



newsletter

chinese studies association of australia

number 41, february 2011

# csaa newsletter

number 41

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### ON THE COVER...



The China Pavilion, Shanghai Expo, 2010, by David Goodman. 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 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](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

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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](http://www.csaa.org.au).

# From the president

Dear Colleagues,

In the course of China's long history, and in particular the tumultuous past two centuries, the calendar of anniversaries has become increasingly packed. Virtually every year seems to be of at least some significance, *pace* Ray Huang, and he himself has ensured that 1587, however it might have seemed to those living through it, is itself now a year of real significance. Few, though, so concentrate the mind on the issues that then faced China and the world, and continue to do so, than the year the centenary of which we now mark. In Chinese style, of course, the 60th anniversary, the *xinhai* 辛亥 *jiazi*, should be more important, at least traditionally – but the adoption of the Western Calendar, and at least from the foundation of the PRC the practice of dating years according to the common era, is a notable symbol both of China's modernisation, and as part of that, the coming together of Chinese and world history. It is, therefore, entirely appropriate that the centenary of the 1911 Revolution be the central theme of this year's National Conference. This revolution, its antecedents, implications and contemporary resonances, have already been the subject of considerable revision and debate in the Chinese world in recent years, and we can expect much more of this, along with the inevitable official encomia emanating from both Beijing and Taipei, as the year progresses. It will be good to see scholars working in Australia contributing to this – at the conference, and throughout the year.

The working week of July 11-15 will be a rich China week at the ANU, with activities relating to the new Australian Centre on China in the World, the annual China Update conference, the postgraduate day and our own annual conference all taking place. I encourage members to start planning soon. We have already begun to receive some suggestions for panels

and related activities, and all such suggestions are very welcome – again, for planning purposes, the sooner the better.

Another issue of some significance – not to be compared with 1911, perhaps, but with consequences more lasting than all may yet realise, are the new arrangements being put in place to rate professional journals. Your Board has been coordinating with the ASAA on this matter, and has reached agreement with the ASAA that the CSAA will support the tender being lodged with the ARC by the ASAA, but that should that tender be accepted, the CSAA then be able to put its own suggestions regarding China-related journals to the ASAA to be included in their submission to the ARC. Obviously the people best qualified to rate China journals are those who themselves work on China, and we need to ensure this is what actually happens.

There is also some concern that under the new arrangements, area studies will be discriminated against. This is also an issue of concern to many of our members, and a letter to the ARC flagging these concerns on behalf of the various regional studies associations is being prepared as I write this message. The CSAA Board supports this move.

Views differ, as one might expect, on whether these changes to the system are for the better or the worse. They are, though, going to happen, so it is up to us to do whatever we can to ensure the most favourable outcome. I encourage members to bring forward good suggestions as to how this may be achieved.

In the meantime, I look forward to seeing as many of you as possible in Canberra in July.

Dr Richard Rigby  
Executive Director, ANU China Institute  
CSAA President



# 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 2011.

## Around the Universities

### University of Western Sydney

UWS will be hosting the next ASAA conference, supported by our DVC Professor John Ingelson, an Asianist himself. There is now a wide range of world-class Asia-related expertise within UWS, including in some of our Research Centres.

Having co-founded the UNSW Extended MA in Chinese-English Translation, Niv Horesh has now left the Faculty of Arts and Social Sciences at UNSW in order to take up the position of Associate Professor of China Studies at UWS, School of Humanities and Languages.

### Griffith University



Griffith University and Peking University in collaboration with the Queensland Government, have established a future-orientated partnership between Australia and China. This partnership will focus on how the region will evolve in the next 20 years and how this evolution can be shaped. With this background, the Dialogues, which is co-organised by The Griffith Asia Institute and Office of International

Relations, Centre for Australian Studies, Peking University, will be conceptually linked around the overarching theme of "Charting a Common Future: China, Australia and the Region Beyond 2020".

The Dialogues incorporate three yearly events: an Annual Leader's Lecture, Second Track Dialogue and an Emerging Leaders Dialogue. The project works on building capacity and relationships between Queensland, Australia and its Asia Pacific neighbours, particularly China. It encourages 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.

### Monash University

Dr Joel Atkinson has recently taken up a Lecturership in Taiwan Studies and in October 2010, Dr Hui Huang was appointed to a Lecturership in Chinese language studies.

### University of Queensland

UQ Chinese continues to experience growth in Translating and Interpreting at undergraduate and postgraduate levels.

Unfortunately, UQ Chinese is losing Dr Simon Patton who is moving on to greener pastures (literally). His brilliance and kindness will be sadly missed. Happily, however, we are gaining Dr George Jiang. Dr George Jiang is a highly qualified professional translator and interpreter, with qualifications of NAATI Professional Translator and Interpreter in Australia and Associate Senior Translator and Interpreter in China. He has been providing translation and interpreting services in public and private sectors for more than 20 years and has accumulated extensive experience. He used to interpret for former Prime Minister Gough Whitlam, former Minister of Immigration Phillip Ruddock, and Mr. Xi Jinping, Vice President of China. He has also translated and interpreted for business firms such as BHP, Rio Tinto, Kodak, and Dell Computer Inc. Dr Jiang's current research interests are translation

studies from the perspective of intercultural communication.

## **Australian National University**

### ***Australian Centre on China in the World***

In August 2010 we introduced the Australian Centre on China in the World (CIW), the establishment of which was announced in April that year by the then Prime Minister Kevin Rudd during his George E. Morrison Lecture (<http://pmrudd.archive.dpmc.gov.au/node/6700>). The Centre has been operational since July 2010 and we now have an academic management group as well as a management team, and we are in the process of appointing an advisory board.

The Centre's web address is: <http://ciw.anu.edu.au>. Some of our initial activities are detailed on the site; others will soon be announced in a series of updates. Of interest to Chinese Studies colleagues are the following:

1. Following advertisement and an exhaustive selection process we have offered six postdoctoral fellowships related to our initial research themes, which will range from one to four years. Further details will be announced when formalities have been completed;
2. We will soon be announcing a program related to Resources for Chinese Studies that will support research and other activities at universities around Australia;
3. PhD programs, internships and fellowship programs will be announced in the coming months;
4. The CIW-CICIR Report on the bilateral Australia-China relationship is proceeding according to our original schedule with a draft overview chapter nearing completion;
5. Work with the Beijing-based Danwei Media Group is well advanced and we plan activities related to this collaboration during the year; and,
6. A site for the CIW building on the ANU campus has been approved by the university council.

### ***Keynote address***

Anita Chan presented a keynote address "Where is China on ILO Standards" at the conference "West Meets East: The International Labor Organization

from Geneva to the Pacific Rim" at the University of California, Santa Barbara, February 3-5, 2011, sponsored by the ILO Century Project, Geneva; and the Center for the Study of Work, Labor, and Democracy; the Department of Global and International Studies at the University of California, Santa Barbara.

## **University of Sydney**

### ***China Studies Centre***

The China Studies Centre started operations in January 2011. The Centre has 123 members across the Faculties at the University of Sydney, organised into 16 academic groups.

The Centre's Academic Groups are:

<i>Academic Group</i>	<i>Convenor</i>
Archaeology and Ancient History	Alison Betts
Cultural Policy	Thomas Berghuis
Education	Tony Welch
Enterprise Development	Hans Hendrischke
Environmental Studies	Robyn McChoncie
Health	Steve Leeder
History and Philosophy of Science	Rosita Holenbergh
Industrial Relations	Nicholas Wailes
Information Systems	Philip Seltsikas
International Relations	James Reilly
Language, discourse and communication	Derek Herforth
Law and Business	Vivienne Bath
Literature and Culture	Yiyang Wang
Social and Political Change	Yixu Lu
Traditional Chinese Medicine	Basil Roufogalis
Urban Studies	David Bray

The Centre will be advertising for a Director and other academic and administrative positions in the near future. Further details may be obtained from the University of Sydney Website; the Centre's website [[www.sydney.edu.au/chinastudiescentre](http://www.sydney.edu.au/chinastudiescentre)] or from Prof David S. G. Goodman at [david.goodman@sydney.edu.au](mailto:david.goodman@sydney.edu.au)

China Studies Centre activities in the near future include:

28 March 2011: 'The China Model' Prof Suisheng Zhao, University of Denver and Editor Journal of Contemporary China.

29 March 2011: 'The China Model' Symposium with Fudan University Institute of Advanced Studies and University of Sydney China Studies Centre.

22 May 2011: 'The Use and Abuse of Culture in China' WUN Workshop, Shanghai.

### **Book launch**

On Friday 5 November, the Confucius Institute with the School of Languages and Cultures, the Faculty of Arts and Sydney University Press hosted the launch of the Chinese edition of Lily Xiao Hong Lee's *Biographical Dictionary of Chinese Women*. The launch was a huge success with over 60 people in attendance. Speeches were given by Professor Jeffrey Riegel, Head of the School of Languages and Cultures and Professor Yuanbao Gao, Chinese Director of the University of Sydney Confucius Institute to praise Lily Lee's contribution to recording the history of women in China.

This volume can be purchased from the Sydney University Press website.

### **RMIT University**

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

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* was held at the RMIT Gallery from 21 January – 19 March 2011. As well as artworks from Li, Liu and Shen, the exhibition included 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.

(See page 13 for Anne McLaren's review of the exhibition.)

### **Future Events**

#### **2011 Melbourne Conference on China**

##### ***University of Melbourne, 6-7 August 2011***

The Asia Institute at the University of Melbourne is delighted to announce that it will again be hosting the annual Melbourne Conference on China. The 2011 Conference will centre on the theme *The City, the Countryside and the World – China's rural and urban transformations and their global connections*. The conference will be held on Saturday 6 and Sunday 7 August 2011 at the Sidney Myer Asia Centre, University of Melbourne, Parkville campus. This is located just a few minutes from Melbourne's city centre. The due date for abstracts is Friday 20 May 2011; a Call for Proposals and other details can be found on the conference website at <http://www.chinastudies.unimelb.edu.au/conferences/2011/>.



