gap between students' needs and the existing model(s) of the bilingual dictionary, what lexicographic features should be incorporated in the design of a bilingual-cultural dictionary?

In order to carry out this research, I am delving deeply into the Dictionary itself, English and Chinese

dictionaries and European lexicographic traditions before it, and today's bilingual dictionaries. I will also explore what needs foreign language and culture students, especially sinology students, may have that are not fulfilled by existing bilingual dictionaries.

Jiawen Ai

University of Melbourne

My PhD thesis looks at the political use of China's tradition in contemporary China. The thesis seeks answers to the following questions:

1. The definitions of China's tradition from the perspectives of Chinese Marxists, liberals and traditionalists respectively;
2. The reasons for the use of China's tradition by the post-1978 party leaderships;
3. The way that the party-state use the concept of China's tradition, and;
4. The implications of the political use of China's tradition on the legitimacy of the party-state.

I argue that the post-1978 party leaderships are interested in politically using China's tradition. This is mainly because China's tradition is seen to be useful to fill the void left by the dying Marxism and to combat the influence of the Western liberalism.

I also argue that politicians and intellectuals in the discourse of the political use of tradition have tended to divide into two approaches, namely, the modernist approach and the traditionalist one. Chinese modernists include Chinese Marxists and Chinese liberals. For Chinese Marxists, communism is the ultimate political aim. Their political goal is to create a modern communist regime. For Chinese liberals, Western-style liberalism is their ultimate pursuit. Their goal is to set up a modern liberal political regime. From the perspective of Chinese modernists China's tradition is backward, being an obstacle to China's modernity. When China's tradition is used by Chinese Marxists and liberals, it is seen to be valuable to legitimise the Marxist or the liberal authorities, still being criticised.

Chinese traditionalists are those who believe that the traditional way of living is the best way for the Chinese people and the continuity of the Chinese civilisation. Chinese traditionalists argue that the concept of modernity based on Western rationalism is not compatible with the Chinese civilisation. When being politically used by traditionalists, China's tradition is truly believed by traditionalists.

More important, I argue that the post-1978 party leaderships have taken a modernist Marxist position in terms of the political use of China's tradition.

2010 Asia Pacific Week

PHILIPPA BRANT, A PhD CANDIDATE AT THE UNIVERSITY OF MELBOURNE, REPORTS ON THE 2010 ASIA PACIFIC WEEK AT THE AUSTRALIAN NATIONAL UNIVERSITY

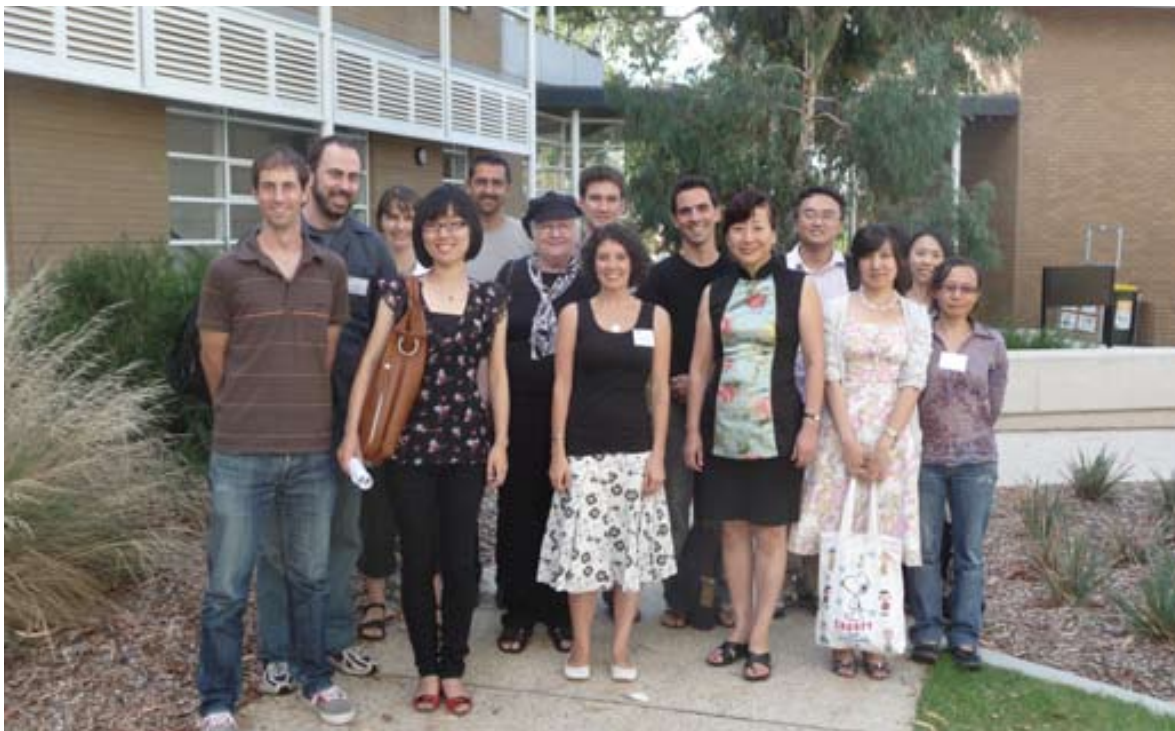
As part of ANU's annual Asia Pacific Week (APW), twenty-five 'emerging' China scholars from universities around Australia, as well as New Zealand, Taiwan, and Indiana, descended upon Canberra from February 8-11 2010 for a week of seminars, presentations, and skills development at the Chinese Studies Graduate Summer School.

