



the newsletter

chinese studies association of australia

number 43, june 2012

# csaa newsletter

number 43

june 2012

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### ON THE COVER...



A pine tree clings tenaciously to a sheer cliff face at Huashan in Shaanxi province.

Photograph: John Pretty

If you would like your photograph featured on the cover of the newsletter, please email a hi-res copy to [daniel.sanderson@anu.edu.au](mailto:daniel.sanderson@anu.edu.au). The best submission will appear on the cover of the August 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 2011-2013

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

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

# News round-up

A SUMMARY OF CHINA-RELATED HAPPENINGS AROUND AUSTRALIA. IF YOU WOULD LIKE NEWS FROM YOUR INSTITUTION INCLUDED IN THE NEXT EDITION, PLEASE FORWARD TEXT AND RELEVANT IMAGES TO THE EDITOR AT DANIEL.SANDERSON@ANU.EDU.AU BEFORE 31 JULY 2012.

## Around the Universities

### University of Queensland

International Conference on Translation and Cross-Cultural Communication (Chinese/English) The UQ School of Languages and Comparative Cultural Studies and the Confucius Institute jointly held the International Conference on Translation and Cross-Cultural Communication on 1-2 December 2011. Professor Max Lu, Deputy Vice-Chancellor and Professor Nancy Wright, Executive Dean, Faculty of Arts opened the conference. It was the first such conference held in an English-speaking country with a theme on translation and cross-cultural communication in general and a focus on translation between English and Chinese in particular. The conference attracted about 150 participants from 23 different countries and regions, as well as staff and postgraduate students from the School of Languages and Comparative Cultural Studies. A total of 100 papers and 5 keynote speeches were presented at the conference, covering areas of translation, interpreting, literary translation, theoretical studies, translation and interpreting pedagogy, translation and interpreting for special purposes, translation and interpreting industry, and cross-cultural communication. The participants were impressed by the quality of papers and the success of the organisation of the conference. As planned, selected papers from the conference will be peer reviewed and published in the form of two monographs. The Sino-Australian Culture Association Inc. and Shandong Jinhui Group Co. provided financial support to the conference.

### University of Melbourne

*Department of Resource Management and Geography, University of Melbourne.*

The Department continues its work with the School of Resources and Environmental Science at Shanghai's East China Normal University on an ARC Discovery Project. The study aims to identify the multiple drivers of risk - including climate change - to freshwater supply in Shanghai, opportunities for adaptation to sustain that supply and the barriers and limits to these adaptations. Also within the Department, PhD student Kevin Lo has left for Changchun to begin his fieldwork on low carbon city governance in China. His research partner is the Northeast Institute of Geography and Agro-Ecology, Chinese Academy of Sciences.

### University of New South Wales

1) Two new members of staff have just joined us this year: Dr Ayxem Eli and Dr Yi Zheng

2) And there's a name change - Our School is now called "School of International Studies" (formerly "School of Languages and Linguistics").

### Australian National University

*The Australian Centre on China in the World*

The Centre has been operational since July 2010. Overall details of the Centre can be seen at our web address, at: <http://ciw.anu.edu.au>.

In January 2012, we formally welcomed two new CIW Post-doctoral Fellows, Drs Chris Rea and Johanna Hood (for details see 'People' at our Centre website), and in February following another round of fellowship applications we made offers to new Post-doctoral Fellows, who should join us in the second half of the year. Also in January our first CIW Visiting Professor, Mark Elliott (author of among other works *The Manchu Way*), joined us from Harvard University and will be with the Centre until July.

In February 2012, the Centre's Management Group was formally expanded to include Dr Gerry Groot, Centre for Asian Studies, The University of Adelaide, and Dr Mark Harrison, Senior Lecturer in Chinese, School of Asian Languages and Studies, University of Tasmania (for details, see: <http://ciw.anu.edu.au/people/>). A meeting of the expanded Management Group was held in Canberra on 15 February 2012.

Three activities during November 2011 reflect well the ambit of the Australian Centre on China in the World, for they cover the areas of upcoming researchers and global scholastic exchange, public engagement and government/business relations.

#### *The Australia China Forum in Canberra*

At a formal dinner held at Parliament House in Canberra on 2 November, then Foreign Minister Hon Kevin Rudd opened the initial Australia China Forum, a 1.5-track Australia-China dialogue organized by the Department of Foreign Affairs and Trade with the Australian Centre on China in the World with the Chinese People's Institute of Foreign Affairs. The dialogue, with some seventeen participants from China and a similar number from Australia (including key foreign affairs and relevant government representatives, academics, business leaders, as well as members of the media and the arts), was held on 3 November in the Chancery, ANU under the title: 'Australia and China—Forty Years of Diplomatic Relations, Taking the Relationship to a New Level'.