The 2011 conference will consider the complex developments, both contemporary and historical, in China's cities and countryside and in China's wider global setting, and will explore the interactions between these different domains. It seeks to bring together researchers from the humanities, social sciences, economics, law, education, health, logistics, engineering, architecture and planning, and environmental studies. Multi-disciplinary approaches are welcome.

The conference follows the success of 2010's Melbourne Conference on China, at which delegates from around the world engaged with the theme of *Chinese Elites and their Rivals - Past, Present and Future*. Details of last year's conference, as well as photographs of the delegates and keynote speakers, can be found at <http://www.chinastudies.unimelb.edu.au/conferences/2010/index.php>.

### **The 19th New Zealand Asian Studies Society International Conference 2011**

***Massey University, Palmerston North, New Zealand, 2 – 4 July 2011***

The rise of Asia and shift of emphasis to Asia as the site of emerging power are key factors in the twenty-first century. We are seeking papers on topics of original research that address these and other issues on the local, national and international levels and in a context that is multidisciplinary. The discourses could include East, Southeast, South, Central and West Asia. We welcome all topics related to these areas as well as proposals for panels. Participants are especially invited to submit proposals for papers on plenary session themes. Emerging scholars and postgraduate students are particularly welcome.

The conference will produce a proceedings with ISBN number. The organizers are considering producing an edited volume.

Paper abstracts no longer than 200 words, should be submitted electronically before 30 April 2011 to Dr. Rosemary Haddon: [R.M.Haddon@massey.ac.nz](mailto:R.M.Haddon@massey.ac.nz)

We look forward to seeing you at Massey University, Palmerston North, New Zealand.

### **Dragon Tails 2011: Sources, Language, Approaches**

***2nd Australasian Conference on Overseas Chinese History & Heritage***

***Melbourne, Australia, 11-13 November 2011***

<http://www.dragontails.com.au/>

Following the success of the first Dragon Tails conference in October 2009, we are pleased to announce that Dragon Tails 2011: Sources, Language, Approaches will be held at the Museum of Chinese Australian History, Melbourne on 11-13 November 2011.

The conference will showcase emerging scholarship on Australia's Chinese history and heritage and will consider the diverse range of available sources as well as new approaches used to interrogate them.

Our aim is to provide a forum for discussion about the current state of the field, the challenges it faces and the ways we might move forward to improve our understanding of Australia's Chinese pasts (c.1840s-1940s). As part of this discussion, we would like to engage Australian researchers with current international scholarship and arrangements for international keynote/s are underway.

We invite proposals from historians, heritage professionals, archaeologists, curators, archivists, librarians, genealogists, educators and others working in the field who would like to share their new research directions and fresh thinking on the practice of Chinese Australian history.

As well as Australian researchers, we welcome contributions from international scholars whose work on overseas Chinese history or heritage addresses the themes of the conference and presents ideas relevant to the Australian context. We're thinking particularly here of our New Zealand, Pacific Islander, Chinese, Southeast Asian, Canadian and US colleagues.

We are looking for papers, panels and workshops which explore questions relating to the following themes:

**Sources:** What sources can we use to uncover the Chinese Australian community's many pasts, where are they and how can we provide greater access to them?

**Language:** Does it matter that most Chinese Australian history is written with limited reference to Chinese-language sources? If it does, how can we create awareness of those sources and overcome the challenges of working with them?

**Approaches:** How are different approaches broadening our understanding of Australia's Chinese history and heritage? These might

include transnational and global perspectives, the *qiaoxiang* approach, reading material culture, biography and life writing, organisational histories, memory and oral history, digital history and the use of emerging technologies.

The conference will be held over two days and have a single stream, with the aim of fostering debate and discussion on both theoretical and practical issues that arise when doing Chinese Australian history. A selection of papers from the conference will be published. We welcome international comparisons and perspectives.

Proposals may be made for either individual papers, complete panels or hour-long workshops. Suggested formats for full panels include three 20-minute papers, four 15-minute papers or a round table. Other innovative format proposals and multimedia presentations will be considered.

Proposals should be submitted online using the form at [www.dragontails.com.au/submit-proposal/](http://www.dragontails.com.au/submit-proposal/) by Friday, 13 May 2011. You will need to provide a paper/panel/workshop title and abstract (300-500 words), as well as name, home institution (if applicable), contact details and brief bio (up to 150 words) for each speaker. We will let you know by email whether your proposal has been successful.

More information will be available on the conference website: [www.dragontails.com.au](http://www.dragontails.com.au). You can also keep up to date by following us on Twitter: [www.twitter.com/dragontails2011](http://www.twitter.com/dragontails2011).

We look forward to receiving your proposals. If you need to get in touch for any other reason, please send us an email to [dragontailsconference@gmail.com](mailto:dragontailsconference@gmail.com)

## Positions vacant

### Research Fellow and Fellow/Senior Fellow - Chinese History (A161-11NN)

*School of Culture, History & Language, ANU College of Asia & the Pacific*

#### The Australian National University

The School is seeking two senior level academics in Chinese history, with an excellent track record in research, who could contribute to teaching Chinese history courses and courses related to teaching on Chinese culture, literature and society.

The School of Culture, History and Language is one of four Schools within the ANU College of Asia and the Pacific. Unique in the world, the School is focussed on research and teaching about the people, languages, histories and land of Asia and the Pacific. The School understands its mission not to be limited to studying the region, but also to engage with and to contribute to being a part of the region. Applying a number of disciplinary and transdisciplinary methods to answer important questions about the region, the School has disciplinary concentrations in Anthropology; Archaeology and Natural History; Gender and Cultural Studies; History; Linguistics; Literature; Language and Translation; Politics, Rights, Security and International Affairs; and Religion and Philosophy, and covers geographic concentrations in China, Japan, Korea, Island Southeast Asia, Mainland Southeast Asia, and the Pacific as well as Cross-Regional researchers.

The two positions will enable ANU and the College to enhance significantly its China strengths. These research-intensive appointments will be held in the unit of Pacific and Asian History in the School of Culture, History and Language. The appointees will contribute to teaching Chinese history courses, and those related to culture, literature and society offered in the School; they will also supervise Honours and Postgraduate students. Colleagues in relevant units of the ANU look forward to working closely with the two new appointees.

Enquiries: Professor John Makeham; T: 61 2 6125 5560; E: [John.Makeham@anu.edu.au](mailto:John.Makeham@anu.edu.au)

#### **Closing Date: 17 April 2011**

For more information: <http://jobs.anu.edu.au/PositionDetail.aspx?p=1949>



# 2011 CSAA conference

The Australian National University, Canberra,  
July 13-15, 2011

## Call for papers

One hundred years on, is it too early for an assessment of the Xinhai Revolution of 1911? For a country whose historical imaginings are especially informed by anniversaries remembered and forgotten, the year 2011 marks a century since China saw events bringing the end of imperial rule. Just as the varying assessments of this revolution have reflected the transformations that the country has undergone during the past hundred years, those engaged with China are continually challenged to question and reflect on their ways of knowing their subject. We invite participants in this year's CSAA conference to reflect on this legacy of change, real or imagined, as China seeks to reinvent itself and its past in the 21st century.

The CSAA's biennial conference welcomes papers on any aspect of Chinese studies. Panel submissions are encouraged.

The CSAA is the professional association for China specialists and post-graduate students in Australia and is affiliated with the Asian Studies Association of Australia.

**Closing date for submissions: April 30, 2011**

For more information or to submit an abstract, please visit the conference website at:

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



# Workshop report

## Multicultural Education: Crucial challenge to China's stability and long-term success

La Trobe University, December 2010

**JAMES LEIBOLD OF LA TROBE UNIVERSITY REPORTS ON A RECENT WORKSHOP ON CHINA'S EXPERIENCE OF MULTICULTURAL EDUCATION.**

The People's Republic of China promotes itself as a harmonious, stable multicultural mosaic, with 56 distinct ethnic groups striving for common prosperity. It's an image we remember well from the Beijing Olympics.

But beneath the rhetoric, there is inter-ethnic discord and hostility, with Lhasa, Ürümqi, Shaoguan and other cities witnessing horrific scenes of violence over the last couple of years. This disturbing spike in ethnic violence has the potential to destabilise the world's fastest growing economy.

China's complex system of multicultural education – which includes a dual-pathway curricula, bilingual and trilingual instruction, specialized ethnic schools, and preferential enrolment quotes – is a linchpin in the Communist party-state's efforts to keep a lid on simmering tensions while seeking to transform its rhetoric of harmony into reality. According to Gerard Postiglione, China has entered a stage of 'critical pluralism,' an uneasy pivot between inter-ethnic conflict and harmony, and the state school system is now seen as the frontline in the battle to pushing Chinese society towards a 'harmonious multiculturalism.'

So how effective is multicultural and multiethnic education in the PRC?

In December 2010, an intensive two-day workshop at La Trobe University examined this question. Bringing together sixteen leading scholars from China, Hong Kong, USA, and Australia, the workshop explored different aspects of multicultural education in the PRC: the challenges associated with bilingual and trilingual education in Xinjiang and Tibet; Han Chinese reaction to preferential minority education; the role of inland boarding schools for minority students; and the mediation of religion and culture in multiethnic schools, among other issues. These issues were covered from a range of different perspectives: Korean, Uyghur, Tibetan, Mongolian, and Han.

Presentations included both empirically grounded field studies and more theoretically informed papers. Previous scholarship has explored the pedagogical and policy challenges of multicultural education in China, but this workshop sought to recast these problems in the light of the Chinese party-state's efforts to create ethnic harmony and national stability through a shared sense of national belonging. Shunning polemics, workshop participants sought to fashion a new agenda for a critically informed yet practically orientated approach to these complex and controversial issues.

The workshop was co-convened by James Leibold and Chen Yangbin of La Trobe, and included keynote presentations by Professor Ma Rong of Beijing University, Professor He Baogang of Deakin University, Professor Naran Bilik of Fudan University, Professor Teng Xing of Minzu University, and Professor Gerard Postiglione of The University of Hong Kong. The workshop received generous funding from the Australian Academy of Humanities, La Trobe's Faculty of Humanities and Social Sciences,





and the Centre for China Studies at La Trobe.