A key aspect of the Week was the opportunity for participants to present their research, no matter what stage it was at. Each day featured these Student Sessions, grouped around broad themes – History; International Relations; Domestic Development; Media & Politics; Environment & Development – and featured presentations ranging from initial research design, to post-fieldwork findings, through to final stage conclusions. Chaired by relevant experts from the ANU and wider-Canberra community, these sessions provided a valuable opportunity for discussion, feedback and sharing advice in a supportive environment. As it was organised under country or regional groupings, participants were prompted to think about synergies in an

interdisciplinary environment, as 'China scholars' rather than environmental engineers or political scientists.

The China Group also featured some practical workshops designed to be relevant to early career researchers. Duncan Campbell ran a fascinating workshop on issues relating to translation; ANU's library specialist on Chinese research resources, Darrell Dorington, spent a most useful hour highlighting the plethora of resources available to researchers, once you knew where to look; Luigi Tomba and Ben Penny gave an insider's guide into the publication process for journals, which was complemented by a workshop covering the art of writing book reviews by John Makeham; and Andrew Kipnis facilitated frank and fruitful discussions about the challenges of doing fieldwork and research in China.

In addition to China-focused activities, students were encouraged to participate in the broader APW events, including thematic sessions, public lectures, and film screenings. Like any good post-graduate event, there were ample opportunities for socialising over food and drinks, and indeed one of the most important benefits of APW was the ability to meet or reengage with fellow China and Asia Pacific scholars, facilitating important connections for the next-generation of Asian and Pacific Studies Scholars in Australia and beyond.



From the NLA

2010 Acquisition Highlights



DIPIN OUYANG FROM THE CHINESE UNIT AT THE NATIONAL LIBRARY OF AUSTRALIA INTRODUCES THE LATEST ACQUISITIONS.

The Chinese Collection of the National Library plays an important role in supporting all China-related studying and research activities at Australia. Here are some major acquisition highlights of the year 2010:

Chinese broadside

Huang jia gao shi : yan ling jin shen huo zhu
[皇家告示：嚴令謹慎火燭]

<http://nla.gov.au/nla.cat-vn4809688>

1 broadside on linen ; 76 x 49 cm. Melbourne : John Ferres, Government Printer, 1864.

This astounding piece of ephemera 'Chinese goldfields proclamation on the prevention of fire' is a very rare survivor relating to the Chinese

community in Gold rush period in Victoria.

Multi-volume sets

1) *Hui zu dian cang quan shu*

[回族典藏全書]

<http://nla.gov.au/nla.cat-vn4660725>

235 volumes.

A significant work providing primary source materials for the study of Islam and the Muslim communities of China. Follow the link for a comprehensive contents list.

2) *Zhong gong zhong yao li shi wen xian zi liao hui bian*

[中共重要历史文献资料汇编]

<http://nla.gov.au/nla.cat-vn3023113>

31 series (303 volumes). Los Angeles : Service Center for Chinese Publications.

This is a continuing series which contains thousands of important classified documents related to the history of the Chinese Communist Party (CCP) dating from 1949-. Within each series, it contains original documents, including CCP notices, instructions, proclamations, speeches, letters and major media commentaries. Most of these documents only circulated within interior or restricted document or confidential news. The documents are organised by topic and chronologically, but no index is provided.

Electronic resources:

1) Century Journals Project (CJP)

[中國期刊全文數據庫(世紀期刊)]

<http://nla.gov.au/nla.cat-vn4727986>

A full-text archival set of the China Academic Journals (CAJ). It provides access to more than 825 full-text Chinese journals from 1917 to 1993. This large back file complements the CAJ database. Available by remote access for registered NLA users.

2) Taiwan electronic periodical services (TEPS)

[台灣電子期刊服務網]

<http://nla.gov.au/nla.cat-vn4837349>

Coverage: humanities and social science

TEPS offers full text (PDF) for periodicals published in Taiwan. The Library only subscribed to the humanities and social science sections. Available by remote access for registered NLA users.

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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.

Louise Edwards and Elaine Jeffreys (eds)

Celebrity in China

(2010) Hong Kong University Press

ISBN (cloth): 978-962-209-087-3

ISBN (paper): 978-962-209-088-0



Celebrity is a pervasive aspect of everyday life and a growing field of academic inquiry. While there is now a substantial body of literature on celebrity culture in Australia, Europe and the Americas, this is the first book-length exploration of celebrity in China. It examines how international norms of cele-

brity production interact with those operating in China. The book comprises case studies from popular culture (film, music, dance, literature, internet), official culture (military, political, and moral exemplars) and business celebrities. This breadth provides readers with insights into the ways capitalism and communism converge in the elevation of particular individuals to fame in contemporary China.

