



# the newsletter

chinese studies association of australia

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# csaa newsletter

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## ON THE COVER...



A stonemason from Sichuan pauses in his work on the public centrepiece, a fountain, of a new upper middle-class residential housing complex in Korla, Xinjiang. Housing prices in Korla have almost doubled since August 2009.  
Photograph: Tom Cliff (ANU)

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 February 2012 edition.

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

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

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

### CSAA Council 2008-2010

President: Dr Mark Harrison, UTas  
Secretary: Dr Ayxem Eli, UTas  
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Immediate Past President:  
Professor Richard Rigby, ANU

Council Members:  
Dr Luigi Tomba, ANU  
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TBC

Newsletter Editor:  
Daniel Sanderson, ANU

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

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

# From the president

In July 2011, the Chinese Studies Association of Australia held its biennial conference at the Australian National University. The conference was a marker of the current quality of Australian Chinese Studies, with scholars presenting fascinating papers on a remarkably wide range of contemporary and historical China topics. At the CSAA AGM, hosting of the Association was passed in a peaceful transition from the ANU to, for the first time, the University of Tasmania, and the three office-holder positions of president, secretary and treasurer were taken up by the three full-time members of the UTAS Chinese program, Mark Harrison, Ayxem Eli and Wang Yanjun.

The success of the 2011 conference was the result of the work of the outgoing officeholders, and I warmly thank Richard Rigby as president for skilfully guiding the CSAA through the conference and taking the CSAA to the strong organisation that it is. Thank you also to Tamara Jacka as treasurer and Geng Song as secretary, and a special thank you to Nathan Woolley for his work as conference organiser and also to Luigi Tomba for arranging the handover from the ANU to UTAS.

The conference came at a time of two new initiatives in Australian Chinese Studies, the creation of the China Studies Centre at the University of Sydney and the Australian Centre on China in the World at the ANU.

The two centres join existing China-specific activities such as the China Research Centre at University of Technology Sydney and will continue to strengthen the field in Australia. In addition to new appointments, the China Studies Centre at Sydney provides a place for the China expertise across the University of Sydney to consolidate and flourish. It comes as part of a process of renewal and high-profile appointments across many areas of the University of Sydney over the last several years.

The Australian Centre on China in the World is the result of funding from the federal government and will operate as a standalone institution along with other sites of China activity at the ANU. A key aspect

of CIW is its grant scheme, offering flexible funding opportunities for China research across Australia on a scale that suits the nature of much of our work as well as signalling CIW's national brief. The CSAA has been invited to nominate grant review committee members, and this is a new and very meaningful addition to the CSAA's scope of activities.

The strength of Australian academic Chinese Studies is modulated by the long-term pressures of marketization in the university sector, in which Chinese language teaching in particular has become an expensive proposition. But at the same time, a recognition of the importance of China in the Australian community has never been greater, and as well as developing expertise and insight into China in our students in the years ahead, there is a timely opportunity to make the case for the value of Chinese Studies in the contemporary Australian university.

In addition to the biennial conference, through its publications, website and mailing list, the CSAA enables the exchange of information between Chinese programs across Australia and the cultivation of new professional relationships. It gives a national profile to postgraduate students and will continue to provide a forum for scholarly debates on the nature and problems of Chinese Studies.

In coming to the University of Tasmania for the first time, the CSAA can also highlight the significant China expertise that exists outside of the Melbourne-Canberra-Sydney nexus, where smaller programs are innovating in their research and teaching in exciting ways.

The CSAA is the successful organisation it is because of the talent and commitment of its members. I welcome everyone to join us in Tasmania in 2013 to share in our most current insights into China's pasts, present and futures.

Dr Mark Harrison  
University of Tasmania  
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 JANUARY 2012.

## Around the Universities

### University of Adelaide

The Centre for Asian Studies has had a busy twelve months. Two of our post-graduates, Glen Stafford and Serina Chan graduated with their doctorates in April. Both had done outstanding work. Glen Stafford wrote on Chinese students studying in Australia and how they perceived themselves to have benefitted and changed as a result of their time in Adelaide. Serina Chan's work on the philosopher Mou Zongshan won the University's Vice Chancellor's prize for outstanding thesis and is Serina is currently in the final stage of preparing it for publication.

The Centre graduated two other PhDs at the same time, Joel Rathus and Ming Ting both of whom worked on international relations issues. Again, Joel's work is about to be published and Dr Ting's is in preparation. It was a great result for the Centre to both turn out so many graduates in one year and to have such high rate of publications resulting from it.

The Centre currently has seven students doing PhDs on China topics. The most recent arrival, Ms Yang Li, is working on Chinese free trade agreements. Alan Polson is working on the connections between Confucianism and behavioural psychology. Shurong Han is doing issues surround old age pensions for migrant workers, Chen Xiuming on the teaching of Chinese literature, Min Zhao is investigating China's "social construction" while Xie Baohui is researching Chinese media and problems of transparency. Roger Irvine has already appeared in this newsletter with an article on China's high speed rail but his doctoral work revolves around how studies of China's future have been carried out and what the relevant lesson of this might be. Our Chinese students are among the sixty or seventy now at Adelaide as part of

the China Scholarships Scheme which has led to a dramatic increase in Chinese post graduates at the university generally.

In addition to postgraduate work, we are pleased to report growing enrolments in Chinese language courses generally, including for local students. The number of Chinese students enrolled in social science courses and translation courses for native speakers of Chinese has continued to grow, especially since the Centre, as a result of much hard work by Dr Xianlin Song and Dr Ning Zhang, to create a suite of social science courses that allow students to undertake a minor or major in such courses. A new MA in Translation and Transcultural Communication has been approved and will be available from 2012. Assisting the success of this work has been the work of Dr Delia Lin who was appointed in 2010. Delia replaced the much valued and admired Mr Hsu Chiachen who has retired and is pursuing his interest in classical music with renewed enthusiasm.

### University of Technology, Sydney

On 18 May 2011 UTS China Research Centre hosted the Lowy Institute's Dr Michael Wesley who launched UTS Vice Chancellor Postdoctoral Research Fellow, Dr Lai-Ha Chan's two recent publications: China at Sixty: Global Local Interactions and China Engages Global Health Governance: Responsible Stakeholder or System-Transformer?

Routledge has republished the 2009 paperback edition of Associate Professor Elaine Jeffrey's China's Governmentalities: Governing Change, Changing Government

The China Research Centre held two successful workshops in July 2011, with 'Preserving Stability in China' held at UTS from 4-5 July 2011 and 'The International Politics of Resources: China, Japan and Korea's Demand for Energy, Minerals and Food', co-presented with Sydney University, running from 28-29 July.

UTS, together with the Chinese Corporate Culture Institute, hosted the second Australia China Business Leaders Forum, in Beijing in June 2011. The Forum

brought together over 200 Australian and Chinese business leaders to discuss service innovation in China.

The China Research Centre and the UTS Faculty of Arts and Social Sciences has launched the new 'China Insight Series', a program of specialist seminars exploring current issues, developments and opportunities in China, with a focus on a variety of areas in which CRC has expertise. The seminars aim to broaden understanding of China, and its relationship with Australia and the world, while providing a wealth of insight and perspective from CRC research findings. The first two seminars will be held in Sept and October, followed by more in the series in 2012. Dr Graeme Smith presents the inaugural seminar 'China in the Pacific – Here for the Long Haul?' on 20 September, and Dr Jonathan Hassid follows up 4 October with 'Contemporary Chinese Journalism'. Series details are available on our website at [www.china.uts.edu.au](http://www.china.uts.edu.au).

The China Research Centre will hold its major conference from 18-19 November 'Chinese Labour in Comparative Perspective'. The workshop will be held at UTS and will draw leading scholars from around the world.

The China Research Centre continues with its now regular, fortnightly, 'Wednesday Seminar Series', with Centre members and postgraduate students, along with visiting scholars and invited guests, presenting their research in an informal environment for discussion and debate. More information available at [www.china.uts.edu.au](http://www.china.uts.edu.au).

Dr Graeme Smith, a Postdoctoral Research Fellow in the China Research Centre and a Visiting Scholar at ANU's State, Society and Governance in Melanesia centre, received the Gordon White prize for the most original article published in *The China Quarterly* in 2010.

## University of Queensland

UQ Chinese is busy preparing for its International Conference on Translation and Cross-Cultural Communication to be held on 1-2 December. Details can be found at <http://www.slccs.uq.edu.au/index.html?page=156662>. The conference will address both translation/interpreting and cross-cultural communication studies in general and between English and Chinese in particular. Selected papers from the conference will be peer reviewed and published in two book-length volumes - one in English and the other in Chinese.

The subject areas covered by the conference

include:

- Theories of translation/interpreting
- Multidisciplinary approaches to translation/interpreting
- Translation and interpreting: history and traditions in China and other countries
- Translation and interpreting: role in the modernization of Chinese society
- Translation and interpreting in the context of globalisation
- Linguistic analysis and translation
- Technologies in translation/interpreting
- Corpora in translation studies
- Translationese and language development
- Translation/interpreting for special purposes (e.g. science, engineering, technology, business, law, government and tourism)
- Literary translation
- Translator/interpreter training and pedagogies
- Cross-cultural communication

Keynote speakers at the conference are:

- Professor Miriam Shlesinger, Bar-Ilan University, Israel; Chief Editor of 'Interpreting'.
- Professor Jose Lambert, Katholieke Universiteit, Belgium; Chief Editor of 'Target'.
- Professor HUANG Youyi, Vice Chair of the Translators' Association of China; Vice President of FIT; Vice President of China International Publishing Group; Deputy Chief Editor of 'Translation Journal of China'.
- Professor UIN Maosung, National Taiwan University of Science and Technology.
- Dr Jing Han, Chief Subtitler, SBS TV, Australia, University of Western Sydney.

Apart from the upcoming conference, Rosie Roberts is currently on sabbatical researching the evolution of Lei Feng as socialist model and cultural icon, including the cultural origins of the discourses of "Lei Feng", the changing political, social and ideological functions of the model, and its function as a marker of changing representations of gender and gender relations. UQ Chinese will also hold its annual Chinese Writing Contest in October for Queensland primary and secondary schools that have a Chinese program.

## Australian National University

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

In mid July, we held our first 'China Profile' event. This provided us with an overview of the CIW-Danwei research and archive collaboration. Participants included the heads of our research themes as well as Jeremy Goldkorn of Danwei and Kathy Bail of UNSW Press. As a result of the discussions we are

preparing the first formal 'China Profile' public forum and related book, both planned for 2012.