The PRC was founded in 1949 as a 'unified multiethnic country', comprising 55 distinct ethnic minorities and a single Han majority. It followed the model of the Soviet Union in creating a complex system of institutions and statutes aimed at promoting the equality, harmonious coexistence and mutual prosperity of all these groups.

In recognition of the 'backward and feudal' nature of most non-Han minorities, the 1954 Law on Regional Ethnic Autonomy created an extensive regime of special educational rights and privileges for minorities, including extra funding and subsidies, preferential enrolment quotas, remedial classes, and specialised schools and curricula.

In the thirty years since China launched its policy of 'reform and opening up' in 1979, these policies have more than doubled the number of minority students in China – from 10 million to nearly 22 million last year – while producing a dramatic 35-fold increase in those attending tertiary institutions – from 37,000 to 1.3 million. In some regions, like parts of the Southwest, these initiatives have produced real socioeconomic results, improving the livelihood of some minorities.

Yet recent research has exposed many shortcomings and implementation challenges that continue to plague these policies. In most cases, ethnic minority education is culturally 'hollowed out' for fear of promoting 'local nationalism' while

specialised 'inland' schools for minority students re-enforce ethnic identity and difference.

Despite this targeted approach, many minority communities remain underdeveloped, underemployed and marginalised within Chinese society. In short, the party-state's use of minority education as a civilising and propaganda vehicle has tended to work against its larger objective of national integration.

At the same time, its affirmative action policies are engendering growing resentment among the Han majority that comprises 91% of the population.

Deep strains of historical racism and ethnocentrism are fuelling a new wave of Han nationalism, which is one of the factors behind the increase in inter-ethnic violence and hostility. Similarly, many Han intellectuals are beginning to question the fairness and effectiveness of these affirmative action policies and the very nature of Chinese multiculturalism.

While China's minority population comprises less than 10 per cent of the population, it inhabits more than 60 per cent of China's territory – much of it along strategic and resource rich frontier regions.

National integration and interethnic stability are therefore crucial determinants in China's ability to maintain the rapid economic growth that is currently underpinning world growth. And here China's complex educational system must play a leading role in promoting the sort of harmonious multiculturalism that is capable of balancing both diversity and unity.



Image: chinese-posters.net

# Interview

## Professor Pierre Ryckmans

THE THIRD SUBJECT IN OUR SERIES OF INTERVIEWS WITH DISTINGUISHED AUSTRALIAN CHINA SCHOLARS IS PROFESSOR PIERRE RYCKMANS. AN INTERNATIONALLY RENOWNED SINOLOGIST, PROFESSOR RYCKMANS SPENT 17 YEARS TEACHING AT THE AUSTRALIAN NATIONAL UNIVERSITY AND SIX YEARS AS PROFESSOR OF CHINESE AT THE UNIVERSITY OF SYDNEY. HAVING RETIRED FROM ACADEMIC LIFE IN 1993, HE REMAINS A REGULAR CONTRIBUTOR TO A RANGE OF PUBLICATIONS INCLUDING THE *NEW YORK REVIEW OF BOOKS*, *LE FIGARO LITTÉRAIRE* AND *THE MONTHLY*. THROUGHOUT HIS CAREER, RYCKMANS COMBINED METICULOUS SCHOLARSHIP AND A VIGOROUS PUBLIC ENGAGEMENT WITH CONTEMPORARY POLITICAL AND INTELLECTUAL ISSUES. HIS ELEGANT YET FORTHRIGHT STYLE IS EVIDENT IN THESE RESPONSES TO QUESTIONS SUBMITTED BY THE CSAA NEWSLETTER.

Daniel Sanderson: Can you tell us about your childhood and teenage years? Where were you born? Where did you grow up? What kind of family life did you have as a child?

Pierre Ryckmans: I was born and grew up in Brussels; I had a happy childhood. To paraphrase Tolstoy: all happy childhoods are alike – (warm affection and much laughter – the recipe seems simple enough.)

The main benefit of this is that later on in life, one feels no compulsion to waste time in “The Pursuit of Happiness” – a rather foolish enterprise: as if happiness was something you could chase after.

DS: What form did your early education take?

PR: A traditional-classic education (Latin – Greek).

DS: Was China in any way an element of your childhood? Was there, for instance, any scope to study Chinese history or politics, or the Chinese language, at school?

PR: No – nothing at all (alas!).

DS: You studied law and art history at the Université Catholique de Louvain [now the Katholieke Universiteit Leuven]. This seems an unusual combination. What drew you to these subjects? Were you influenced

particularly by any of your teachers?

PR: I studied law to follow a family tradition, and Art History to follow my personal interest.

At university, personal contacts, intellectual debates and exchanges with friends and schoolmates (many of whom came from Asia and Latin America) were far more important, enriching and memorable than most lectures. Lately I noted with pleasure that John Henry Newman already made a similar observation in his great classic *The Idea of a University* (1852).

DS: I understand you visited the People’s Republic of China with a group of Belgian students in 1955. How was this visit arranged? What was your impression of the New China at that time? Did you ever return to the PRC? If so, under what circumstances? Do you think that some experience of living in China is necessary for the scholar of China?

PR: The Chinese Government had invited a delegation of Belgian Youth (10 delegates – I was the youngest, age 19) to visit China for one month (May 1955). The voyage – smoothly organised – took us to the usual famous spots, climaxing in a one-hour private audience with Zhou Enlai.

My overwhelming impression (a conclusion to which I remained faithful for the rest of my life) was that it would be inconceivable to live in this world, in our age, without a good knowledge of Chinese language and a direct access to Chinese culture.

DS: What did you do after completing your undergraduate degree? Did you progress directly to further study? Did you ever consider a career outside the academy?

PR: I started learning Chinese. Since, at that time, no scholarship was available to go to China, I went to Taiwan. I had no “career” plan whatsoever. I simply wished to know Chinese and acquire a deeper appreciation of Chinese culture.

DS: I would like to learn something about your PhD. What was your topic? Why was it important to you?

PR: Loving Western painting, quite naturally I became enthralled with Chinese painting (and calligraphy) – and I developed a special interest for what the Chinese



wrote on the subject of painting: traditionally, the greatest painters were also scholars, poets, men of letters – hence the development of an extraordinarily rich, eloquent and articulate literature on painting, philosophical, critical, historical and technical.

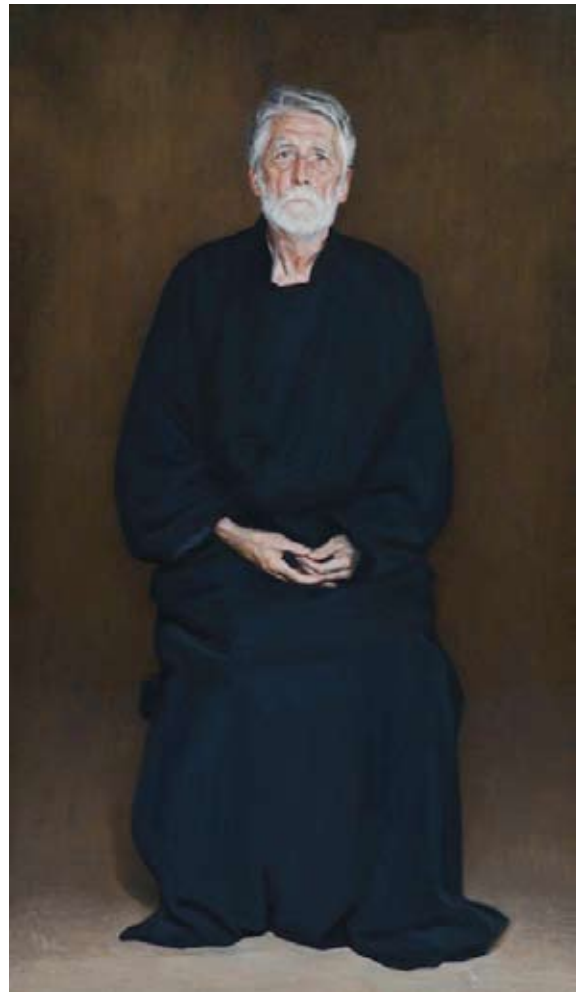
We are often tempted to do research on topics that are somewhat marginal and lesser-known, since, on these, it is easier to produce original work. But one of my Chinese masters gave me a most valuable advice: “Always devote yourself to the study of great works – works of fundamental importance – and your effort will never be wasted.” Thus, for my PhD thesis, I chose to translate and comment what is generally considered as a masterpiece, the treatise on painting by Shitao, a creative genius of the early 18th century; he addresses the essential questions: Why does one paint? How should one paint? Among all my books, this one, first published forty years ago, has never gone out of print – and, to my delight, it is read by painters much more than by sinologists!

DS: You lived for some years in Taiwan, also spending time in Hong Kong and Singapore. Do you think your time spent on the “periphery” of China has influenced your approach to the study of China?

PR: During some twelve years, I lived and worked successively in Taiwan, Singapore and Hong Kong (plus six months in Japan). It was a happy period of intense activity – living and learning in an environment where all my friends became my teachers, and all my teachers, my friends. I am fond of a saying by Prince de Ligne (a writer I much admire): “Let each one examine what he has most desired. If he is happy, it is because his wishes have not been granted.” For some years, I had wished I could study in China; but now, in retrospect, I realise that, had I been given such a chance at that particular time (1958-1970), I would never have been allowed to enjoy in China such rich, diverse, easy and close human contacts.

DS: You arrived in Australia in 1970 to take up a position at the Australian National University. How did this come about? What was your role? Can you tell me a little about the atmosphere at ANU during your early years there?