The book also points to areas where Chinese conceptions of fame and celebrity are unique. *Celebrity in China* will be of use to scholars and students in the field of media, popular culture and China studies. Journalists may find this book useful for their analysis of famous figures in China and people working in the creative industries area may also appreciate an insight into 'image management' in China.

Shen Jiawei

Wang Lan

(2010) Wild Peony

ISBN: 978-1-876957-14-8

Artist Wang Lan (b. 1953, Beijing) was sent as a teenager to work as a farm labourer in a military unit in the Great Northern Wilderness during the Cultural Revolution (1966–1976). In 1975 her work *Greeting Spring* was used on the cover of foreign-language editions of Chinese literature, and when

the Cultural Revolution ended, she enrolled at the Lu Xun Academy of Fine Arts where her woodblock print *Going to School* won the Bronze Medal at the Second National Youth Art Exhibition in 1980. She graduated in Printmaking in 1982, and was retained as an artist-academic at the Academy. A number of her paintings are held in the collections of the National Art Museum of China and the Shanghai Museum of Modern Art.

In this volume, Wang Lan's artworks are interspersed with essays by Wang's husband and fellow artist, Shen Jiawei, that are of important archival value for the Great Northern Wilderness art scene during the Cultural Revolution. Since relocating to Australia in 1991 Wang Lan has continued to develop her artistic explorations. While inspired by European masters such as Klee, Chagall, Picasso, Matisse, and by Australia artists such as Perceval, Boyd and Whitely, her aesthetics also draws on Chinese folk art traditions, as well as ancient rock carvings. She is primarily concerned with dismantling three-dimensional reality to suit the two-dimensional reality of the surfaces on which she creates her art.

In documenting Wang's Lan's life, this book reveals the important place of printmakers within the military establishment of the Great Northern Wilderness, a part of China's art history that has not been documented. The book also presents a case study of an artist relocating to another cultural environment.

Claire Roberts

Friendship in Art: Fou Lei and Huang Binhong

(2010) Hong Kong University Press

ISBN: 978-988-8028-40-5



This book documents in letters, photos, and paintings a special friendship between two highly creative individuals who helped shape Chinese culture in the twentieth century – the revered traditional painter Huang Binhong (1865–1955) and the young, cosmopolitan critic and translator

Fou Lei (1908–66). As one of China's oldest and most distinguished artists in the 1940s and 1950s, Huang Binhong was committed to artistic continuity and reinvigoration of brush-and-ink painting. Fou Lei was a child of the New Culture Movement which repudiated many literati traditions, but reached out to Huang Binhong to discuss the possibilities for contemporary Chinese art amid the tides of war and Communist dictates of socialist realism as the

guiding priority for cultural workers.

Both were cultural mediators and translators of ideas and cultural expressions. Both had deep appreciation of the common origins of calligraphy and painting, rendering complex feelings with brush and ink. Their intimate artistic conversations over more than a decade depict their alienation and uncertainty amid China's turbulent cultural politics.

Other publications

The China Journal

The current (July 2010) issue of *The China Journal* contains papers by five ANU scholars: Ben Hillman on factions and spoils in rural Chinese politics; Sally Sargeson on land expropriation and gender politics on the outskirts of Chinese cities; Geng Song and Tracy K. Lee on expressions of consumption, class, and sexuality in men's lifestyle magazines; and Jonathan Unger on the Cultural Revolution warfare at Beijing's universities.

New Zealand Journal of Asian Studies

The University of Queensland's Rosie Roberts has co-edited with Dr Li Li of Denver University a special issue of *NZJAS* entitled "Body, Gender and Revolution in Twentieth Century Chinese Literature", published in June.

Book reviews

From time to time, the CSAA Newsletter receives China-related books for review. Register your interest in reviewing books for future issues by emailing the Editor at daniel.sanderson@anu.edu.au.

From the NLA

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3) China Data Online

[中国数据在线]

<http://nla.gov.au/nla.cat-vn4851267>

University of Michigan: China Data Center.

Comprehensive online database focuses on economic statistics of China. It includes statistical yearbooks, census data, industrial and marketing surveys, and an atlas of China. Available by remote access for registered NLA users.

4) Zhongguo fan you yun dong shu ju ku 1957- =

Chinese Anti-Rightist campaign database

[中国反右运动数据库 1957-]

<http://nla.gov.au/nla.cat-vn4837641>

This database covers official documents, news reports, critical writing, newspaper and journal editorials and articles around the time of the Chinese Anti-Rightist Campaign. This is an important source for studying and researching Chinese political movement between 1955-1958.

5) Apabi e-Books = Apabi

[数字资源平台]

<http://nla.gov.au/nla.cat-vn4505848>

We are continually adding new titles to the Apabi E-Books database, introduced in 2009. Available by remote access for registered NLA users.

Each month the Library's Chinese Unit releases a list of newly acquired Chinese titles. These lists can be downloaded at www.nla.gov.au/asian/pub/cal/index.html. If you would like to receive the list by email every month, please contact chinese@nla.gov.au.



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