This was followed by a week of Asia and Pacific-related events at ANU. For our Centre most significant was the meeting of colleagues to discuss aspects of the intellectual and research agenda of the Centre, the Seventy-second Morrison Lecture, 'George E Morrison's World', presented by our associate Linda Jaivin on 13 July, the biennial Chinese Studies Association of Australia, held this time under the auspices of the CSAA President, Professor Richard Ribgy, a CIW Associate Director, on 14-15 July and the inaugural CIW Annual Lecture, 'Australian and China in the World: Whose Literacy?' (online at: [http://ciw.anu.edu.au/lectures\\_seminars/inaugural\\_lecture.php](http://ciw.anu.edu.au/lectures_seminars/inaugural_lecture.php)), presented by the Director, CIW, at the Great Hall of University House at ANU on Friday 15 July. On 12 July our CIW colleague Jane Golley played a significant role in the annual 'China Update' held under by the ANU Crawford School (Jane returned from a fruitful period in Beijing in June). Jane was also co-editor of the key publication of 'China Update'.

Two new CIW Postdoctoral Fellows, Drs David Brophy and Elisa Nesossi, have now formally joined us. The first week of August 2011 also marked the successful completion of the Centre's first Short Course on China for public servants, organized by Richard Rigby, Benjamin Penny and Nancy Chiu. Many of our colleagues and others associated with the Centre contributed their expertise to this initial program. Initial responses to an intensive ten-day course tailored for engaged public servants have been positive.

Also in July the Centre announced a new program, CIW Resources for Chinese Studies. This two-fold program welcomes applications from both ANU and non-ANU colleagues until Friday, 2 September 2011 (for details see the CIW site, at: <http://ciw.anu.edu.au/news.php>).

#### **PUBLIC PROGRAM**

On Saturday, 21 May, CIW fellow Luigi Tomba chaired the 'G'day China!' event at the Sydney Town Hall as part of the Sydney Writers' Festival. Participating in this event were Hugh White (Professor of Strategic Studies, ANU), the novelist, cultural commentator and noted translator Linda Jaivin, and the British philosopher A.C. Grayling. A podcast of the session was broadcast on ABC Radio National, and the proceedings were broadcast on the ABC1 Big Ideas program. Further events are planned for Melbourne, Sydney and Brisbane in early September.

#### **GOVERNMENT ENGAGEMENT**

CIW-DFAT Roundtable: the initial roundtable was held on 28 June at ANU. Opened by Dennis

Richardson, head of the department, the one-day even included personnel from DFAT, ANU and Australia wide academics brought together to discuss various aspects of contemporary China and the unfolding Australia-China relationship.

CIW-DFAT partnership: this collaboration is related to a major China-related forum being planned for early 2012.

#### ***Department of Chinese Studies***

Professor John Minford is still on leave at the Chinese University of Hong Kong.

The Chinese Studies program within the College of Asia and the Pacific has been significantly enhanced with three new appointments. Dr Hung Hsiao-chun (Archaeology & Natural History) has begun teaching courses on Chinese archaeology and early civilization; Dr Mark Strange and Dr Thomas Dubois (Pacific and Asian History) will offer courses on modern Chinese history and medieval Chinese history beginning in 2012.

The Taiwan Studies Program, under the leadership of Dr Liao Hsin-tien recently celebrated its anniversary. The past year has seen many exciting developments in the Taiwan Studies Program, from new courses and in-country study, to new links and exchanges with academic institutions in Taiwan.

The Department will also soon be advertising for a new position in Chinese Language and Linguistics (Level B/C).

#### **University of Sydney**

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

Website: [www.sydney.edu.au/china\\_studies\\_centre](http://www.sydney.edu.au/china_studies_centre)

The University of Sydney China Studies Centre started operation in January 2011. The Centre currently has 130 academic members at the University who teach and research on China, organised into 16 academic groups covering the arts, business studies, education, health studies, law, sciences, social sciences, and technology.

The China Studies Centre has recently adopted a Five-year Academic Strategy which is available at the Centre's website. The Centre has also determined to pursue three major development projects: Business Development; Public Health; and Social Change. Details of these may also be found on the Centre's website.

## FORTHCOMING EVENTS

- 20 September Professor Rosemary Foot, University of Oxford, Distinguished Lecture Series  
16 November Conference on Australia and PRC Diplomatic Relations at their 40th Anniversary  
29 November Sydney China Business Forum

## Workshop

### Television, Power, and Ideology in Post-socialist China



Date: 2-3 March, 2012  
Venue: Heldley Bull Theatre, ANU

Sponsors: Social Sciences and Humanities Research Council of Canada (SSHRC)  
Research School of Asia and the Pacific, ANU  
Department of Gender and Cultural Studies, CAP, ANU

Convenors: Geng Song (ANU) and Ruoyun Bai (University of Toronto)  
Participants: Louise Edwards (University of Hong Kong), Stephanie Donald (RMIT), Yachien Huang (Tamkang University), Ying-fen Huang (Simon Fraser University), Shuyu Kong (Simon Fraser University), Joshua Neves (University of Toronto), Wanning Sun (University of Technology Sydney), Jingsi Wu (State University of New York)

This two-day workshop will bring together a small group of leading and emerging scholars in Chinese media and cultural studies to explore a very significant but understudied set of relations in post-socialist China – television, power, and ideology. Centrepiece of a rapidly growing commercial communications and cultural industry, television exerts immeasurable influence upon Chinese society and at the same time is subject to and interacts with different sorts of political, economic, and social power, which have been radically reconfigured in the context of post-socialism, digital media technologies, and globalization. Studying Chinese television as

a key node in the network of power relationships, therefore, provides us with a unique opportunity of understanding the tension-fraught, paradox-permeated, and highly unpredictable conditions of Chinese post-socialism. Television exercises and brokers power through ideology. But if television networks are still state-owned and Party-controlled, it is by no means clear how ideology works through television today, which is simultaneously subservient and defiant, nationalistic and cosmopolitan, moralistic and fun-loving, extravagant and mundane. The workshop represents an interdisciplinary endeavour to describe, analyse, and evaluate television as a major cultural, social and ideological force in China.

All are welcome. A small amount of travel subsidy is available for PhD students in Australia. Please submit a 1000-word statement of interest to geng.song@anu.edu.au by 30 October 2011.

## Positions vacant

### University of Sydney

The following positions are now available in China Studies at the University of Sydney:

Professor of China Business  
Professor Chinese Language and Culture  
Professor of China Law  
Professor of Modern Chinese History  
Lecturer in Ancient Chinese History  
Lecturer in Chinese Literature  
Lecturer in China Law  
Lecturer in Modern Chinese History  
Lecturer in Public Health in China

Further information on these positions may be obtained from the Acting Director, China Studies Centre, Professor David S G Goodman at david.goodman@sydney.edu.au

### Australian National University

#### *Teaching Fellowship in Chinese Studies (including linguistics, literature, history and cultural studies).*

Applicants must have applied and been ranked for a PhD scholarship for study at the ANU: for Australian/New Zealand students, an Australian Postgraduate Award (APA) or ANU PhD Scholarship and for international students, an Endeavour International Postgraduate Research Scholarship (EIPRS) (see below application closing dates). International students will also be offered a tuition fee sponsorship.

As a student, you will undertake a full-time course

of study leading to the PhD, working under the supervision of one or more of the China specialists in the College of Asia and the Pacific, and will not only develop research and writing skills, but also be trained in teaching and course management. At the same time, the successful applicant will be employed to teach in the Chinese Language Program for four years on a 0.40 position, with an income equivalent to a scholarship living stipend. Funding for fieldwork is also available.

Applicants should have a very good Honours degree (at least a 2a or equivalent) or Masters degree in a relevant subject. Students with a background in Chinese language teaching and/or relevant professional experience are especially encouraged to apply.

EIPRS application closing date: 31 August 2011

Teaching Fellowship application closing date: 31 October 2011

APA and ANU PhD scholarship application closing date: 31 October 2011

Enquiries: Dr Peter Hendriks, T: 61 2 6125 3206; E: peter.hendriks@anu.edu.au

## Scholarship

### **Liu Ts'un-Yan and Liu Chiang Szu-Yung Scholarships for Honours in Traditional Chinese Studies**

The Liu Ts'un-yan and Liu Chiang Szu-yung Scholarships for Honours in Traditional Chinese Studies are available to outstanding Chinese Studies students from Australian universities who seek admission to the ANU Bachelor of Asia-Pacific Studies with Honours.

Successful applicants will have completed the requirement of a Bachelors degree with a Distinction average or above in relevant courses with evidence of advanced proficiency in modern and classical Chinese equivalent to completion of the College's Chinese language major.

The Scholarships will be awarded to outstanding applicants who will be undertaking research on a suitable topic in Traditional Chinese Studies. Preference will be given to candidates using Classical Chinese language sources in their research.

These Scholarships are open to Australian citizens and Australian permanent residents.

The value of each scholarship is \$6,500.

To apply for Honours:

ANU applicants must complete the honours application process described here:

<http://asiapacific.anu.edu.au/students/future-students/honours>

Applicants who are not already students of the ANU must apply separately for admission. For more information on admissions to the ANU, see:

<http://www.anu.edu.au/sas/admission/>

The relevant form for transferring to the ANU can be found here: <http://www.anu.edu.au/sas/forms/sas11.pdf>

To apply for the scholarship, after completing the above procedures, please forward copies of the documents required in the above procedures AND two letters of recommendation to:

Professor John Makeham  
Department of Chinese Studies  
School of Culture, History and Language  
BPB #110  
The Australian National University  
Acton  
0200  
ACT

The DEADLINE for receipt of applications is 26 November 2011.

## Exhibition

### **Da Dun Fine Arts: The Sight of Formosa**



Yi-Ting Wang, *The Midsummer Earth*

The exhibition *Da Dun Fine Arts: The Sight of Formosa* shows the development of Taiwanese artistic culture through creative artworks. This art exhibition has been running in Taichung City, middle Taiwan, since 1996 and it has expanded from a local to an international event with over 1000 artists from all over the world participating. The purpose of this



exhibition is to boost quality artistic creation and to promote an artistic atmosphere locally and globally. There are 11 entry categories in the Da Dun Fine Arts Exhibition, some examples being calligraphy, ink-wash painting and oil painting.

Where: The School of Art Gallery, Australian National University  
When: 6-24 September 2011  
Contact: [sofagallery@anu.edu.au](mailto:sofagallery@anu.edu.au)

## Dragon Tails 2011

Come and be part of discussions about current and future directions in Chinese Australian history and heritage at *Dragon Tails 2011: sources, language, approaches*, the second Australasian conference on overseas Chinese history & heritage, to be held at the Museum of Chinese Australian History, Melbourne, Australia on 11–13 November 2011.

We welcome Professor Elizabeth Sinn from Hong Kong and Selia Jinhua Tan from Kaiping, China, who will present a Chinese perspective on Chinese Australian history. Elizabeth Sinn will discuss the role of Hong Kong in the history of the Chinese diaspora in the nineteenth and early twentieth centuries. Selia Tan will speak about the building and architecture of the overseas Chinese qiaoxiang districts of Guangdong province.