PR: Professor Liu Ts'un-yan (Head of the Chinese department at the ANU) came to see me in Hong Kong and invited me to join his department. Thus, with my wife and four (very young) children, we moved to Canberra for what was supposed to be a three year stay, but turned out to become our final, permanent home. Professor Liu was not only a great scholar, he was also an exquisite man; for me, working in his department till his own retirement (fifteen years later) was sheer bliss – it also coincided with what must have been the golden age of our universities. [Editor's note: For John Minford's obituary of



Portrait of Pierre Ryckmans by Mathew Lynn (2010). This portrait was the winner of the 2010 Shirley Hannan National Portrait Award. [www.mathewlynn.com.au](http://www.mathewlynn.com.au)

Professor Liu, see the February 2010 issue of the CSAA Newsletter] Later on, the atmosphere changed – for various politico-economic and other reasons – and I took early retirement. The crisis of Higher Education is a vast problem, and a world phenomenon; I have spoken and written on the subject – there is no need and no space to repeat it here.

DS: The 1970s were a period of great political division within the field of China studies, and across society at large. The iconoclasm of the Cultural Revolution was attractive to many in the West. It was in this context that your book, *The Chairman's New Clothes*, appeared in 1971, bursting the Maoist bubble. This was followed in 1976 by the equally controversial *Chinese Shadows*. Both these works stirred considerable debate in Europe. What was the reaction in Australia, particularly within the China studies community? Were you ever attracted to the Maoist experiment yourself?

PR: My own interest, my own field of work is Chinese literature and Chinese painting. When commenting on Chinese contemporary politics, I was merely stating common sense evidence and common knowledge.

But at that time, this may indeed have disturbed some fools here and there – which, in the end, did not matter very much.

DS: Do you think political engagement is a necessary part of the intellectual life?

PR: In a democracy, political engagement is a necessary part of everyone's life. (The political views of the greatest philosopher on earth may well be more silly than those of his ignorant housekeeper.)

DS: You spent 17 years at the ANU and a further six years at the University of Sydney engaged in the study and teaching of Chinese literature. Can you comment on the changes you saw within China studies at those institutions, and in Australia more generally, during that time?

PR: I am poorly informed on more recent developments (I left academic life sixteen years ago). When things began to change (education becoming mere training) and took an orientation that corresponded no longer to what I always believed a university ought to be, I opted for early retirement. In front of younger colleagues who keep bravely fighting the good fight, I feel like a deserter, ill-qualified to make further comments.

DS: It is perhaps a reductive question, but I wonder whether you could tell me what it is about the literature of China that you find appealing?

PR: The virtue and power of the Chinese literary language culminates in its classical poetry. Chinese classical poetry seems to me the purest, the most perfect and complete form of poetry one could conceive of. Better than any other poetry, it fits Auden's definition: "memorable speech": and indeed, it carves itself effortlessly into your memory. Furthermore, like painting, it splendidly occupies a visual space in its calligraphic incarnations. It inhabits your mind, it accompanies your life, it sustains and illuminates your daily experiences.

DS: Why, in your opinion, is the study of China necessary in Australia? Or, indeed, is it necessary at all?

PR: Why is scholarly knowledge necessary in Australia? And why culture?

DS: A large proportion of your writing has been aimed at a general readership. Do you think academics, and China scholars in particular, bear a responsibility to communicate with the public?

PR: Sidney Hook said that the first moral obligation of an intellectual is to be intelligent. Regarding academics and China scholars one might paraphrase

this statement and say that their first duty is to master their discipline. Yet communicating with the public is a special talent; very learned scholars do not necessarily possess it.

DS: Though based in Canberra, you continue to take part in European political and cultural life through your writings in French. Do you think your physical distance from Europe affects your approach to these issues?

PR: Distance also has its advantages.

DS: What are you reading at the moment?

PR: Leszek Kolkowski, *My Correct Views of Everything*; F. W. Mote, *China and the Vocation of History in the Twentieth Century – A Personal Memoir*; and for bedside reading, I keep constantly dipping into two huge collections of sardonic aphorisms (gloriously incorrect!) by two eccentric and lonely geniuses: Ciolan's posthumous notebooks (*Cahiers*) and Nicolás Gómez Dávila's *Escolios a un texto implícito* (my Spanish is very primitive, but have the help of two volumes of French translations).

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

PR: I had various (rather disjointed) activities – not exactly a "career" on which I can "reflect".

DS: Do you have any regrets?

PR: Regrets? Usually what we regret is what we did not do. Let me think about it.

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?

PR: As I said earlier, I left academe some sixteen years ago. I am really not in a position to assess the current state of China studies in Australian universities.

DS: What are your hopes for the future?

PR: May cultural exchanges further develop! (In our capital city, the ANU seems particularly well placed for discharging this important task.)

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

PR: First of all, learn the *Chinese language* to the best of your ability (and spend as much time as possible in a Chinese-speaking environment). Language fluency is *the key* which will open all doors for you – practically and spiritually.

# Exhibition review

## *China and Revolution:* History, Parody and Memory in Contemporary Art

RMIT University, 21 January - 19 March 2011

**ANNE McLAREN OF THE UNIVERSITY OF MELBOURNE'S ASIA INSTITUTE REVIEWS THE RECENT *CHINA AND REVOLUTION* EXHIBITION AT RMIT UNIVERSITY.**

China's Great Proletarian Cultural Revolution has come to life in central Melbourne with the opening of the "China and Revolution" poster exhibition at the RMIT Gallery on 344 Swanston Street. Baby boomers, who can remember the excitement of making revolution in the 1960s, will experience a sense of nostalgia on entering the first gallery, which features actual posters of the era. Here one can see a little girl, who is learning her Chinese characters by the light of a kerosene lamp, encouraging her illiterate grandmother to go to night school. In another poster, a teenage Red Guard is holding high Mao's little Red Book, and proclaiming his joy in learning from the workers, peasants and soldiers. But there is much more to this illuminating exhibition than a naive nostalgia for the revolutionary past.

The Curator of the Exhibition is Professor Stephanie Hemelryk Donald, Dean of the School of Media and Communication at RMIT University. "China and Revolution" is part of her ARC funded research project, "Posters of the Cultural Revolution". Far from being of historical interest only, the exhibition is very much about "parody" and "memory", about the recreation and analysis of this troubling period by

talented and courageous artists. Their artistic works offer much food for thought on struggle, violence, power and victimization in contemporary China.

As demonstrated in the first part of the exhibition, posters were a tool of revolutionary factions, including that headed by Jiang Qing, wife of Communist Party boss, Chairman Mao. Jiang kept a close watch on the artistic output of the era, as witnessed in the poster by Shen Jiawei, "Standing Guard for Our Great Motherland, 1975". This features two PLA guards in fur hats and great coats standing guard in the icy wastes by the border with the USSR. Jiang Qing had called for all art to follow her guidelines for "revolutionary realism", otherwise known as "red, bright and shiny" (*hong, guang, liang*). Unfortunately, Shen's original depiction of the faces, based on his real life experience in Manchuria, did not conform to the guidelines, and he was forced to repaint them to add a revolutionary glow. In any case, after Jiang Qing's fall from favour in 1976, Shen's poster disappeared and was only retrieved some years later.

The Cultural Revolution involved the active participation, indeed victimization, of millions of people. In "Chinese Historical Figures 1966 -1976", Xu Weixin seeks to recuperate the faces of some survivors from this period. His "Figures" comprise head and shoulder portraits of individuals in black and white, with biographical information written into the background. In many cases the individuals are deceased. These moving portraits testify to the resilience of both victims and survivors. In the absence of any (official) museum of the period in mainland China, the portraits are vital links in the commemoration of a painful past.



Liu Dahong's *Fairytale of the Twelfth Month*

Many of the artists were children or adolescents during the Cultural Revolution. Perhaps this is why posters composed decades after the end of the turmoil often have a mythic or fantastic quality. One example is Liu Dahong's "Four Seasons" a set of four posters to represent the four seasons of Mao's epic life, completed in 2006. In "Spring" we see Mao as a youthful god-like figure, appearing with a halo, an imperial dragon flying over him. In "Summer", a triumphant Mao set against a dark red background, receives the adulation of the crowd. In "Autumn" he stands on a lotus in a pool, like Guanyin, the Goddess of Mercy, while nymphs float in the sky above. In "Winter", however, Mao stands as a tiny figure, bowed down with age and infirmity, watched by ghouls and demons in a grey background of withered trees. Liu Dahong was born in Shandong in 1962. His "Fairytale of the Twelfth Month" (1987/2007) is a fabulous jumbled montage of events of the 1960s as viewed by a child. In the top right hand corner an image of Mao, crowned by the sun, appears as a beneficent glow. Scenes of people travelling, gesticulating, playing and fighting, of shiny giant turnips and other produce, dot the crazy jumbled streets.

Another suite of posters borrow the techniques and motifs of the Cultural Revolution era to point to sobering contemporary realities. Li Gongming, professor of Chinese Fine Art History at the Guangzhou Academy of Fine Arts, is a leading figure in the New Propaganda Poster Creation Movement. He explains the goals of this movement in the Exhibition Catalogue. The New Propaganda Poster, he proclaims, "is not

the propaganda tool of a political movement as in the past, but a type of critical thinking that is derived from real life". Li's posters, with their raised fists, red slogans, and cartoon-like figures, are reminiscent of propaganda posters of the past, but seek to give a voice to the disenfranchised Chinese labouring classes. His posters point to systematic abuses of the contemporary period – the violent removal of people from their homes to make way for new developments, pollution and occupational health, defence of consumer rights, calls for democracy and resistance to the abuse of public power.

The exhibition first opened in Sydney in August 2010. The Melbourne showing ended on 19 March 2011. Both exhibitions were enriched with a series of events, including interviews with the artists, multimedia showings, and background lectures by specialists.

The Cultural Revolution is elided in official Chinese history and excised from the textbooks. But this exhibition demonstrates that it is still raw and painful for those who suffered during that period, who lost family members and friends, or who were deprived of educational opportunities. It also represented a time of dynamism and excitement, of revolutionary sacrifice and altruism, when "the workers, peasants and soldiers" were given a brief heady moment of freedom and power. If you missed out on viewing the exhibition then watch out for future publications. The 'propaganda' poster movement now has an agenda and momentum entirely of its own making. It is a movement we cannot afford to ignore.