#### *Scholarly Perspectives on China in Japan*

On 12-13 November, 'Scholarly Perspectives on China: The View from Japan', a workshop showcasing the research of younger Japan-based scholars was held at Kyoto University. This event, which also featured the leading historian in Sino-Japanese relations, Professor Joshua Fogel (University of Toronto), was in English and was organized by CIW Deputy Director Benjamin Penny in collaboration with the Institute for Research in Humanities (Jinbu kagaku kenkyuu jo 人文科学研究所), Kyoto University, with Scuola Italiana di Studi sull'Asia Orientale (ISEAS) and Ecole Française d'Extrême Orient (EFEO).

#### *'Seeing China' at the National Museum*

On 18 November, 'Seeing China: Visual constructions of the Chinese World—Perspectives from Australia' a workshop with leading academics, curators, writers, editors and galleries was held under the CIW's auspices. This one-day workshop examined some key instances of artistic contact and dialogue between Australia and China from the 1970s, interactions that laid a foundation for later and more widespread appreciations of and engagements with contemporary Chinese art. This was followed by a half-day conference, 'Art and Nation: Chinese art, 1949 to now' at the National Museum of Australia, Acton Peninsula, to coincide with the museum's

exhibition, 'A New Horizon: Contemporary Chinese Art', from the National Museum of Chinese Art, Beijing. ANU Visiting Fellow, Dr Claire Roberts, who has also been on Geremie Barmé's ARC Federation Fellowship worked closely with Nancy Chiu of CIW and the Director to put together the workshop and the half-day conference at the National Museum of Australia. A follow-up event is being considered to coincide with the September 2012 'Go Figure! Portraits of Contemporary China', an exhibition of experimental Chinese art from the Uli Sigg collection at the National Portrait Gallery (NPG) in Canberra and at the Sherman Contemporary Art Foundation (SCAF) in Sydney (curated by Claire Roberts, with CIW working on the public program in collaboration with NPG and SCAF).

#### *CIW-CICIR Report*

On 27 February 2012, CIW launched *Australia and China*, a joint report on the bilateral relationship written in collaboration with the Beijing-based China Institutes of Contemporary International Relations (CICIR). This is the first report of its kind written with a leading official Chinese think tank. The Report was presented to the Australian Ambassador to the People's Republic, Ms Frances Adamson at a formal gathering at Capital M at Qianmen, Beijing.

#### *CIW Resources for Chinese Studies*

Following the first round of applications in 2011, the following applicants were successful in securing CIW funding for 2012:

1. Professor Frederick Teiwes, The University of Sydney, 'Chinese Elite Politics, 1976-1981'
2. Professor Maurizio Marinelli, University of Technology Sydney, 'New Sinology beyond the Anglosphere'
3. Dr Jenny Chio, University of Technology Sydney, 'Seeing China: Documentary Films from the Yunnan Multi Culture Visual Festival (*Yunfest*)'
4. Mr David Davis, The Australia-China Youth Association, 'Engaging China Project'
5. Dr Chi Kong Lai, University of Queensland, 'International conference of "the History of Chinese Everyday Life"'
6. Professor Stephanie Hemelryk Donald, RMIT, 'Markets as sites of placemaking: flows, technologies, and social and affective connection and innovations (a comparative, transnational approach)'
7. Dr Lewis Mayo, The University of Melbourne, 'Beyond Eurocentrism. China and Narratives of World History'

8. Professor Anita Chan, University of Technology Sydney, 'Workshop on Quantitative Analyses of Statistical Data collected for China's Auto Industry'

#### *Other Workshops and Lectures*

2 September, CIW Director Geremie Barmé and Jeremy Goldkorn of Danwei spoke at the Melbourne Writers' Festival.

10-11 September, Jeremy Goldkorn, Linda Jaivin and Sang Ye participated at the Brisbane Writers' Festival where CIW sponsored three sessions. Jeremy presented at the session *Digitally Speaking* and was a panelist for the session *Party Time: Living and Working in China*, chaired by Linda Jaivin. Linda was also in conversation with Sang Ye about his work during the session *Found in Translation*.

3 November, 'Beyond the "Xinjiang Problem"': a workshop held at ANU in collaboration with UTas and CIW. A report on the workshop by Sandrine Catris, of Indiana University, and a guest at the workshop funded by CIW, appeared in the December 2011 issue of *China Heritage Quarterly* ([www.chinaheritagequarterly.org](http://www.chinaheritagequarterly.org)).