The conference opens on Friday evening with a public roundtable discussion on how Chinese Australian history is re-telling Australia's history. Roundtable participants include historians Professor

Marilyn Lake, Professor Rae Francis and Associate Professor Regina Ganter.

The conference will present plenty of opportunity for discussion on the themes of sources, language and approaches over the course of the weekend. A draft program is available at <http://www.dragontails.com.au/program-and-speakers>.

### Registration costs

\$160 = Early bird registration (closes Monday, 5 September 2011, 5pm)

\$250 = Normal registration (closes Friday, 28 October 2011, 5pm)

Registration includes attendance at the welcome reception, conference dinner and heritage tour. There is no concession or daily rate. Online registration is now open: <http://dragontails.com.au/registration-form/>

### Conference attendance support

We are pleased to offer ten Dragon Tails conference attendance grants to assist those living outside the Melbourne metropolitan area (overseas, interstate or in rural Victoria) attend the conference. Successful applicants receive free conference registration (which includes the conference dinner and the heritage tour). Further information: <http://dragontails.com.au/apply-for-assistance/>

Email: [dragontailsconference@gmail.com](mailto:dragontailsconference@gmail.com)

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

Twitter: @dragontails2011



Image © Reinis Traidas

# Report

## 2011 Chinese Studies Association of Australia conference Australian National University, 13-15 July 2011

**IMMEDIATE PAST PRESIDENT OF THE CHINESE STUDIES ASSOCIATION OF AUSTRALIA PROFESSOR RICHARD RIGBY REPORTS ON THE RECENT CONFERENCE OF THE CSAA IN CANBERRA.**

The biennial conference of the Chinese Studies Association of Australia was held at the Australian National University in Canberra on July 13-15, 2011. We were fortunate to have over one hundred papers in a wide range of fields in Chinese studies. The conference saw keynote presentations given by Kevin O'Brien of the University of California, Berkeley, and Ann McLaren of the University of Melbourne. Linda Jaivin also gave the 72nd Annual George E. Morrison Lecture and Geremie Barmé the Inaugural China in the World Annual Lecture as part of the event (and video recordings of both are available online). Kevin O'Brien kindly led the student workshop on the first morning of the conference, and participants all gave very positive appraisals of the workshop's innovative format and Kevin's leadership of the discussion. Book launches were also held for recent works by Andrew Kipnis and Andrew Gosling.



Professor Kevin O'Brien, Keynote speaker

I would like to thank all those involved in the preparation of the conference who ensured its success as well as members of the association for their ongoing involvement and support. This biennial conference is one of the few opportunities for a large number of academics engaged in the study of China in different fields from around Australia (and New Zealand) to gain insights from one each other's work and exchange views on a nation and culture that is ever growing in regional and global importance. The event highlighted the wealth of talent we are fortunate to have in our part of the world and continues to contribute significantly to the fostering of new talent which will enable us to maintain our tradition of engagement with China and the Chinese-speaking world.

There has never been a time when the depth and breadth of the knowledge displayed at the conference has been more necessary to our national future than is now the case. We have a resource here that must be cherished and nurtured, and I wish all colleagues – particularly those now taking over the leadership of the Association – every success in dealing with future challenges, of whatever origin, domestic or external.



Professor Geremie Barmé presenting the inaugural China in the World Annual Lecture in the Great Hall of University House

# Report

## 2011 Melbourne Conference on China: The City, the Countryside and the World - China's rural and urban transformations and their global connections

Asia Institute, University of Melbourne, 6-7 August 2011

The 2011 Melbourne Conference on China was held over a cool winter's weekend in early August at the University of Melbourne's Asia Institute. The conference built upon the successes of past Melbourne Conferences on China to be easily the University's most successful yet. Well over 100 delegates from leading Australian and international universities presented papers on a wide array of topics.

The conference theme, The City, the Countryside and the World – China's rural and urban transformations and their global connections, proved relevant and attractive to scholars from a very broad range of disciplines, encompassing the humanities, social sciences, economics, law, education, health, logistics, engineering, architecture and planning, environmental studies and many more. The conference succeeded in its stated aim of considering the complex developments, both contemporary and historical, in China's cities and countryside and in China's wider global setting, and of exploring the interactions between these different domains. The conference was reported in a number of key media sources, and representatives of the ABC, Xinhua News Agency and SBS were in attendance to

interview several of the conference organisers and participants.

As always, the Melbourne Conference on China featured keynote addresses from a number of very eminent scholars. Professor David Goodman of the University of Sydney spoke on China's middle classes: from managing the state to owning the future. Professor Christine Wong of the University of Oxford addressed the question, Reforming Public Finance for the Harmonious Society in China: How Far across the River? Professor Yunxiang Yan of the University of California, Los Angeles considered Moral Changes and Social Transformation in Post-Mao China. Finally, Professor Shi Yinhong of Renmin University of China, discussed the topic of How



Professor David Goodman, Keynote speaker



Renmin University of China representatives with Asia Institute Director Professor Pookong Kee and senior University of Melbourne representatives.

L-R: Dr La Na (Renmin University of China), Dr Jacqueline Dutton (Associate Dean, Faculty of Arts, University of Melbourne), Dr Guo Zheng (Renmin University of China), Professor Simon Evans (Pro Vice-Chancellor – International, University of Melbourne), Professor Mark Considine (Dean, Faculty of Arts, University of Melbourne), Dr Lei Feng (Renmin University of China), Dr Bo Qin (Renmin University of China), Ms Yanwen Yu (Renmin University of China), Professor Pookong Kee (Director, Asia Institute, University of Melbourne)

the Middle East's Uprisings Affect China's Foreign Relations. This subject was of special significance for many participants, since the Asia Institute at the University of Melbourne is host to the National Centre of Excellence for Islamic Studies in Australia and plays an important role in leading scholarship on the Middle East.

Professor Shi was a late addition to the conference program, generously agreeing to take the place of his colleague Professor Dong Keyong, who was regrettably unable to attend the conference due to an unforeseen family emergency. Renmin University of China is a partner institution of the University of Melbourne, as are Fudan University, Nankai University, Chinese Academy of Sciences, Chinese Academy of Social Sciences, and the University of Hong Kong. All of these prestigious institutions were prominently represented at the 2011 Melbourne Conference on China, in a testament to the effectiveness and strength of these partnerships.

In addition to the breadth of topics covered and the eminence of the keynote speakers, a highlight of the conference for many was the diversity of the presenters. In many sessions, current PhD candidates

had the opportunity to present alongside senior Professors: scholars and researchers at all stages of their careers were welcomed at the conference. This is particularly important for the future of study on China, both in Australia and internationally.

This message was poignantly conveyed by Professor Richard Baum of the University of California, Los Angeles during his address at the conference cocktail reception. Professor Baum spoke on *The Way We Were: The Evolution of Chinese Political Studies in the United States since the 1960s*. He recalled the extraordinary challenges that faced Western scholars of China as much as half a century ago. China studies have come a long way and the message of the 2011 Melbourne Conference on China is that the future looks bright.

More information about the conference, including photos and a downloadable program, can be found at [www.chinastudies.unimelb.edu.au/conferences/2011](http://www.chinastudies.unimelb.edu.au/conferences/2011). More information about the Asia Institute at the University of Melbourne can be found at [www.asiainstitute.unimelb.edu.au](http://www.asiainstitute.unimelb.edu.au). Inquiries may be directed to Roger Nelson at the Asia Institute by emailing [renelson@unimelb.edu.au](mailto:renelson@unimelb.edu.au).

# Report

## Australia-China Futures Dialogue 2011 Emerging Leaders Dialogue Peking University, 28-29 July 2011

### Non-Traditional Security Challenges and Regional Cooperation in East Asia

In July the Griffith Asia Institute, Griffith University, hosted the 2011 Emerging Leaders' Dialogue at Peking University, Beijing. The Dialogue, part of the Australia-China Futures Dialogues, brought together research students from across the Asia Pacific region to discuss non-traditional security challenges and regional cooperation. The Dialogues are a partnership with Peking University and are supported by the Queensland State Government.

East Asia — defined as incorporating states in Northeast Asia and Southeast Asia — will confront some serious security-related challenges in the first half of the twenty-first century. Many of these challenges will be traditional in nature, including geopolitical tensions among great powers, but many others will be non-traditional in nature, including managing the impact of natural disasters, transnational crime, and environmental degradation.

None of these non-traditional security challenges can be addressed by one country alone: they require regional cooperation among like-minded countries and an active role for non-government actors. Addressing these challenges will require new and innovative approaches that are ambitious while at the same time being highly relevant to policy makers.

The 2011 Emerging Leaders' Dialogues discussed and evaluated prominent non-traditional security challenges in Asia and the various regional cooperation mechanisms available to address these challenges. An important theme of the Dialogue was investigating whether new forms of cooperation are required to effectively manage non-traditional security challenges in Asia.

The Dialogues were opened by Professor Liu Shusen, Deputy Dean, School of Foreign Languages and Secretary-General of the Australian Studies Center, Peking University and Ms Jen Tyrell, Counsellor Education, Australian Embassy, followed by a keynote address by Mr Giovanni Nicotera, Country Manager, United Nations Office on Drugs and Crime (UNODC). Facilitated by GAI Director Andrew O'Neil, an expert panel discussion followed with Professor Luo Yuanhua, School of International Studies, Peking University, Professor Han Feng, Chinese Academy of Social Sciences and Dr Jeff Reeves, Griffith Asia Institute sharing their views on various Non Traditional Security Issues. Nine participants also presented research papers.

Day two saw the Emerging Leaders' participants in group work focussing on three distinct areas: environmental security; organised crime; and energy security. Participants were asked to address how different states in the region were affected by their topic area and what did this mean for the prospects of bilateral and multilateral cooperation. They were also asked to consider what the regional situation might look like in the next 10-20 years and the types of scenarios we might see unfold in the future. Findings from these discussions will be presented in an Outcomes Paper.



# Report

## 19th New Zealand Asian Studies Society conference Massey University, 2-4 July 2011

THIS REPORT ON THE 19TH NEW ZEALAND ASIAN STUDIES SOCIETY CONFERENCE WAS FIRST PUBLISHED IN THE 5 AUGUST 2011 EDITION OF THE MASSEY UNIVERSITY COLLEGE OF HUMANITIES & SOCIAL SCIENCES NEWSLETTER.

**D**r Rosemary Haddon of the School of Linguistics and International Languages at Massey reports on the 19th New Zealand Asian Studies Society Conference held at Massey which reflects the university's ongoing, robust engagement with the wider Asian debate.

The conference, which took place in early July, is an indicator of Massey's role in shaping policy in Asia as well as facilitating cross-boundary Asian networks. The conference brought together scholars who debated key areas of globalisation, political reform, the environment and contemporary culture. Many of these issues reflect the need to monitor the developments that take place with rapid change.