# 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.

Roger Irvine

University of Adelaide

During 2010, while conducting research on China's international relations at Tsinghua University, I followed with interest a debate in the Lowy Interpreter blog about Australia's role in the new strategic order in Asia following China's rise. Professor Hugh White raised two alternative visions for Asia's future – one of a China enmeshed in an intensifying strategic competition and another of China involved in a new co-operative power-sharing arrangement. He suggested Australia should consider appropriate responses and present our views in Washington, Beijing and elsewhere; but he regretted that the Chinese “do not talk much about how they see this new Asian order and their place in it” probably because they don't have a clear idea themselves. Rory Medcalf commented that there was “a great deal of scholarly debate on international affairs within China, much of which is little known about or not easily accessible to non-specialist observers in the West”, partly because it is mainly in Chinese. He noted that there are plenty of creative foreign policy ideas emanating from Beijing and its think tanks, but that Chinese intellectuals - with the exception of some bold entrepreneurs – were often reluctant to put their thoughts into print in English.

There is much truth in both of these views but my research suggests they underestimate the amount of information available to observers outside China. Official pronouncements may often be somewhat opaque, but among China's international relations scholars there is a voluminous and vigorous

discussion, and the views of many of those scholars are often influential in the development of China's foreign policy. These scholars probably are as much influenced by government as they in turn can influence it; but there are still quite a few of those bold entrepreneurs among them who are increasingly willing to offer innovative views, not necessarily challenging government policy directly but nudging it in new directions. These views are accessible in at least seven dedicated English-language international relations journals published regularly in Beijing and Shanghai, as well as in English-language media commentary and elsewhere. These under-utilised sources alone would be enough to considerably deepen our understanding of China's view of the world. Neither of course should scholars, especially in the field of China Studies, be neglecting the even greater insights potentially available from following the much more extensive coverage in Chinese-language sources (most of which are accessible through Tsinghua's CNKI database). This would, for example, be an appropriate priority research area for groups such as the new Australian Centre on China in the World.

My research (available online in China Security journal\*) indicates that China's scholars are producing an increasing number of innovative and constructive ideas about its future place in the international order that Australia would be wise to study closely if we wish to influence China's future direction. We will not always agree with those ideas, but we would be well served by a much more concerted effort by our universities and think tanks to analyse and engage with them. In an ideal world we would be as familiar with these ideas and with their authors as we are with their counterparts in the West, because the resultant dialogue may be of crucial importance to our future. Moreover, although there will be differences we may surprise ourselves with how much common ground we find.

\* [http://www.chinasecurity.us/index.php?option=com\\_content&view=article&id=477&Itemid=8](http://www.chinasecurity.us/index.php?option=com_content&view=article&id=477&Itemid=8)

## Wei-Lin Melody Chang

### Griffith University

While face in academic discourse was first introduced by Goffman (1967), the notion of face was actually originally borrowed from the Chinese concept of *mianzi*. Face is arguably an integral part of East-Asian cultures, particularly Chinese society. The emic concepts of Chinese face are represented by two main lexemes in Chinese: *mianzi* (面子) and *lian* (臉). Hu's (1944) pioneering investigation of the differences between those two terms has subsequently inspired academics to further examine the metapragmatics or conceptualisation of face in Chinese, *mianzi* and *lian* are invariably embedded in discourse about Chinese language, cultural and social practice. Most Chinese academics investigating the folk or emic notion of face have conducted ethnographic research, which involves undertaking largely semantic analyses of 'face' in Chinese contexts. By explicating the use of Chinese collocations and expressions related to *mianzi* and *lian*, most studies of Chinese face have taken a largely emic perspective on face as a concept of *mianzi* and *lian*. These explications of the emic concepts of face are thus ultimately based on how people ordinarily talk about and conceptualise particular interpersonal and social aspects of what they are doing, for example, expressions such as *diu mianzi/diu lian* (losing face), *liu mianzi* (saving face) and so on.

My PhD research aims to integrate emic and etic perspectives on face and face practices in Chinese, by examining how face is interactionally achieved and managed in actual Chinese institutional settings. This research will pay particular attention to two major dimensions of the emic conceptualisations of face in Chinese and face practices, which to date have received only passing attention in the literature, namely, the influence of emotivity, and the cognitive underpinnings of face. The Chinese folk notions of *guanxi* (social network), the dimension of *zijiren* (insider) and *wairen* (outsider), *ganqing* and *renqing* (emotivity) and *mianzi/lian* will be treated more holistically and thus will be explicated as part of the complexity of Chinese face practices, and so highlight the diversity and dynamics of social communication in Chinese society. Face is examined in my study through the lens of a pragmatics informed by methods and research in conversation and discourse analysis in an attempt to adequately ground the ensuing interactional analysis in the perspective(s) of the participants, rather than imposing an etic framework that distorts or misrepresents how face is interactionally achieved. I argue that research about face move from a singular focus on emic concepts such *mianzi* and *lian* to a broader focus whereby we can better our understanding of emic face practices; in particular, how face arises in actual interactional discourse. In this way, my examination of face and face

practices in a business context, with the inclusion of a concurrent analysis of emotivity and interrelated cognitive concepts consequently can contribute to theories of face and facework not only in Chinese, but also more broadly.

Goffman, Erving (1967). *Interaction Ritual. Essays on Face-to-face Behavior*. New York: Pantheon Books.

Hu, Xianjin (1944). The Chinese concept of face. *American Anthropologist* 46, 45-64.



Image © Evelyn Chia

## Evelyn Chia

### Australian National University

My research is on community forest governance, and the impacts of forest policies on the capacity of forest communities to govern their forests. I spent 14 months in northwest Yunnan, interviewing villagers, NGOs and government officials at the local, provincial and central levels. I was interested in how centralised forest policies have affected traditional forms of village governance, and the southwest of China seemed the most appropriate given its remoteness and its non-Han culture. My interest in 'community' initially came out of the literature on 'common pool resources' pioneered by Elinor Ostrom and others, on the question of why some groups of people are more able to create and enforce rules to protect their commonly owned natural resources. Their work was particularly important since it challenged the idea that better environmental governance can only come about through the state or the market, and demonstrated that there is a third option.

One of the challenges of writing a thesis on community forest governance is the need to embed Ostrom's framework into the messy reality of village power and authority. At first glance, her abstract principles for the successful evolution and

maintenance of institutions for governing 'common pool resources' (a pool of natural and other resources which are 'subtractible' and for which extraction can be excluded but at some costs to the current group of resource users) seems to suggest that there is too much staked up against effective village action, especially in less developed areas, given that the economic bases of power have been eroded since de-collectivisation. Moreover, forest tenure rights lack credibility and the policy environment for timber harvest remained inconsistent, leading to occasional bouts of deforestation in the countryside. Yet, the evidence shows that despite such incongenial conditions and the lack of economic bases of authority, some villages are more able to embark on collective action than others. In my research I found that the potential for people to engage in actions collectively to protect their resources depend to a large extent on how the issue of protection vs. exploitation is framed. Who frames the issue, the degree to which these frames are resonant with people's life conditions, prior experiences with state policies and authority structures, and the authority of the person/actors framing the issue, are important in how people select certain frames. These frames then shape how they perceive their self-interest and the types of action they embark on with regard to their forests. In my thesis, I use the concept of 'self-interest' to connect the messy reality of village authority and politics with Ostrom's abstract principles.

One of my findings is that community capacity in China is very much dependent on the way the Chinese bureaucracy interacts with local communities, in providing coherence and space for effective engagement and collaboration. As such, my future research will move towards the state, and the issue of inter-bureaucratic coordination and cooperation. These are important issues in environmental governance because of the power imbalance between pro-development and environmental agendas.

## Hongxing Cai

### University of Melbourne

The Chinese knowledge diaspora, a key part of the overall Chinese diaspora (now estimated at 35 million worldwide), represents the phenomenon of increased global mobility of the highly skilled, especially intellectuals. From 1978 to 2009, 1.62 million students went abroad, of whom only about 497,000 have returned. Large numbers now reside in foreign countries, in particular developed countries; many are both highly skilled and keen to contribute to the homeland from abroad. Realizing the significance

of its knowledge diaspora, the Chinese government began to deploy the diaspora option from the early 1990s. By implementing various programs of recruiting overseas talent, China today benefits from the huge overseas talent pool. Brain drain, although still an important issue for China, has been converted into brain gain and brain circulation.

My doctoral research explores how the Chinese knowledge diaspora contributes to China's building world-class universities through an in-depth study of the implementation of the *Program of Introducing Overseas Discipline-based Talent to Chinese Universities (The 111 Project)* at three key research universities in China. By presenting participants' personal experiences of participating in international research collaborations from different perspectives, the analysis reveals that overseas Chinese scholars have played an irreplaceable role in linking China to the international scholarly community, and formed a substantial resource for the development of Chinese research universities, deploying their unique advantages, notably their familiarity with the research system, and wider cultural dimensions of Chinese and Western research cultures. The research shows that despite some barriers to effective collaboration, the 111 Project has certainly helped to boost China's ambition to build world-class universities, drawing on the active participation of both the Chinese knowledge diaspora and leading domestic scholars. The analysis also sheds light on the state of China's research universities, providing a reference point to world-class universities in Western countries.

It is clear the vast size of the Chinese diaspora, its increasingly high-skilled character, and the strong and persistent sense of Chinese identity, provide a solid platform for scientific collaboration. The virtually ubiquitous expressions of obligation to China constitute a major advantage for China, in deploying its knowledge diaspora in the service of the motherland. It is true that a key factor in accelerating this process has been the Chinese government's greater pragmatism in mobilizing its knowledge diaspora and facilitating their contribution to the homeland. In turn, this has been further fuelled by China's surging economy and unprecedented investment in key research universities.