#### *CIW-Lowy China Forum*

This forum has been running smoothly since 22 August 2011. At this session, held at the Lowy Institute in Sydney, Dr Ann-Marie Brady from the University of Canterbury spoke on 'China's Antarctic Strategy and What It Tells Us about Chinese Foreign Policy'. Ms Wuna Reilly spoke about North Korea's Leaders and their relations with China at the next forum, also held in Sydney, on 28 September. In Canberra on 24 October CIW hosted Dr Giovanni Andornino who spoke on the EU and China. On 8 December, the Japanese Ambassador to Australia, Mr Shigekazu Sato, addressed the Forum at ANU. Zhang Feng of Murdoch University is the first Forum speaker, addressing 'Tianxia' at CIW in Canberra on 21 February 2012. The monthly Forum continues throughout 2012 with venues alternating between Canberra and Sydney.

#### *CIW Short Courses for Government*

25 July-5 August, CIW's first two-week short course for public servants organized by Professor Richard Rigby (CIW and ANU China Institute) was held. The course involved thirty participants engaging with CIW academics, and other colleagues from ANU's College of Asia and the Pacific and interstate.

#### *CIW Seminar Series*

The CIW Seminar Series offers an ideal forum for postgraduate and graduate scholars, along with our Centre's members and visitors, to present their work

to a broader intellectual community. We will also use the seminar series to explicate and advance the Centre's major research themes. The seminars take place monthly, on Friday 11:30am-1:00pm at ANU, Coombs Ext. 1.13.

A detailed calendar of the events is available on the CIW website at: <http://ciw.anu.edu.au/>. For information, please contact Elisa Nesossi ([elisa.nesossi@anu.edu.au](mailto:elisa.nesossi@anu.edu.au)).

#### *CIW Building*

Work began on the new building in May 2012.

#### *China Studies Centre*

Duncan Campbell is currently on leave working on an anthology on Chinese gardens at Dumbarton Oaks in Washington D.C. Ms Tiejun Yang will retire in 2012 after more than 20 years of service.



#### *Calligraphy exhibition*

On 29 May, students of the School of Culture, History and Language held an exhibition of calligraphic works produced during a first semester course taught by Dr Hsin-tien Liao. The exhibition, sponsored by the Taiwan Economic and Cultural Office in Australia, included examples of Qin dynasty small seal script and Han dynasty clerical script, as well as standard script and running script. This is the second student calligraphy exhibition to be held at the ANU.

#### **Queensland University of Technology**

In late 2011 Professor Michael Keane was awarded an Oriental Scholar Award (*dongfang xuezhe*) by the Shanghai Education Commission: the expectation is that I will work to develop new creative business models and an international platform for knowledge transfer (an incubator) with the Shanghai Theatre Academy as well as consulting on cultural cluster projects. The award is worth RMB 500,000 over 3 years and is equivalent in value to the Changjiang Scholar Award.

## Conferences and workshops

### 9-11 July

#### ***Australasian Society for Asian and Comparative Philosophy (ASACP) Conference 2012***

Keynote Speaker: Professor Roger Ames, University of Hawai'i

Host: University of New South Wales

ASACP Website: <http://philosophy.unimelb.edu.au/asacp/>

### 13-14 August

#### ***Wellington Conference on Contemporary China***

Theme: The Chinese Model of Modern Economic Development and Social Transformation: Theory and Debate

Hosts: The Contemporary China Research Centre of Victoria University of Wellington and the School of Government of Peking University

For further information, visit <http://www.victoria.ac.nz/chinaresearchcentre/programmes/conferences/Wgtn%20Conference%202012%20Wellington.aspx>

### 28 September

#### ***Workshop on Environmental Challenges in China: Natural Resources, Climate Change and Urban Development***

Organized by the Chinese Studies Research Group, the University of Melbourne

<http://www.lib.unimelb.edu.au/collections/asian/CSRG/csrsep2012.html>

##### *Workshop aims:*

- To bring research higher degree students (MPhils and PhDs) and researchers interested in Chinese studies to discuss the environmental challenges in China;
- To connect with both junior and senior researchers and eminent scholars based both in Australia and China;
- To produce an edited workshop proceedings addressing the key themes of the workshop.

##### *Workshop themes:*

The workshop theme this year is Environmental challenges in China, which will be focused on the changes and challenges that the three-decade

economic reform has brought to the environmental sector in contemporary China. Developments are taking place all around China at an unprecedented pace, especially after the Chinese economic reform in 1978. It is a comprehensive process involving transformations in various perspectives and geographic locations. This workshop will address challenges related to natural resources, climate change or urban development.