Dr Haddon was this year's Conference Convenor for the 19th New Zealand Asian Studies Society International Conference. The biennial conference took place at Massey University's Palmerston North campus from 2 to 4 July, with about 100 registered conference delegates. The delegates represented areas as far afield as India, Sri Lanka, China, Hong Kong, Malaysia, Indonesia, Pakistan, Bangladesh, Saudi Arabia, Japan, Korea, Taiwan, the United States and Canada.

New Zealand delegates included scholars of Asian Studies in New Zealand's universities.

Dr Haddon said that the breadth of representation was matched by the depth of engagement with issues that are shared by countries within Asia and that colour New Zealand's relations with Asia.

Key note speeches were given by Professor Joseph Yu-shek Cheng, Chair Professor of Political Science and Coordinator of the Contemporary China Research Project, City University of Hong Kong, who spoke about developments in Chinese foreign policy and social and economic development, before moving

on to issues of local elections and political reform.

Professor Mee Kam Ng, Urban Planning Programme, University of Hong Kong talked on the subject of "Sustainable Development in World Cities: Compelling Reality or Utopian Fantasy?" She included a ranked comparison of five key Asian cities with respect to issues such as liveability, satisfaction of basic needs, transport and green spaces.

Professor Antonia Finnane, School of Historical Studies, University of Melbourne gave a key note address examining the 1911 revolution that brought imperial China to an end and triggered developments in China's civic society. Professor Finnane used the example of civic marriages to illustrate the emergence of Western ideas in Republican China.

Panel discussions also covered issues such as Islam in New Zealand; migrations and diasporas; museums and communities; foreign policy and international relations; economics and development in Asia; colonization; transnationalism; globalization; women and gender; philosophy, history and religion; health; literature and the arts; media and film; politics; and identity.

### Conference Organizing Committee

- Dr Rosemary Haddon (Conference Convenor), School of Linguistics and International Languages
- Dr Robyn Andrews, School of People, Environment, and Planning
- Emeritus Professor Srikanta Chatterjee, School of Economics and Finance
- Dr. Imran Muhammad, School of People, Environment, and Planning
- Dr Douglas Osto, School of History, Philosophy and Classics
- Dr Penny Shino, School of Linguistics and International Languages
- Dr Geoff Watson, School of History, Philosophy and Classics
- Dr Christopher van der Krogt, School of History, Philosophy and Classics

# Interview

## Professor Andrew Watson

**PROFESSOR ANDREW WATSON IS THE LATEST SUBJECT IN OUR SERIES OF INTERVIEWS WITH DISTINGUISHED AUSTRALIAN CHINA SCHOLARS. A FORMER LONG-TIME DIRECTOR OF THE CENTRE FOR ASIAN STUDIES AT THE UNIVERSITY OF ADELAIDE, PROFESSOR WATSON HAS BEEN ONE OF AUSTRALIA'S MOST ASTUTE OBSERVERS OF ECONOMIC AND POLITICAL DEVELOPMENT IN CHINA DURING THE PERIOD OF REFORM. FROM 1999 UNTIL 2008 HE SERVED AS THE FORD FOUNDATION'S REPRESENTATIVE FOR CHINA. PROFESSOR WATSON IS ALSO A FORMER PRESIDENT OF THE CSAA. IN THESE WRITTEN RESPONSES TO QUESTIONS POSED BY CSAA NEWSLETTER EDITOR DANIEL SANDERSON (HIMSELF A FORMER STUDENT OF PROFESSOR WATSON), HE REFLECTS ON ALMOST 50 YEARS OF INTELLECTUAL AND PERSONAL ENGAGEMENT WITH CHINA.**

*Daniel Sanderson: First, a few questions on beginnings. Where were you born and where did you grow up? What kind of family life did you have as a child?*

Andrew Watson: I was born in Bristol, England, in 1942. My family was an average working family facing the austerity of the War and the post-War rebuilding. My father was born in Gateshead, came south during the Depression and worked in Bristol Aircraft factory, building aircraft engines. My mother came from Somerset and eventually managed a small corner shop. I had two younger sisters and a younger brother. We had a lot of local relatives and a lot of local family life. It was not until the 1950s as the economy picked up that life became more comfortable.

*DS: Was China a part of your childhood or adolescence? What was the attitude towards China within your family, for instance?*

AW: There was no connection with China in my family at all. It came as a surprise to everyone when I decided to study Chinese at university. But I received strong support for my choice.

*DS: Where did you go to school? Was there any opportunity to study China or the Chinese language?*

AW: I began schooling in the local primary school and was a beneficiary of the 1947 Education Act which established the 11 plus examination and the secondary education structure of grammar school, technical school and secondary modern. I passed the examination and went to Bristol Grammar School. I progressed through O levels and, having had a fairly average time with Latin and maths, decided against taking classics or science and joined the modern languages stream in the sixth form. I took A levels in French, German and English. There was no program in Asian Studies, though China featured very briefly in the modern history studies. I did manage to take six months of Russian. Looking back, I feel it was an excellent broad education in the humanities.

*DS: What did you study at university, and where?*

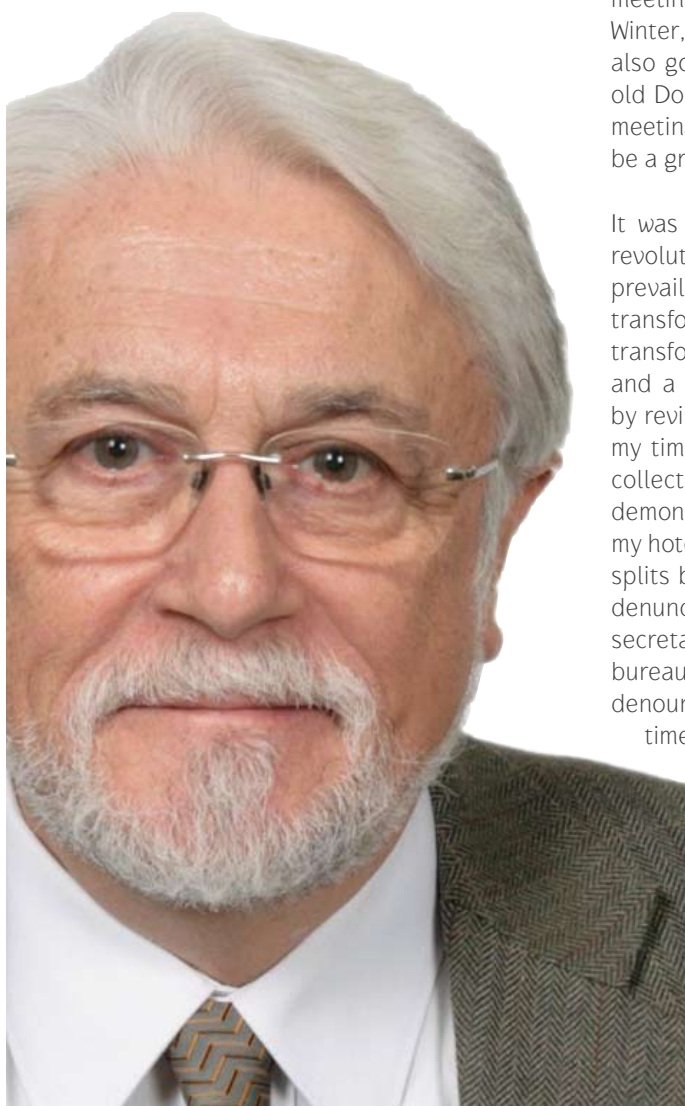
AW: I took the Modern Chinese degree at SOAS in London. I had originally planned to take Russian but just as I passed into University, A level qualifications in Russian became an entry requirement. I did not want to continue in the European studies area so chose Chinese. At age 17, I am not entirely sure of my logic: it seemed exciting and interesting; it was certainly different; and it seemed to offer some kind of future. I was interviewed by Professor Walter Simon (the distinguished sinologist) for entry, who insisted on conducting the interview in German! There were only 14 people in my year, but my contemporaries included people like Bill Brugger, Diana Lary, Michael Yahuda, Hugh Baker, Steve Harlow and so forth. We were lectured by people like Dennis Twitchett, Patrick Hannon, John Chinnery, D.C. Lau, Angus Graham, Jack Gray, and others. Coming from Bristol, the multicultural experience at SOAS, being surrounded by people from Africa and Asia, was a new world for me.

*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?*

AW: I was not sure about my future at that time. Fortunately, after completing my degree in 1964, I went to China to teach English at Xi'an Foreign Languages Institute 1965-1967. It was the time of the Sino-Soviet split and English had suddenly become the first foreign language. The Chinese government was employing young teachers to help

train language teachers. A number of people from my year did this, including Bill Brugger and Diana Lary. Other contemporaries in China were Ron Price, Colin Mackerras and Neale Hunter. Most people were in Beijing and Shanghai. At one stage there were only four foreigners living in Xi'an. My time there consisted of the year before the 'cultural revolution' and the first year of that movement. My students became Red Guards, and all classes stopped. I was able to watch what was going on and study the language and society. I went on a couple of 'long marches' (in fact travelling by train and car). One trip was by road to Yan'an. Most of the road was unsealed and Yan'an had not changed much from 1949. The other included a long route: Zhengzhou, Wuhan, Shaoshan, Nanchang, Jinggangshan, Ruijin, Lushan, Nanchang, Hangzhou, Shanghai, Suzhou. We were in Shanghai during the 'January Storm' of January 1967. Eventually we got back to Xi'an and, at the end of the contract in April 1967 returned to Britain.

Needless to say it was a momentous and formative time for me and laid the basis for a lifetime in Chinese studies.



*DS: What is your most vivid memory of your time in China?*

AW: I have many memories of my time and also many friends. As I said, it was a very formative period in my life. At the time, Xi'an still felt like an ancient capital. It retained the appearance of a traditional city. The city wall, the city buildings, the Bei Lin museum and so forth all opened my eyes to the reality of what I had been studying in SOAS.

The Institute and students provided both a sense of the political morality play of the time and of the box-like nature of unit life in China. The opportunities to go into the countryside gave an insight into a peasant society shaped by the commune system. The natural environment of the loess area was also a new and strange experience. I also had the opportunity to travel extensively and get a sense of the diversity of China. Most travel included visits to factories and institutions where we were given the official view of revolution and socialist construction.

At the same time, going to places like Beijing (still little changed from its Ming-Qing shape) meant meeting people like Yang Xianyi and Gladys, Bob Winter, George Hatem, David Crook and so forth. And also going to remnants of pre-1949 Beijing like the old Dong An market, having coffee at Keisling's and meeting someone called Charlie Yuan who claimed to be a grandson of Yuan Shikai!