Findings from the case universities are quite mixed. The effects of the 111 Project at three universities vary significantly and are positively correlated with their respective history, status and the quality of research staff, further confirming the existing distinct hierarchy among Chinese research universities. However, scholars and universities at the "periphery" take full advantages of their distinctive geographic and disciplinary characteristics to stand out and have found a unique path to successful international collaboration. The research thus adds a new dimension to the theory of centre-periphery in the context of worldwide circulation of highly skilled intellectuals.

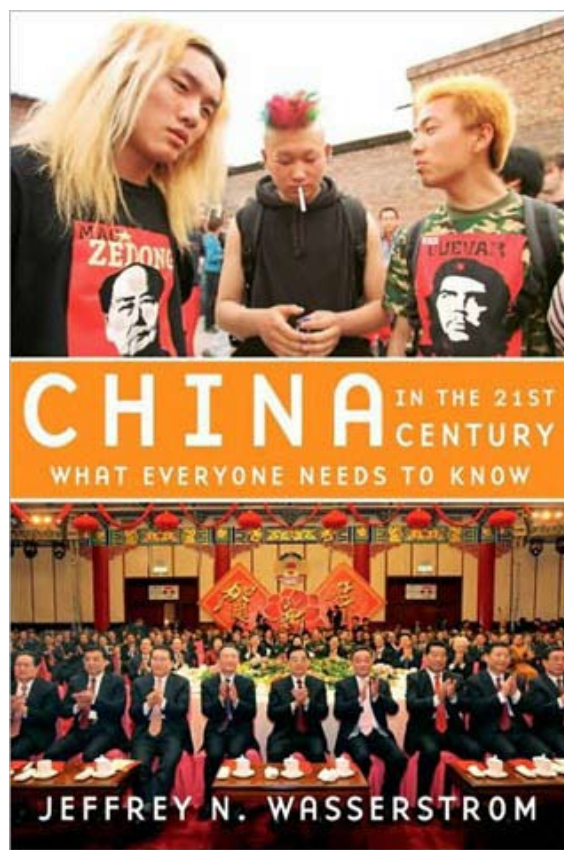
# Book review

**KINGSLEY EDNEY**, A PHD CANDIDATE AT THE UNIVERSITY OF MELBOURNE, REVIEWS **JEFFREY N. WASSERSTROM'S** *CHINA IN THE 21ST CENTURY: WHAT EVERYONE NEEDS TO KNOW* (OXFORD UNIVERSITY PRESS, 2010).

Jeffrey N. Wasserstrom's research focuses on identifying the historical resonances in contemporary Chinese politics and culture. His recent publications have tackled topics such as middle-class protests, the city of Shanghai, and mega-events including the Beijing Olympics and Shanghai Expo. As one of the key figures behind the well-known blog *The China Beat* he has been involved in efforts to bring a scholarly treatment of contemporary Chinese events to an audience beyond the academy; efforts to which his latest book is an impressive addition.

*China in the 21st Century: What Everyone Needs to Know* is written as a catechism of Chinese politics, history, and culture, in which Wasserstrom answers questions such as "Why is Confucius back in favor?" and "Is China likely to become a democracy?" The book is organised along broadly chronological lines and is divided into two sections: "Historical Legacies", which contains 62 questions that trace Chinese history up until the death of Mao, and "The Present and the Future", which includes 46 questions covering post-Mao China. The author attempts to tackle three main objectives: filling the most important gaps in the (Western but primarily American) public's knowledge about China, puncturing some of the most common and persistent myths about that country in the West, and analysing what China's short-term future might look like.

Wasserstrom's historical focus is strongly influenced by the desire to make contemporary Chinese politics more comprehensible. For example, he uses Confucius' recent return to political favour in Beijing to justify the decision to skim over other Chinese philosophical schools and instead spend more time explaining the core ideas of Confucianism. Wasserstrom also takes the time to point out how resonances of the Boxer Crisis were apparent



around a century later in diverging views of the 1999 NATO bombing of the Chinese embassy in Belgrade, when many Chinese protesters thought that foreign powers were once again trying to bully China and some in the West characterised the Chinese reaction as xenophobic.

In his attempts at myth busting, Wasserstrom tackles common misunderstandings about the Tiananmen Square protests, such as the widespread perception that it was mainly students who were killed and that the deaths occurred primarily on the Square itself. He also challenges the unhelpful comparison between Mao and Hitler that sometimes appears in American public discourse about China. The author takes Jung Chang and Jon Halliday to task and at the same time tries to make comparisons that might be more useful in aiding understanding. He suggests using French attitudes towards Napoleon or American attitudes to Andrew Jackson as a reference point for thinking about Chinese attitudes to Mao.



The book also challenges a myth that is perhaps reproduced more often in China than in the West: the idea that contemporary China is utterly unique. This claim is countered with examples of some parallels between India and China and, more extensively, with an attempt to encourage Americans to consider the similarities between China and their own country.

Aimed at an educated general reader rather than an academic audience, the book is written in an accessible yet authoritative style. Despite the question and answer format providing ample opportunity to dispense with complexity and nuance, the author is careful to provide adequate shading and depth to these necessarily brief sketches. In the historical section this includes outlining scholarly debate in areas such as the reasons for the fall of the Qing Dynasty and the motivations behind the Hundred Flowers campaign. In dealing with the question of whether the Chinese Communist Party is a new imperial dynasty, Wasserstrom acknowledges that there is some continuity between the challenges facing the CCP and those that preoccupied past rulers but also points out a few characteristics that make the current leadership structure quite different from anything that existed in imperial China. He argues that in this case placing too much emphasis on historical continuity can lead to overlooking some important transformations. The author dedicates longer passages to issues on which it is necessary not only to provide information but also to counter existing misconceptions. The book also includes a solid list of further reading for those who wish to delve into the topics in greater depth. While some scholars may object to the idea that it is possible to adequately answer the question “What impact did the Opium War have?” in a single paragraph, there is enough subtlety and restraint in the answers presented here that they serve to open up discussion of these topics and prompt further questioning, instead of acting as the final word on any given subject.

Ultimately, an exercise such as this must be

judged not only on the answers it provides but also on the questions it asks. The content of Wasserstrom’s questions is heavily weighted towards historical and political subjects, which are the areas that are clearly the author’s strengths. This means, however, that questions about the economy are left out altogether. Considering the book’s emphasis on clearing up American misunderstandings of China it would not have been unreasonable to include one or two questions such as “Why won’t China allow its currency to appreciate?” or “Should Americans be worried about Chinese taking their jobs?” At certain times when an answer is interesting or important but the corresponding question is not so obvious the style can become a little forced, resulting in some slightly clunky headings such as “What was unusual about China’s preparations for the 2008 Olympics?” and “Is the Great Firewall of China a unique structure?” Mostly, however, the book is organised in a way that is both useful and sensible and the content is appropriately balanced between questions that provide historical context or basic information (the “what is/was” kind of questions), those that provide analysis in order to explain the reasons behind a certain event or phenomenon, and those that speculate on future developments.

Wasserstrom has made an impressive contribution towards addressing common misunderstandings about China in the West and moving beyond the idea that the country is too complex or “inscrutable” for outsiders to comprehend. For scholars, the book is primarily useful not for the information it contains but rather for the way in which it is presented. It provides a model of how to communicate ideas about Chinese politics, history, and culture to students and wider audiences in a way that is fresh and engaging yet avoids oversimplifying the complex realities of contemporary China. In a time when many aspects of China are transforming at a rapid pace, Wasserstrom reminds us that to understand China we must first ask the right questions.



Image © Jakob Montrasio

# 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.

**Johanna Hood**

*HIV/AIDS, Health and the Media in China: Imagined immunity through racialized disease*

(2011) Routledge

ISBN: 978-0-415-47198-5



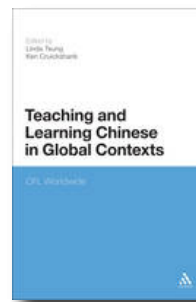
Approximately 90% of urban HIV/AIDS education in China occurs indirectly through non-specialist media reports. Many of these reports use images of extreme suffering and poverty to communicate an understanding of who gets HIV, why and how. This book explores an important aspect of how HIV/AIDS is communicated in China's print media, posters, websites and television, suggesting that its association with Africa and Africans – portrayed as a distant and backward land and people – has impacted understandings of HIV/AIDS. It demonstrates how, in China's media, Africans are frequently used to embody the most extreme possibilities of poverty and disease, in contrast with the progressive, scientifically sophisticated Han Chinese, which has encouraged the urban public to develop 'imagined immunity' to HIV.

By illustrating how HIV/AIDS is portrayed as a non-Han and racialized disease affecting specific bodies, races and places, the author argues that this discourse has had the effect of distancing many Chinese from the perceived possibility of infection, thus compromising the effectiveness of public health campaigns on HIV/AIDS. The book suggests that the key to combating the spread of HIV/AIDS lies in challenging the ways in which the disease is portrayed in China's media, rather than simply by continuing with the current strategy to educate more people.

**Tsung, L. T. and Cruikshank, K. (eds)**

*Teaching and learning Chinese in global contexts* (2010) Continuum

ISBN: 978-1-441100-39-9



Although there is an extensive literature on the teaching of English as a Second or Other Language, there is very little published research on the teaching or learning of Chinese in similar contexts. This book is the first to bring together research into the teaching and learning of Chinese as a foreign language to non-native speakers, as a second language to minority groups and as a heritage/community language in the diaspora.

The volume showcases the contribution of researchers working in such areas as language teaching and learning, policy development, language assessment, language development, bilingualism, all within the context of Chinese as a Second or Other Language.

This is an exciting extension of teaching research beyond the traditional TESOL field and will be of interest to researchers and practitioners working in applied linguistics and Chinese language education worldwide.

**Andrew B. Kipnis**

*Governing Educational Desire: Culture, Politics and Schooling in China*

(2011) University of Chicago Press

ISBN: 978-0-226437-53-8



Parents in China greatly value higher education for their children, but the intensity and effects of their desire to achieve this goal have largely gone unexamined – until now. *Governing Educational Desire* explores the cultural, political, and economic origins of Chinese desire for a college education as well as its vast

consequences, which include household and national economic priorities, birthrates, ethnic relations, and patterns of governance.

Where does this desire come from? Andrew B. Kipnis approaches this question in four different ways. First, he investigates the role of local context by focusing on family and community dynamics in one Chinese county, Zouping. Then, he widens his scope to examine the provincial and national governmental policies that affect educational desire. Next, he explores how contemporary governing practices were shaped by the Confucian examination system, uncovering the historical forces at work in the present. Finally, he looks for the universal in the local, considering the ways aspects of educational desire in Zouping spread throughout China and beyond. In doing so, Kipnis provides not only an illuminating analysis of education in China but also a thought-provoking reflection on what educational desire can tell us about the relationship between culture and government.

**Lai-Ha Chan**

***China Engages Global Health Governance: Responsible Stakeholder or System-Transformer?***

(2010) Palgrave Macmillan

ISBN: 978-0-230-10430-3



*China Engages Global Health Governance* is the first book to systematically examine China's participation in the global health domain. It examines how and why China changed its stance on its HIV/AIDS epidemic and investigates China's emerging role in Africa's AIDS crisis and the controversial issue of access to

anti-retroviral drugs for the continent's impoverished people. In scrutinizing China's evolving global role and its intentions for global governance and global health governance, this book argues that China is neither a system-defender nor a system-transformer of the liberal international order. While acting in concert with other major powers, China strives to defend itself from the encroachment of liberal democratic values on the world stage. In order to carve out some international space for itself and to fend off attacks by the liberal normative structure, China calls for multilateral cooperation in a "harmonious world." With the suggestion that there is no universally applicable blueprint for development, Beijing tries to shore up the principle of national sovereignty and non-intervention and strengthen ties with developing countries to consolidate a normative and political bulwark against liberal democratic values. In short, China possesses a hybrid national identity in its deepening engagement with global governance.

**Yin Shuping**

***Hope in Autumn (秋望)***

(2010) Wuqi Xueshe

ISBN: 978-9-881959-77-5



The Anti-Rightist Movement in China is poorly documented, and remains a taboo topic in China. Countless victims perished at the time or during the Cultural Revolution that followed. A trickle of memoirs by surviving "rightists" are only now being published in Hong Kong and Taiwan, and these provide a valuable resource for

trying to understand a part of China's history that has been virtually airbrushed out of existence. Older "rightist" survivors are too fragile for the task of recalling those harrowing times, but a small number who are already in their seventies still have the stamina, writing ability, and the determination to document their experiences while pondering about the meaning of human existence in the remaining years of their lives.

Yin Shuping 殷叔平 (b. 1936) was a prize-winning writer in the early 1950s, but declared a "rightist" in 1957, and later an anti-revolutionary in 1963, he spent a total of 23 years working in labour camps. Written in the autumn years of his life, his two volume memoir *Qiu wang* (秋望; *Hope in Autumn*) tells of the first 12 years of his life after being branded a "rightist".

**Lily Xiao Hong Lee (ed.)**

***Biographical Dictionary of Chinese Women: The Qing Period 1644-1911 (The Chinese Edition)***

(2010) Sydney University Press

ISBN: 978-1-920899-51-6



This Chinese edition of the *Biographical Dictionary of Chinese Women*, edited by Lily Xiao Hong Lee and assisted by Ms Yuk Ping Chan, is published in full Chinese characters.

This volume provides biographical information on the lives, work and significance of over 200 Chinese women whose stories have influenced Chinese culture. These women come from various backgrounds and areas of interest including literature, painting, drama, embroidery, pottery, politics, science, religion and cuisine.



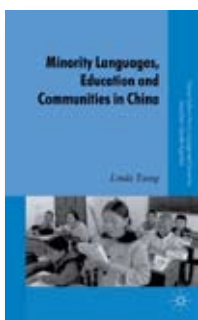
**Guofu Liu**  
***Chinese Immigration Law***  
**(2010) Ashgate**  
**ISBN: 978-1-4094-0940-3**



Lacking a single immigration code, Chinese immigration law is widespread, encompassing a variety of laws, regulations and policies, some of which are internal and closed. There is also no immigration cases system. These factors have combined to make the study and understanding of the system difficult for those outside or unfamiliar with this area of Chinese law. To add to this complexity, since the reform and opening-up policy in 1978, Chinese immigration law has been experiencing significant change. In particular, that brought about by the acceptance of a market economy in 1991, and with access to World Trade Organization membership in 2001. Due to the dilation of the legislation, the issue of conflict between Chinese immigration law and other Chinese laws has become serious.

This book provides a comprehensive, up-to-date, and readily-accessible reference to Chinese immigration law. It provides the necessary detail, insight and background information for a thorough understanding of this complex system. The book has been written on the basis of Chinese statutes while also including coverage of the relevant international instruments. The work draws on and compares Chinese and English language sources, making it an invaluable resource for both Chinese and non-Chinese readers alike.

**Linda Tsung**  
***Minority Languages, Education and Communities in China***  
**(2009) Palgrave Macmillan**  
**ISBN: 978-0-230-55148-0**



*Minority Languages, Education and Communities in China* outlines and reflects on the status and situation of minority communities, their languages and educational practices by identifying policies and progress in different regions and time spans. The work is based on studies into language policy, implementation arrangements, and outcomes. It contains fresh

case study material from field work in Yunnan, Hunan, Guizhou, Xinjiang and the Tibet region from 1995 to 2007. It also examines current research and programs for foreign minorities currently underway in Hong Kong. Particular attention is paid to the attributes of minority languages themselves and their unique communities. Recognising that national and local policies towards minorities are frequently conceived for rhetorical or political reasons, it looks critically at language outcomes in regard to policy, stakeholder acceptance, and classroom practice. The study also identifies challenges which lie ahead resulting from recent economic and social change, the impact of globalization and concerns over human rights issues and democratic expression.

**John Clark**  
***Modernities of Chinese Art***  
**(2010) Brill**  
**ISBN-10: 90-04-17750-7**



This publication presents John Clark's collected writings on modern and contemporary Chinese art. Almost thirty years of pioneering empirical, in-depth research dedicated to modernities of Chinese art, is now for the first time conveniently brought together in one volume.

Taking up issues not handled much at the time by academic or curatorial writing, John Clark wrote articles on a wide range of separate topics, some of which anticipated future discussions. These articles fall into a coherent series of closely related examinations on the problems of 'modernity' in Chinese art. Most of the essays published previously elsewhere have therefore been adapted for this publication, while others, e.g., the first hand observations of Beijing and Hong Kong in 1981, appear in print now for the first time. Chapters often include unique interview material, and much other information not found elsewhere.

Including illustrations of over 200 art works in color with biographical appendices of Taiwan and Hong Kong artists, extensive chronological materials in thematic categories on Chinese art and an extensive bibliography, this is an essential reference work for anyone interested in modern Chinese art.

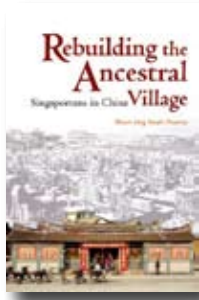


**Khun Eng Kuah-Pearce**

*Rebuilding the Ancestral Village: Singaporeans in China (2nd Edition)*

(2011) Hong Kong University Press, Amsterdam University Press and National University of Singapore Press

ISBN: 978-988-8082-81-8



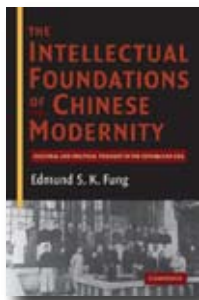
This work illustrates the relationship between one group of Singaporean Chinese and their ancestral village in Fujian, China. It explores the reasons why the Singaporean Chinese continue to maintain ties with their ancestral village and how they reproduce Chinese culture through ancestor worship and religion in the ancestral village. In some cases, the Singaporeans feel morally obliged to assist in village reconstruction and infrastructure developments such as new roads, bridges, schools and hospitals. Others help with small-scale industrial and retail activities. Meanwhile, officials and villagers in the ancestral home utilize various strategies to encourage the Singaporeans to revisit their ancestral village, sustain heritage ties, and help enhance the moral economy. This ethnographic study examines two geographically distinct groups of Chinese coming together to re-establish their lineage and identity through cultural and economic activities.

**Edmund S. K. Fung**

*The Intellectual Foundations of Chinese Modernity: Cultural and Political Thought in the Republican Era*

(2010) Cambridge University Press

ISBN: 978-0-521195-11-9



In the early twentieth century, China was on the brink of change. Different ideologies — those of radicalism, conservatism, liberalism, and social democracy — were much debated in political and intellectual circles. Whereas previous works have analyzed these trends in isolation, Edmund S. K. Fung shows how they related to one another and how intellectuals in China engaged according to their cultural and political persuasions. The author argues that it is this interrelatedness and interplay between different schools of thought that are central to the understanding of Chinese modernity, for many of the debates that began in the Republican era still resonate in China today. The book charts the development of these ideologies and explores the work and influence of the intellectuals

who were associated with them. In its challenge to previous scholarship and the breadth of its approach, the book makes a major contribution to the study of Chinese political philosophy and intellectual history.

## Special issues

**“Chinese Media Studies: The State of the Field”**

A special issue of *Media International Australia*

February 2011

Editors: Stephanie Hemelryk-Donald and Haiqing Yu



This special issue of *Media International Australia* provides a snapshot of the state of the field of Chinese Media Studies from the perspective of both well-established and emerging scholars. It defines the meaning and scope of area studies in media and cultural research, evaluates the work done to date by global scholars, and suggests new directions and productive foci for future research.

**“Educational Governance in East Asia: Responding to Globalisation”**

A special issue of the *Asia Pacific Journal of Education*, Volume 30(4), December 2010

Editors: Khun Eng Kuah-Pearce and Jason Tan

The primary objective of this special issue of the *Asia Pacific Journal of Education* is to interrogate how East Asian states have explored the globalizing aspects of educational governance in order to meet the challenges brought about by the increasingly volatile nature of the global economy and the rise of transnational institutions as a challenge to state political legitimacy.