It was therefore a huge change when the cultural revolution was launched and suddenly the prevailing view of the previous 17 years was transformed from a glorious program of socialist transformation and growth into a two-line struggle and a story of suppression of revolutionary vigour by revisionists! Since teaching had stopped, I spent my time going around the streets reading *dazibao*, collecting pamphlets and observing parades and demonstrations. The major meeting place was behind my hotel, and I could watch the red guard rallies, the splits between the various red guard wings and the denunciation meetings when the provincial party secretary Huo Shilian and the head of the northwest bureau Liu Lantao were paraded in dunce's hats and denounced. The hotel was also occupied for some time since it housed the street broadcasting offices.

*DS: How did being in China at such a turbulent time affect your later approach to the study of China?*

AW: Naturally, it gave me a strong focus on the political economy of China's development. At first I was interested in the nature of the Cultural Revolution and published a few articles on what I had seen



in Xi'an in the Far Eastern Economic Review. I also became interested in collective agriculture and the nature of the socialist system. Eventually as the Cultural Revolution wore on and the failings became clearer, this then shifted to a focus on the processes of economic reform and change.

*DS: What was the topic of your PhD dissertation?*

AW: I never did a PhD. When I returned to Britain in 1967, I spent a short time in the Research Department of the Foreign Office and was then offered a position in the Department of International Economic Studies at the University of Glasgow. Jack Gray and Mark Elvin were working with the Soviet economic historian, Alec Nove, to build a Masters program in Chinese studies for social scientists and invited me to teach the language content. I had planned to work on Chinese rural development and then, working beside Mark, developed an interest in economic history. One of my first publications was a set of translations from Japanese (which I learned to read with tuition from Mark) on the history of water transport and commerce in China. Eventually, however, I became so engaged in teaching and research projects that I never did a PhD. I suspect such a career trajectory would be impossible today.

*DS: Your academic career has largely been spent examining economic and political change in the PRC, particularly in rural areas. What drew you initially to these issues? How have the conditions for research changed since the early years of your career?*

AW: As set out above, it was my direct experience in China that encouraged me to focus on the political economy of change. I have never had economics training but always felt the relationship between economic institutions and political realities were very important for understanding China's modern development. Until the late 1970s, most research on China had to rely on the small number of newspapers and journals published. Once the reforms began, however, there was both more open and diverse publications and direct access. Old friendships could be redeveloped and new insights available.

An important change was the development of research and openness in China. The visit to Australia by the first delegation from the reformed Chinese Academy of Social Sciences in 1979 was an important moment. The group came to Adelaide, and I helped host them. One of the group was Zhan Wu, the Director of the Rural Development Institute. As a result of that visit, we were able to establish a research link with that Institute that has lasted until this day. I got to know all of the Directors after that time and we were able to host about 12 researchers from RDI in Adelaide over the following 18 years. Research linkages of that kind were very important to understand what

was happening and also to conduct joint surveys and programs. Among the many people I met at the time were Su Xing (economics editor of Hong Qi) and Liu Guoguang (a leading member of the reform economists group at the time). With support from the Australia-China Council I was able to invite them to Australia to attend CSAA meetings. These linkages transformed the environment for research.

Fieldwork also became important to understand the reform process. I recall vividly going to Xi'an in 1981 and being taken by a production brigade secretary who was strongly opposed to the reforms to see fields being divided. He underlined the differences between the collective and family plots and argued this was going to create social polarization. This underlined to me the importance of fieldwork and surveys. At the same time the technology of research (computers and the internet) began to appear so that by the end of the 1980s, the study of contemporary China and the process of academic work was very different from what it had been ten years before.

*DS: Over the period 1991-2001 you were Professor of Asian Studies at the University of Adelaide, where, apart from pursuing your research interests, you were actively involved in the teaching of the Chinese language. Did you find this a satisfying part of your work? What are your thoughts on the current state of Chinese language education in Australia?*

AW: I have always enjoyed language teaching. There is a very direct sense of the effectiveness of teaching and the achievements of students. Language is also the basis for all serious work on China. After the nine years in Beijing with the Ford Foundation, I have less understanding of where language programs are today. One issue that has struck me is the strong presence of Chinese background students today. I am sure that they bring richness to Chinese studies.

*DS: Can you tell me something about your time with the Ford Foundation? What did your position involve? How do you think your academic career prepared you for this role?*

AW: My time with the Foundation was an opportunity to engage with China in a different way. Instead of basing myself on studying the place, I was managing a program of grant-making that aimed to help creative and innovative people grapple with the challenges facing China. It was an extraordinary privilege. The Foundation had been making grants in China since 1980 and was well known for its work to support the development of economics, legal studies and international studies. My predecessors as Representative included Peter Geithner, Peter Harris and Tony Saich, so I felt among very distinguished company. By the time I got there, the program also included environment and development, and

sexuality and reproductive health. During my time, we moved the economics program into governance and public policy, developed the work on civil society and introduced grant-making on education.

It was an opportunity to interact with leading researchers and experts across many exciting fields of change. It was also very varied work. I might have lunch with a leading official on one day and visit some farmers the next. This gave a broad experience of Chinese society during a period of dramatic development and change.

My work involved overall management of the program and direct grant-making on rural micro-finance, international studies and civil society development.

I think my academic background gave me a broad sense of the society, culture and language that was important for my role. It also meant that I already knew a large number of the people in the Foundation program, especially in the Chinese Academy of Social Sciences.

*DS: Who have been your mentors?*

AW: I feel that I have always learned a lot from everyone I have worked with. There are really too many to name. At SOAS, D.C. Lau, Dennis Twitchett and John Chinnery taught me a lot. In Glasgow Jack Gray (historian), Mark Elvin (economic historian) and Radha Sinha (development economist) taught me a lot about what it is to be an academic. My colleagues at the University of Adelaide always provided a rich scholarly environment. People I have worked on projects with like Greg O'Leary and Christopher Findlay have been very valued colleagues. Also so many friends and colleagues in China that it would be wrong to name just a few.

*DS: When you reflect on your career so far, what makes you proudest?*

AW: I guess a number of things are valuable to me: seeing students learn and progress; being able to

sustain a consistent academic life through periods of substantial change in both the field and in the university environment; being able to work with many fine people in China, especially during my time with the Ford Foundation.

*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?*

AW: I think that Australian universities remain in a strong position in Chinese studies. There are a large number of excellent centres. The recent developments at ANU offer the opportunity to deepen and extend this. The challenge is to ensure that a major foundation in area studies is maintained alongside theoretical work from the disciplines. Australia's strong relationship with China will ensure a continuing focus on the importance of the work.

*DS: As a former president of the CSAA, what role do you think such an organization might play in the current academic and political climate?*

AW: I think CSAA is always needed both to sustain the sense of identity among the Chinese studies community and as a voice in the debates over educational choices. It should also play a role in maintaining dialogues and linkages with the scholarly community in China.

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

AW: I think the advice is fairly straightforward:

1. Make sure you develop a solid language foundation.
2. Build as broad and deep an understanding of the culture and history as you can alongside your disciplinary focus.
3. Spend some time in China (meaning Greater China as well) to understand the society and people directly.
4. Enjoy what you do.



# Writing in the margins

## Gen Y and the (im)possibilities of 'understanding China'

**KELLY DOMBROSKI** WRITES ON THE UNEASE FELT BY YOUNGER SCHOLARS FACED WITH THE CHOICE BETWEEN 'CHINESE STUDIES' AND THE DISCIPLINES. DOMBROSKI IS A LECTURER IN HUMAN GEOGRAPHY AT MACQUARIE UNIVERSITY, AND IS IN THE FINAL MONTHS OF HER PHD THESIS (DRAWING ON FIELDWORK WITH MOTHERS IN QINGHAI PROVINCE) AT THE CENTRE FOR CITIZENSHIP AND PUBLIC POLICY AT THE UNIVERSITY OF WESTERN SYDNEY. THIS PIECE IS PART OF A LONGER ARTICLE IN PROGRESS LOOKING AT THE ETHICS AND IMPOSSIBILITIES OF 'UNDERSTANDING CHINA'

At the 2011 annual conference of the Chinese Studies Association of Australia, keynote speaker Professor Kevin O'Brien of the University of California Berkeley pointed to a 'hole' in the centre of Chinese Studies. Increasingly, he says, 'bright young graduates' are deserting to the disciplines, their research framed in disciplinary terms and addressing disciplinary concerns, rather than taking a big picture approach to China. Some audience members pointed out that this was not the case in Australia, but as a 'young graduate' living and working in Australia, I am not so sure.

You see, I too feel this pull to disciplinary concerns. And I spoke to a number of other 'young graduates' at the conference and elsewhere who alluded to this pull in their own work. On returning home after the conference I started to ponder the push and pull factors at work on young graduates studying aspects of China – those of us who identify less and less with 'Chinese Studies', as well as those of us who feel very much within that framework but are entertaining other options. My academic career has mostly been on the margins of Chinese Studies, having studied Mandarin and things China in a much more patchwork and haphazard way than those whose undergraduate studies majored in Chinese Studies or Chinese, and having researched mostly non-Han people and places in China's multi-ethnic west. So perhaps I am not a good example of deserting to

the disciplines, since in one sense I was never really embedded in sinology or Chinese Studies. But for what it's worth, I offer the following comments.

### Deserting to the disciplines

From my perspective on the margins of Chinese Studies, I see two primary reasons for the tendency of young graduates to desert to the disciplines (and here I include other non-Chinese Studies interdisciplinary groupings such as environmental studies or gender studies). The 'pull' factor is the global context. In philosophy, sociology, anthropology, geography and politics there is a groundswell of Generation Y scholars (born after 1977 on some counts and 1982 on others) interested in coming up with new ways of being in the world, of addressing global concerns of social injustice and climate change, among others. While the research on Generation Y is sketchy to say the least, one thing that is coming out is that Gen Y feel they have inherited the problems of the previous generations, including global crises in economic, social and environmental terms. Research must somehow therefore contribute to a new, better world.

This where we get to the 'push' factor. Chinese Studies appears to require young graduates to be overly focused on (the somewhat colonial impulse) of correctly documenting, delineating, and 'understanding' China. Despite Liu Xin's point that the mere accumulation of empirical knowledge with regards to China does not necessarily amount to 'proper comprehension' (Liu, 2009: ix), the accumulation of empirical knowledge documenting China's changes sometimes seems to be the acceptable limit to a young researcher's contribution to Chinese Studies. In some cases this is to such a degree that creativity and the imagining of future possibilities for both China and Chinese Studies are crushed in the relentless drive to first prove oneself as having progressed far enough along the road of understanding China. This falls into the trap of promoting a rather essentialist perspective of 'China' that does not appear to appreciate the



A photograph taken by the author after conducting a research interview with the older woman. Her daughter shows her how the voice recorder works and she hears her own voice for the first time. Xining, Qinghai.

diversities inherent in regions beyond China proper – I have seen young graduates working on China’s multi-ethnic west questioned on the validity of their findings when they do not reflect or document what commentators know of ‘Chinese society’, and others questioned on their ability to teach Chinese Studies.

From a perspective on the margins—generationally, geographically, methodologically—Chinese Studies comes off as a somewhat hierarchical, gate-keeping community of researchers that harbours a core set of values that come off as being realist, nit-picking, and essentialist—and not able to contribute to thinking up a better world. Ouch! But it’s true—Chinese Studies looks rather uninspiring to the average Gen Y scholar, and not just because learning Chinese requires hard work (as Geremie Barmé quipped via Linda Jaivin ‘isn’t there an app for that?’). And while I recognise the value of encouraging young graduates to learn Chinese and to develop their empirical and textual skills in researching things China, I want to insist that we do not *blame* Gen Y for not being interested in Chinese Studies or assume they are avoiding putting in the hard yards of studying Mandarin. We need to recognise that *culturally* Chinese Studies in its current form is broadly unappealing to ‘bright young graduates’ (who probably went to Mandarin classes while still in nappies). To the accusation *ni bu dong Zhong Guo*, ‘you don’t understand China’, the Gen Y scholar is likely to answer *suan le!*, ‘whatever’, and take off to the disciplines. The ‘seductions’ of the

understanding China project, of becoming an old China hand, just do not have the same pull as it does for the more competitive Gen X scholars. Research in to managing Gen Y in the workplace has shown that Gen Y are confident and see little reason to submit to someone *merely* because they have experience or are older—they need to prove their worth in what matters like anyone else (Huntly, 2006; Sheahan, 2005). Thus I suspect that working to first prove themselves as scholars who ‘understand China’ before being able to contribute as an equal is a meaningless task for Gen Yers; in fact it may very well be a push factor in ‘deserting to the disciplines’, where they can be the expert on China among those who know very little about it!

### The (im)possibilities of ‘understanding China’

If Chinese Studies is wanting to attract and better engage with ‘bright young graduates’, convincing Gen Y of the relevance of what we do may involve some reframing of the goal of ‘understanding China’. We need to steer clear from that imperialist urge to document, delineate, and fix ‘other’ peoples and places, and to move towards engaging with ‘Others’ (ethnic, generational, disciplinary) in collectively building a new kind of world that is more economically, socially and environmentally livable.

What would this look like? Geremie Barmé, in the inaugural annual lecture of the Australian Centre

on China in the World at the same conference, proposes that in a 'new Sinology' we explore the ways in which 'China's presence as a country and a civilisation confronts us and causes us to interrogate our own understanding of the world, our principles, our values, our intellectual trajectory'. Elsewhere Barmé has insisted on the importance of recognising the 'autochthonous value and richness' of the various interconnected peoples and histories of the larger Chinese world, the Other(s) both internal and external to 'China proper'(2008).

Here is a Chinese Studies project potentially attractive to Gen Y researchers, a project contributing to the creation of new cross-cultural understandings of the world, along with new understandings (and performances?) of principles, values and trajectories. And as long as our work does not stop just at understanding but also includes thinking and enacting possibilities based on this co-produced knowledge, I think here we can see something for Gen Y and other scholars alike to 'get their teeth into'. If 'new Sinology' can incorporate researchers able to fill the apparent silence around the role of non-literary methods of engaging with the space of China, I think we have got something to promote!

### Writing in the Margins

As a non-sinologist, Gen Y researcher of marginal spaces in China, I eagerly grasp the olive branch held out by 'new Sinology'. Like Barmé, I want to emphasise the importance of engaging with 'Chinese' understandings of China in the World – but here I include the understandings of ordinary people trying to make sense of the world, people who may or may not be intellectuals, may or may not be Han, but who are interested in being part of rethinking their world and ours. It may be that those living and writing on the margins are ideally placed to contribute to this project: elsewhere I have written of the ways that through cross-cultural awkward engagement, women in China's multi-ethnic west are reworking and experimenting with their own everyday understandings and practices of being in the world – that is, producing new knowledges that have global consequences (see Dombroski, 2011 and forthcoming). It is in (marginal) engagements such as these that we see that the 'world of China... is not the Chinese world; it is a symptomatic moment of our world at the present time' (Liu 2009: viii), a world that is in desperate need of some serious, collectively- and culturally- engaged new thinking.

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A mass wedding in Shenzhen, at the minority nationalities theme park. 100 couples married simultaneously and repeatedly according to the traditions of many different minorities, all dressed in western style wedding dresses and tuxedos. Photograph: Kelly Dombrowski

# Spot the difference

National Museum of China, 2011



1953



1980

**ANTONIA FINNANE** (UNIVERSITY OF MELBOURNE) ALERTS READERS TO AN INTRIGUING JUXTAPOSITION.

This year may be the centenary year of the 1911 revolution, but in China much more attention is being paid to the ninetieth anniversary of the Communist Party. The National Museum in Beijing has commemorated the anniversary with an exhibition of paintings, including two versions of Dong Xiwen's 董希文(1914-1973) famous depiction of the founding of the People's Republic of China, Kaiguo dadian 开国大典. Visitors to the museum can be seen playing "spot the difference." (The simple answer concerns the painting out of Gao Gang 高岗(1905-1954), purged in 1954; and President Liu Shaoqi 刘少奇 (1898-1969), ousted during the Cultural Revolution. For the long, complicated story, see Julia Francis Andrews, *Painters and Politics in the People's Republic of China, 1949-1979*, Berkeley: University of California Press, 1994, 83-5.)

# Asian Treasures

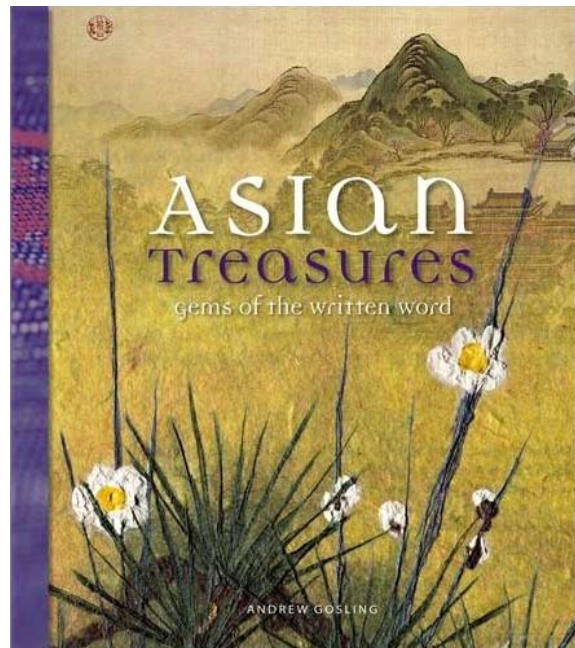
## Gems of the Written Word

A SUMPTUOUS VOLUME OF HIGHLIGHTS FROM THE NATIONAL LIBRARY OF AUSTRALIA'S VAST ASIAN COLLECTIONS, *ASIAN TREASURES: GEMS OF THE WRITTEN WORD* WAS LAUNCHED AT THE RECENT CSAA CONFERENCE IN CANBERRA. HERE, AUTHOR **ANDREW GOSLING** INTRODUCES SOME OF THE CHINESE MATERIAL FEATURED IN THE BOOK.

**A** *Asian Treasures* is one of the titles in the National Library's Collection Highlights series, which aims to make the Library's resources better known to the public. Many of the oldest, rarest and most beautiful holdings in the NLA come from Asia. *Asian Treasures* describes forty-two pieces selected on the theme of Asian writing, books and printing, and is the first work to be published concerning an Australian library's Asian collections. While aimed primarily at the general reader, it was hoped that this book would also be of interest to specialists.

Choosing just a few items from the National Library's vast collections about Asia was a daunting task. The emphasis on Asian writing traditions largely excluded Western publications about Asia, which could easily be the topic of another volume. For example the book does not include any publications from the major Braga Collection on the Portuguese in Asia (particularly Macao, Hong Kong, China and Japan) or the Harold Williams Collection about Westerners in Japan. An exception was made for the final section on early Western missionaries in China, where the examples were all based on collaboration between European scholars, mostly Jesuits, and the Chinese. The book makes no claim to geographical balance within Asia. It reflects the fact that the library's collecting from and about the region has long concentrated on East and Southeast Asia. It would have been quite easy to fill the book entirely with Chinese and Japanese treasures but the intention was to show interesting items from Iran to the Pacific.

In recent years, the NLA has been fortunate in receiving detailed advice from experts in establishing the age and rarity of many items in the Asian collections. The provenance of each item is also worthy of note.



The oldest printed book in the National Library is Chinese and dated 1162. It is a single volume from the *Greater Sutra of the Perfection of Transcendent Wisdom*. The library purchased it in 1962 from the distinguished scholar-librarian Dr Fang Zhaoying (1908–85), together with some six thousand Chinese and Western books on Chinese history and biography. Fang was born in China but spent most of his adult life in the United States. From 1961 to 1963, he was curator of the Oriental Collection at the Australian National University.

Fang's library also contained an album of twenty-four prints celebrating the Qianlong emperor's military victories in northwest China during the 1750s. It was engraved in pre-Revolutionary France from Chinese designs. Lacking a title page, it was only recently identified correctly as a rare complete set of *Conquests by the Emperor of China*, produced by the Parisian printmaker Isidore Helman in 1783–88.

The second oldest clearly dated Chinese work held by the Library came from the ANU scholar Otto van der Sprenkel (1906–78), who donated it in 1968. It is a rare and beautifully printed Ming dynasty Confucian history of China from 1476, the *Continuation of the Abridged Comprehensive Mirror*



for Aid in Government. Van der Sprenkel moved to Canberra from the School of Oriental and African Studies (SOAS) in London in 1956 and has been called the pioneer of Ming studies in Australia. In 1972 the National Library acquired some of his Chinese-language books, mainly on Chinese history.

Walter Perceval Yetts (1878–1957) was a British naval doctor, who became interested in Chinese culture while posted to the Chinese capital as the British Legation’s medical officer just before the First World War. In later life he became Professor of Art and Archeology at SOAS. After his death in 1957, the National Library bought around seven hundred of his Chinese and Japanese language books. These included a copy of the *Tradition of Gongyang*, a Confucian commentary on the *Spring and Autumn Annals*, dating from between 1400 and 1600.

In 1949, William Hardy Wilson (1881–1955), an Australian architect, artist and writer with a strong interest in East Asia, donated to the library a twin scroll map of the world on silk in Chinese, which he had acquired on a trip to China in 1921. At the time neither he nor the library knew its full significance. Badly cracked and dirty, it was sent to Japan for restoration. Experts later confirmed that it was an extremely rare colour version of the map created in 1674 in China by the Flemish Jesuit Ferdinand Verbiest.