This issue will explore various facets of the role of the state in five polities — Viet Nam, the People’s Republic of China, Hong Kong, Singapore and the Philippines — in the process of educational governance. The facets concern the need for education to take on an instrumental edge to produce the desirable citizenry that would fit into the existing social fabric of the society, to create a sense of belonging and identity to the polity, to establish a harmonious pluralistic society, and to create a desirable professional and elite workforce. Equally importantly, the role of the state extends to providing equitable access to education in a manner that is seen to be working efficiently.

# 2010 Beijing International Book Fair

**DENNIS KISHERE, CHINESE STUDIES LIBRARIAN AT MONASH UNIVERSITY, REPORTS ON A RECENT VISIT TO THE BEIJING INTERNATIONAL BOOK FAIR AND HONG KONG UNIVERSITY'S FUNG PING SHAN LIBRARY. THIS ARTICLE FIRST APPEARED IN THE JANUARY 2011 EDITION OF THE EAST ASIAN LIBRARY RESOURCES GROUP OF AUSTRALIA NEWSLETTER AND CAN BE ACCESSED AT [HTTP://COOMBS.ANU.EDU.AU/SPECIALPROJ/NLA/EALRGA/NEWSLETTER.HTML](http://coombs.anu.edu.au/specialproj/nla/ealrga/newsletter.html)**

I attended the 17th Beijing International Book Fair for two days during my trip to China in early September 2010. There were 1,841 exhibitors from China and overseas but I mainly checked out the Chinese publishers. Although the Frankfurt and Bologna book fairs are the biggest ones, the Beijing and Taipei book fairs are obviously the best for Chinese materials.

The entrance ticket to the fair was only 5 Yuan (about 75 cents). Despite this cheap price there were scalpers outside the ticket gates trying to sell tickets for 3 Yuan.

I was particularly interested in the "Digital Publishing Zone" where I had a chance to play with different types of new Chinese e-book reading devices produced by various local companies. These readers hold large files of books in text and often with accompanying sound and illustrations. For instance, one reader enables you to read poems of the Tang dynasty and listen to them being chanted at the same time. It seems like a good learning experience in which you can listen to the pronunciation, read the text and have accompanying explanations on the screen. Other e-book readers contained illustrated stories for children.

The main e-book companies represented at the fair were Bambook and Hanvon (Han Wang) of China. Other major e-book companies with Chinese

functionality (but not represented at the fair) are Sony (Japan), Greenbook (Taiwan), BenQ (Taiwan), Delta (Taiwan), Acer (Taiwan) and Viewsonic (Taiwan). The Computex Taipei show in 2011 will showcase the latest range e-readers. Computex Taipei is the largest computer show in Asia. It is interesting to follow these developments but I do wonder what is the future of these e-book readers when new generation mobile phones have the capacity or at least the potential to offer the same functions in terms of downloading and displaying e-books.

The book fair also featured a writers' forum. Since the guest country for this year's fair was India, a group of Indian writers spoke about Rabindranth Tagore and his links with China. Of course, as we know, left wing Chinese writers objected to Tagore's spiritual values but he was embraced by the romantic poet Xu Zhimo and the Crescent Moon Society.

In late August, I stayed in Hong Kong for a few days on the way to Beijing and visited the Fung Ping Shan Library of Hong Kong University. The Fung Ping Shan Library is a mainly Chinese language library with a special Taiwan Studies collection which I was interested in because of our efforts to build something similar to support the Taiwan Studies Unit at Monash. The head librarian Dr Y.C. Wan gave me an overview of their operations. In recent times their librarians have attended the annual Taipei Book Fair (only a one and a half hour flight from Hong Kong) to do concentrated ordering. They take their laptops along, check their library holdings and place orders directly with the publishers at the fair. In this way they can ensure they get materials quickly, in particular certain types of material which can easily go out of print before they appear in publisher catalogues.

The Fung Ping Shan Library has nearly reached full shelf capacity. At this stage they are considering cancelling subscriptions to serials which are also held online but are not yet doing any large scale storage of monographs.

# From the NLA

**DIPIN OUYANG** (DOUYANG@NLA.GOV.AU) FROM THE CHINESE UNIT AT THE NATIONAL LIBRARY OF AUSTRALIA INTRODUCES THE LATEST ACQUISITIONS.

## New Director-General appointed

Ms Anne-Marie Schwirtlich, from the State Library of Victoria, has been appointed as the new Director-General of the National Library of Australia. The new Director-General will take up her appointment in March 2011.

## National Library of Australia Fellowships

Applications are now open for the 2012 Harold White Fellowships, the Minerals Council of Australia Fellowship and the Japan Fellowship. Fellowships at the National Library offer researchers, scholars and writers unparalleled opportunities to delve into the Library's rich collections and are awarded for 3-6 months.

Closing date for applications is April 30, 2011.

More information, a link to the online application form, and contact details are available at <http://www.nla.gov.au/services/awards.html>

## 'London Missionary Society' collection online

The full digitisation of the rare 'London Missionary Society' (LMS) collection of Chinese language works was completed in October 2010. The collection is now accessible on the web through the Library's catalogue.

The digitised LMS collection consists of over 670 full text works collected by the London Missionary Society missionaries in China in the late Qing period 1644-1912. The Library acquired this important Chinese collection in 1961. The majority of these works are on the history of Christianity and religion in China, mission publications on scientific topics and some manuscript items. The most valuable items in the collection are the pamphlets and proclamations relating to the Taiping rebellion. As a preservation strategy, from 2006, the National Library began the full digitisation of the rare collection. Now the Chinese materials, in digital form, are available to researchers all over the world!

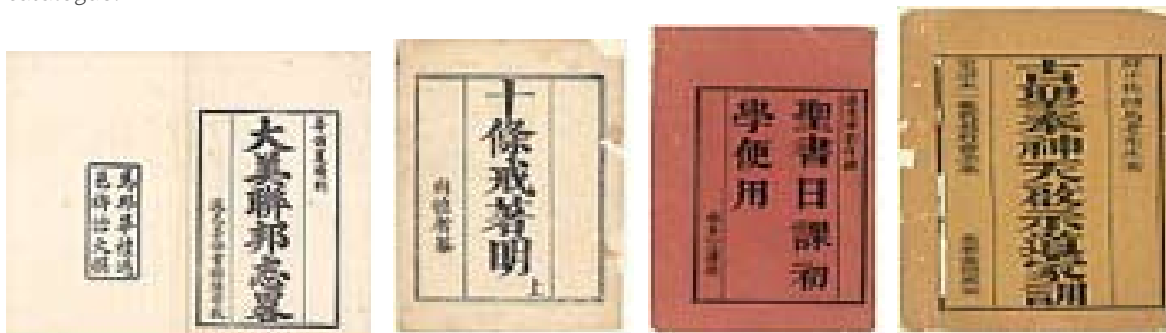
## Selected significant new acquisitions

Each month the Library's Chinese Unit releases a list of newly acquired Chinese titles. These lists can be downloaded [here www.nla.gov.au/asian/pub/cal/index.html](http://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](mailto:chinese@nla.gov.au).

In addition, Chinese language books are available on an interlibrary loan system operating in local libraries. Article photocopies can be requested through the Library's Copies Direct Service: <http://www.nla.gov.au/copiesdirect>.

## Multi-volume sets:

- [A Collection of Journals published in Manchu dynasty] = Wei Manzhouguo qi kan hui bian = 偽滿洲國期刊匯編 (series 1-3) 153 volumes.



*Description: These are valuable historical materials for the study of modern Chinese history, the Manchukuo national history, the history of Japanese invasion of China.*

Note: The library online catalogue provides records with detailed content notes for each individual journal title in these three series.

- Yingguo guo jia dang an guan gui cang jin dai Zhong wen yu tu = 英國國家檔案館度藏近代中文輿圖, 11 maps & 1 book.

<http://nla.gov.au/nla.cat-vn4708149>

*Description: Classical Chinese manuscript maps and atlases deposited at the National Archives, U.K.*



- Chinese repository (1832.5-1851.12) = 中国丛报, 21 volumes.

<http://nla.gov.au/nla.cat-vn4546771>

*Description: The Chinese repository, from 1832-1851, where Bridgman, E. C. (Elijah Coleman) was the editor, listed all the major works available in English on China; the largest selection was language books and voyages and travels, such as the German missionary Karl Gutzlaff's Journal of a voyage from Siam to Tientsin for the first few issues. Articles were written on all aspects of Chinese culture, politics, history, religion, literature etc. The journal continues to be used as a historical source by modern scholars.*

- Yuenan Han wen yan xing wen xian ji cheng (Yuenan suo cang bian) = 越南漢文燕行文獻集成 (越南所藏編), 25 volumes.

<http://nla.gov.au/nla.cat-vn4903484>

*Description: A significant document provides primary sources for the study of the Sino-Vietnamese research.*

- Tang Song Yuan Ming Qing Zang shi shi liao hui bian = 唐宋元明清藏事史料彙編, 120 volumes.

<http://nla.gov.au/nla.cat-vn4968006>

*Description: Tibetan primary & historical documentations from Tang dynasty to Qing Dynasty (618 A.D. - 1911)*

### Electronic resources:

- Policing the Shanghai International Settlement, 1894-1945

<http://nla.gov.au/nla.cat-vn4972747>

Farmington Hills, Mich.: Gale, a part of Cengage Learning, 2010.

Language: English

*Description: These files represent a large portion of the archives of the British-run municipal police force based in Shanghai's former international settlement during 1894-1945.*

- Additional series of China Academic Journals online full-text databases:

<http://nla.gov.au/nla.cat-vn3098353>

Language: Chinese, abstracts in English

*Description: In addition to the existing CAJ databases, NLA subscribed to the other six databases to complement the existing holdings of the CAJ databases. As a result, NLA registered readers can offsite access to the entire 10 series of CAJ databases.*