Like Fang Zhaoying, Walter Simon (1893–1981) was both a professional librarian and scholar. He left his native Germany in 1936 and settled in England where he later became Professor of

Chinese at SOAS. The National Library acquired Simon’s library of over two thousand books in stages between 1970 and 1982. This collection reflects his interest in East Asian languages, particularly Chinese, Manchu and Tibetan. *Asian Treasures* includes a hand-written copy of a 1678 letter in Manchu written by a member of the Manchu royal family.

A few of the treasures came not from individual scholars or book collectors, but from organizations such as the London Missionary Society. In 1961, the library bought the society’s Chinese collection, consisting of old and rare works sent to London by the missionaries. It included several unique documents issued by the leaders of the Taiping movement, most notably original proclamations dated to May 1853.

Not all the treasures have been held by the library for decades. The replica of the *Illustrated Odes to the Forty Scenes of the Garden of Perfect Brightness*, containing poems by the Qianlong emperor accompanied by paintings of his favourite garden scenes, was published in 2005 and donated by the Chinese Embassy in 2009. The beautiful 1655 *New Atlas of China* by the Jesuit Martino Martini (1612–61), which is based on earlier Yuan and Ming mapping, was purchased at auction in London in 2006.

A few of the other important scholarly libraries represented in *Asian Treasures* include the Sakakibara Collection of older Japanese books; the McLaren-Human Collection of old and rare Korean titles; the George Coedes Collection about Indochina and Rudolf Kern’s books and manuscripts on Indonesian languages.





# New research

A 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.

Jamie Coates

Australian National University

*Being-with Others: subjectivity and affect amongst recent Chinese migrants in Tokyo*

Chinese migrants in Japan now constitute the largest group of registered 'foreigners' with over 600,000 documented in 2009. Moreover, if undocumented migrants are taken into consideration then this flow arguably constitutes the largest inter-national movement in North-East Asia. This is the result of a government-sponsored drive for educational and economic success in China; Japan's flexible student visa system, which has also served as proxy labour migration; and Japan's image as a culturally and linguistically proximal hub for global capital. As has been noted in much of the scholarship on recent Chinese migration, this is not merely an era of 'Chinatowns' and migrant workers however, but a complex process of cosmopolitan, economic and nation building desires. Chinese migrants' movements are distinctly transnational due to their desire to continue working and studying in Japan and their ambivalence about remaining permanently. Hence, this flow is an example of the ways in which mobility between national entities has become normalized in North-East Asia. However, this does not mean it is experienced as a normal or unproblematic process for migrants themselves.

Chinese migrants, whilst physically transnational in their movement, do not simply belong to a third 'transnational' sphere. Based on ethnographic fieldwork amongst Chinese migrants in North-West Tokyo, my thesis will demonstrate how the experiences of Chinese people in Japan are constituted by conflicting desires and imaginaries that cannot necessarily be consolidated with



Image © Jamie Coates

one another. As part of this I explore particular contradictions described to me and show how people make sense of them. Firstly, I discuss the tensions created by migrating itself, and how the desire to be cosmopolitan and economically successful conflicts with the desire to 'belong' and remain close to one's kin. I proceed to show how the discursive construction of Chinese people in Japan is also a source of confusion, as they are simultaneously the most desirable and most vilified ethnic group in the Japanese media. Within this broader setting, I explore the more microscopic dynamics of Chinese people in a particular Tokyo suburb, Ikebukuro. In Ikebukuro, local Chinese businesses serve as a vibrant source of conviviality but at the same time this conviviality is seen as fleeting due to its instrumentalist nature. Similarly, despite the large number of Chinese residents in the area (over 10,000) and petitions to be recognised as a 'new Chinatown,' when asked about 'community' migrants felt equally ambivalent and conflicted about their neighbourhood.

I propose a more person-oriented approach to migration by exploring migrants' subjectivities in the broader processes of 'flows,' '-scapes' and 'discourse.' Further, I suggest that rather than seeing migrants as an equal sum between person and subject, we see each person's experiences as shaped by a wide variety of, at times conflicting,

subject positions. The contradictions between these processes and positions are constitutive of the 'self' as a node within intersubjective processes. At the same time, my thesis argues for the importance of conceptualising the 'individual' as part of the literature on recent Chinese migration.

## Shurong Han

University of Adelaide

### *Migrant workers' old-age insurance policy in China*

Migrant workers in China have drawn attention from scholars worldwide. Among the many problems of migrant workers, old-age insurance is a significant one and will have a great long-term impact both on migrant workers and on Chinese society at large. As a result, the Chinese government has initiated research and collaborations with the Australian government to improve the old-age insurance system for migrant workers. We see the good intentions of the central government. However, the policies at the provincial level are still progressing slowly and are somewhat twisted. To understand the underlying reasons, I analyse the conflicts between the central government, local governments, enterprises and migrant workers.

Changes to the guidelines for old-age insurance policies and household registration policies at the central government level indicate that policies at this level tend to favour migrant workers. But at the provincial government level, migrant workers' participation rate in old-age insurance is low and varies between different provinces. My hypothesis is that the discrepancy between the central government and the provincial government in terms of policies is due to the issues at the provincial level.

My further hypothesis is that conflicting interests exist between different players in the policymaking and implementation processes, i.e. the central government, the local governments, enterprises and migrant workers. For example, enterprises try to lessen their responsibility to contribute to the accounts for migrant workers and yet migrant workers themselves cannot find an effective way to reveal their policy preference. I argue that the policy at the provincial level is the result of negotiation between interests of provincial governments, enterprises and migrant workers. Because of the disadvantaged place of migrant workers in the game, their access to old-age insurance is limited.

Through documentary analysis and conducting interviews, I hope to gain a deep insight into how different interests are played out and negotiated in the policy making process. I hope that based on my research, I am able to put forward realistic suggestions on how to improve the welfare situation of migrant workers.



Image © Benoit Florençon

# Obituary

Else Glahn

5 April 1921 - 2 June 2011

CHIU CHEN-YU, A PHD CANDIDATE AT THE UNIVERSITY OF MELBOURNE, CELEBRATES THE LIFE OF THE DANISH ARCHITECTURAL HISTORIAN, ELSE GLAHN. IN THE NEXT ISSUE OF THE NEWSLETTER, CHIU WILL DISCUSS THE INFLUENCE OF TRADITIONAL CHINESE ARCHITECTURE ON THE WORK OF DANISH ARCHITECT, JØRN UTZON.

Else Glahn, a Danish architectural historian, was born on April 5, 1921, and died on June 2, 2011; she lived in Svendborg, Denmark.

Glahn's research contributes to the understanding of the *Yingzao fashi* 營造法式 - Chinese Building Standards, first published in 1103 AD. Glahn devoted a large part of her academic life to interpreting and translating this mystical Chinese manual into English. Glahn's groundbreaking scholarship on the *Yingzao fashi* in the West contributed to her standing as a pioneer in the fields of traditional Chinese literature, art and architecture for over half a century.

The reason for Glahn's lifetime of scholarship on China can be traced back to the late 1930s, when sculpture Professor Aksel Einar Utzon-Frank (1888-1955) of the Danish Royal Academy at Copenhagen, the uncle of architect Jørn Utzon, donated his 1919-version *Yingzao fashi* to the Architectural Library. On a memorable occasion three students gathered together, enchanted and puzzled by this *Yingzao fashi*: one was Else Glahn, the other two were a former Director of the Danish Royal Academy, Tobias Faber (1915-2010), and Jørn Utzon. After their graduation, these three continued their passion for architecture of ancient China and shared memorable days in Stockholm, the center of Chinese archaeology in the West. In Stockholm, "we found more China", Glahn recalled.

After her first encounter with the *Yingzao fashi* at the Royal Academy, this virtually unreadable eight-volume manual with its many surviving drawings became the major reason for Glahn's doctoral study



Professor Else Glahn in the Summer Palace of Beijing during the 1980s

into the classical Chinese literature of the Song Dynasty (960-1279 AD), under the supervision of eminent sinologist Bernhard Karlgren (1889-1978) at Stockholm University. Glahn had now started her life's journey, crossing between ancient China and the modern West.

Equipped with her familiarity with classical Chinese and modern Japanese, Glahn broadened her early career working under the mentorship of both Finnish art historian, Osvald Sirén (1879-1966) and British sinologist Joseph Needham (1900-95). Later, in the late 1960s and early 1970s, with the help of American historian Wilma Fairbank (1909-2002), Glahn secretly obtained two different passports to begin her endeavours in 'Red' China, during which

time many restrictions were imposed on foreigners. In China, she worked with renowned Chinese scholar Professor Liang Sicheng (1901-72), who would later suffer from dehumanization under the Cultural Revolution (1966-76) and die unacknowledged. After Liang's death, Glahn helped Tsinghua University in Beijing to prepare Liang's unpublished notes and drawings on the *Yingzao fashi*. Later, the materials were separately published in 1984 as, *Chinese Architecture: A Pictorial History* and again in 2001 as, *Liang Sicheng Quan Ji* (The Complete Works of Liang Sicheng).

During the Cold War communist China was isolated from the West. In many ways, Glahn's early scholarship provided a significant channel for the West to appreciate traditional Chinese architectural culture. Then, in 1968, Else Glahn founded the East Asia Center at Aarhus University. Alongside her teaching interest in Chinese literature, she started focusing on the study at the *Yingzao fashi* during this time at Aarhus.

Glahn's scholarship on the *Yingzao fashi* was initially influenced by British art historian Percival Yelts (1878-1957) and later by Professor Liang Sicheng and his colleagues. Her effort fundamentally elevated the scholarship of traditional Chinese architecture, from its early western art history model, with its heavy reliance on linguistic and pictorial discourse, to far more detailed tectonic and sociological studies.

Glahn's 1981 article, "Chinese Building Standards in the 12th Century," is probably the best known article by Glahn and is a synthesis of her early scholarship, providing a precise view of the structural carpentry of Song imperial architecture.\* Glahn's sense of responsibility in her publications for accurate information and balanced judgment was prodigious, and is reflected in her textual research into Chinese scholarship right through to the smallest details of phrasing, referencing, typography and drawing. Else Glahn expected at least a comparable standard in the work of her Chinese colleagues. If such standards were not attained, her criticism, though always courteous, was outspoken.

In both her 1984 "Unfolding the Chinese Building Standards: Research on the *Yingzao Fashi*" and 1998 "營造法式 *Yingzao Fashi*, its time and editor", for example, Glahn

challenged the authenticity of the much promoted 1925-version *Yingzao fashi* which was laboriously but inaccurately reconstructed by Chinese scholars, resulting in numerous mistakes.

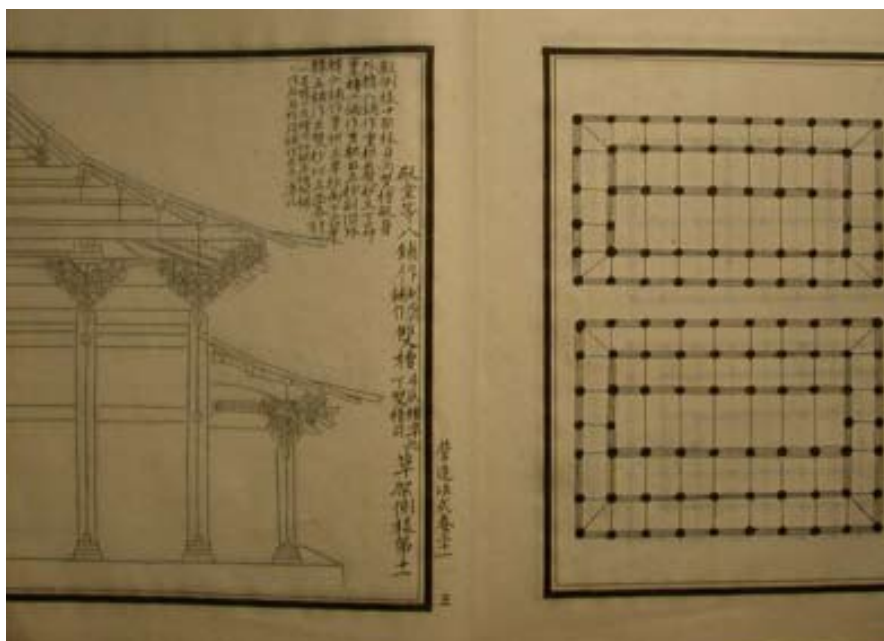
From the early 1990s, upon receiving a generous grant from the Chiang Ching-kuo Foundation, Glahn shifted her focus to translating the *Yingzao fashi* into English with commentaries, annotations and modern drawings. However, she was then diagnosed with gastric cancer. After a successful operation, she continued her work on the *Yingzao fashi*. However, due to her poor physical strength and weakened by old age, she was forced to abandon this, the most ambitious assignment of her life, in the early 2000s.

Ten years later, the major content of the *Yingzao fashi* is still a mystery outside China. There is no translation of the whole *Yingzao fashi*, except into modern Chinese. Also, since Else Glahn, no subsequent scholar has had such critical cross-cultural strengths and ambitious trans-cultural intentions in the study of traditional Chinese architectural culture and in the making of its historiography. Else Glahn's death ends the heroic age of Nordic cultural exploration of traditional Chinese art and architecture in the twentieth century: there is no evident succession to her scholarship in Denmark.

The author met Else Glahn in summer 2008 to review and reconstruct hers, Tobias's and Utzon's lifetime interrelation with China and their sharing friendship during their longevity. At the age of 87, Else was still enthusiastic about the new things coming from China and said: "I am not Karen Blixen, and I never want to be 'out' of China".

Else Glahn and her lifetime scholarship on China will always be revered by people who appreciate traditional Chinese culture.

\* *Scientific American* 244 (1981): 162-173



The surviving drawings for the Song Dynasty architecture in Professor Aksel Einar Utzon-Frank's 1919-version *Yingzao fashi*. Image: Chiu Chen-yu

# 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.

**Jason Lim**

*Linking an Asian Trans-regional Commerce in Tea: Overseas Chinese Merchants and the Fujian-Singapore Trade, 1920-1960*

(2010) Brill

ISBN: 978-90-04-18243-1



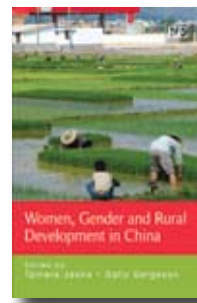
Linking an Asian Transregional Commerce in Tea is the first book by Jason Lim, a lecturer in the School of History and Politics at the University of Wollongong. The book uses largely unused material from China, Taiwan, Singapore, Australia and the United Kingdom. It starts with an overview of the state of the Fujian tea industry and trade in the early 20th century. Tea merchants left Anxi County in Fujian in the 1920s in the search for new markets. The book then traces the development of the Fujian tea trade with Singapore during the Sino-Japanese War, the Chinese Civil War, the Cold War and decolonization in Singapore. The book also looks at the effect at the merchants' changing perceptions of China. It traces the beginning of the end of the position of these merchants as overseas Chinese and the start of a new status as Singapore citizens. This book is a significant work on overseas Chinese studies for two reasons. First, it reveals the vicissitudes of the China trade through the eyes of a group of merchants in Singapore. Before 1949, Fujian was the centre of the trade because of the family business network. After 1949, the merchants in Singapore looked for cheaper teas in Taiwan. Second, it analyses the effects of the post-1949 'socialist transformation' of China on the merchants and studies their decision not to return to their homes in Anxi County for good.

**Tamara Jacka and Sally Sargeson (eds)**

*Women, Gender and Rural Development in China*

(2011) Edward Elgar

ISBN: 978-1-84844-682-3



China's countryside is being transformed by rapid, far-reaching development. This wide-reaching and multidisciplinary book questions whether gender politics are changing in response to this development, and explores how gender politics inform and are reproduced or reconfigured in the languages, knowledge, processes and practices of development in rural China.

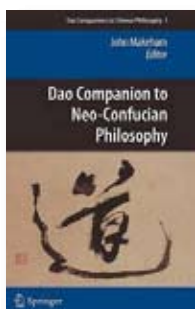
The contributors – prominent scholars in the fields of political science, sociology, gender, development and Chinese studies – argue that although gender has been elided in recent development policies, women have been singled out as a 'vulnerable group' requiring protection, instruction and 'empowerment' from paternalistic state and NGOs. Nevertheless, development has facilitated the dissemination of gender equality as an ideal and institutional norm, increased the channels through which women can advance claims for equal rights, and expanded the possibilities for agency available to them. Drawing on extensive field research in sites across China, from remote communities in Inner Mongolia and Guizhou to the fringes of expanding cities, the contributors illustrate how different women are bringing their own aspirations for development to bear in the momentous changes occurring in rural China.

This compelling and thought-provoking book will be of interest to scholars, students and researchers in the fields of public and social policy, sociology, political economy, anthropology, gender and development.

John Makeham (ed)

*Dao Companion to Neo-Confucian Philosophy*  
Series: Dao Companions to Chinese Philosophy  
(2010) Springer

ISBN: 978-90-481-2929-4



This Companion is the first volume to provide a comprehensive introduction, in accessible English, to the Neo-Confucian philosophical thought of representative Chinese thinkers from the eleventh to the eighteenth centuries. The volume brings together nineteen essays on a range of topics in Neo-Confucian philosophy, embracing natural and speculative philosophy through to virtue ethics and political philosophy. It combines methodological approaches from both comparative philosophy and Chinese intellectual traditions.

Written for undergraduate and postgraduate university students in philosophy and Chinese history courses, as well as academics, the Companion is distinguished by several features: It demonstrates the key role played by philosophical discourse in Neo-Confucian self-cultivation; it evidences the fundamental connections that were posited between morality in human society and its cosmological and ontological underpinnings; and it provides detailed insights into changing perspectives on key philosophical concepts and their relationship with one another.

John Makeham (ed)

*Learning to Emulate the Wise: The Genesis of Chinese Philosophy as an Academic Discipline in Twentieth-century China*

(2011) Chinese University Press

ISBN: 978-962-996-478-8



*Learning to Emulate the Wise* is the first book of a three-volume series that constructs a historically informed, multi-disciplinary framework to examine how traditional Chinese knowledge systems and grammars of knowledge construction interacted with Western paradigms in the formation and development of modern academic disciplines in China. The first book of its kind in English, it examines how the field of “Chinese philosophy” (*Zhongguo zhexue*) developed in the early decades of the twentieth century, exploring the field’s growth and relationship with European, American, and Japanese scholarship and philosophy. The volume discusses an array of representative individuals and institutions, including Nishi Amane, Hu Shi, Zhang Taiyan, Liang Shuming, Xiong Shili, Tang Yongtong, Feng Youlan, Jin Yuelin, and a range of Marxist philosophers. The epilogue concludes by discussing the intellectual-historical significance of these figures and throws into relief how *Zhongguo zhexue* is understood today.

**Feng Chongyi**

*Yili Yu Jiqing: Feng Chongyi Xuyan Shici Xuan*  
(Principle and Passion: Selected Prefaces and  
Poems of Feng Chongyi)  
(2011) Huacheng Press



This anthology brings together the Chinese language poetry and prefaces of one of Australia's foremost China scholars and public intellectuals, Feng Chongyi.

**Jessica Milner Davis and Jocelyn Chey (eds)**

*Humour in Chinese Life and Letters: Classical and Traditional Approaches*  
(2011) Hong Kong University Press  
ISBN: 978-9-888083-51-0  
(available October 2011)



This book offers scholarly and accessible insights into how and why Chinese societies, past and present, approach humour in personal life and in the public sphere. It addresses the etymological difficulties of "humour" as a concept in Chinese language and understanding and explores connections and contrasts with Western styles of humour. Periods discussed range from earliest times to the beginning of the twentieth century, covering many different forms of humour, verbal, visual and behavioural. The book brings together internationally respected scholars in Chinese Studies with other specialists to explore humour through modes of enquiry in cultural and political history, linguistic, literature, drama and the history and philosophy of science.

The unifying focus of the book is humour and laughter in their multitudinous forms of expression in Chinese tradition and culture. Chapters are written in a common style designed to be accessible to the general readers as well as the specialist. The book will appeal to anyone taking an intelligent interest in China's history and culture. Readers more generally interested in humour and laughter – now well-understood forms of human behaviour – will also find the book casts light on significant difference in their concepts and practice between cultures. This well-informed and scholarly book will satisfy both specialist and non-specialist readers.

# From the NLA

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

## e-News

The National Library has subscribed to DuXiu (读秀) online database. It is available via Library's catalogue [nla.gov.au/nla.cat-vn4967852](http://nla.gov.au/nla.cat-vn4967852). Log in using your National Library card number and last name to start your research. Don't have a Library card? Register online

## Carry the National Library in your pocket!

The National Library of Australia catalogue is now mobile! It's a fast and easy way to search the collection and to find resources whenever and wherever you are.



## New-look Main Reading Room!

Our refurbished Main Reading Room opened on Monday 27 June. The redesigned space includes:

- a new entrance
- an Information Desk and a Circulation Desk
- access to newly upgraded computers and other interactive technologies
- group study spaces
- a mix of formal and informal seating
- Newspapers and Journals display shelves
- Newly acquired books display shelves

## Chinese Australiana

The NLA's Chinese Australiana collection is one of our most important Chinese collections. It contains: 1) Works about Australia, 2) Works by Australian authors in Chinese, and 3) Translations of Australian authors. Here is a selection of recent Chinese translations of Australian works:



## Help? Contact the Chinese Unit:

Di Pin Ouyang [歐陽迪頻]  
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Phone: 02 6262 1613  
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