##### *Natural resources*

With China's rapid industrialisation and urbanisation, the scarcities of natural resources have become a main challenge for its future development. Under the theme of China's natural resources, a wider range of topics are related to describe changes made by state actors or social groups in response to, or in anticipation of, challenges created through environmental change. The session of the workshop will be aimed at identifying the key challenges of utilization, management and protection of natural resources in China.

##### *Climate change*

Large and complex problems, such as climate change, challenges China in a wide range of spheres, such as governance structure, mitigation measures and adaptation strategies etc. Recent development in response to climate change in China has witnessed a dramatic improvement in relevant areas but actions still need to be expanded and strengthened to cover more aspects of the climate change problem, e.g. vulnerable groups in rural areas. This session will address the challenges of responding to climate change in China in all related areas, such as policy, law and economics etc.

##### *Urban development*

Urban development in China is not only to provide a constructed space for activities, including living and commercial behaviours, but also becomes a pillar of GDP growth, a direct reflection of local image as well as a criteria of bureaucracy performance judgement. The fast speed urban development and expansion have pulled up the local economic growth with bringing in lots of environmental problems and challenges. The urban development session here tries to discuss environmental changes and challenges due to development in the urban section.

##### *Who should apply?*

The workshop is designed for higher research degree students and researchers interested in Chinese studies. Applicants based in Australia are highly encouraged to apply.

##### *Application Process*

- Abstract (250-300 words) of a potential chapter based on one of the workshop themes for the edited volume resulting from this workshop. (please note

that acceptance of an abstract for the workshop does not automatically result in inclusion of the chapter in the edited workshop proceedings)

- A short biography

#### *Travel Grant Information and Application*

Participants are expected to arrange their own travel and accommodation; however, limited assistance with travel costs (interstate) may be available for presenters. The number of grants depends on fundraising and has not yet been determined, but all eligible applicants are encouraged to apply for a travel grant. Notification of funding application will be communicated separately.

Deadline for application is 8 July 2012.

Applications should be sent electronically to Mr. Hao Zhang (csrg.uom@gmail.com). Please do not hesitate to contact Hao or Bick-har (bhy@unimelb.edu.au) with any questions.

#### Registration Essential

Registration for the Chinese Studies Workshop is free but a RSVP is essential for catering purpose. Please email Hao Zhang (csrg.uom@gmail.com) your willingness of attending before 16 September 2012.

### **8-9 November**

#### ***Governance, Deliberation and Citizen Participation in China***

Venue: Australian National University

Organisers: Centre for Deliberative Democracy & Global Governance, School of Politics & International Relations, College of Arts & Social Sciences

<http://deliberativedemocracy.anu.edu.au/call-papers-governance-deliberation-and-citizen-participation-china-0>

Over China's three-decade economic reform, the authoritarian regime has survived and maintained domestic support, in spite of increasing social conflicts and collective resistances over the years. This persistence provides the context for this conference's exploration of the evolving interactions between the state and the citizens, with particular focuses on participatory decision-making mechanisms. We would especially like to address the issues of governance strategies and practices, as well as forms and dynamics of citizen participation in late-reform China through the perspective of deliberative politics. In the past two decades, the rise of deliberative politics potentially incorporates citizen participation into policy-making in China by

establishing communicative interactions between the state and the society. Deliberative practices have evolved with the discourse of "harmonious society" through a wide range of participatory innovations to manage local conflicts and to facilitate legitimizing decision-making.

Through those experiences, both the authoritarian state and the public have become more sophisticated in dealing with practical governance matters. It is the quality of governance that determines whether there will be challenges to China's regime legitimacy. The conference will aim to explore and assess the challenges, strategies and practices of governance in China, as well as the mechanisms of citizen participation and political engagement. Altogether we hope that the conference will incorporate both theoretical and empirical innovations, present diverse perspectives and findings, and generate thought-provoking discussions.

The conference would particularly welcome papers covering the following issues:

- Changes of governance ideology, modes, strategies and quality;
- Decision-making process influenced by factors such as consultation, think-tank, public opinions, and deliberation;
- Innovative practices of grassroots governance;
- The interactions among different forms of citizen participation, such as election, collective resistance, activism and deliberation;
- The role of media, internet and civil societies in contouring political participation and decision-making;
- The dynamics of public opinion formation and political discourse construction across different interest groups.

Beyond this, papers providing a comparative or strategic perspective on China's political changes and trajectories would also be very much welcomed.

#### *Proposal and Paper Submissions*

Proposals should include a title, a brief abstract (maximum 250 words) and a biographical note (maximum 100 words).

Proposals should be submitted to Dr Beibei Tang at [beibei.tang@anu.edu.au](mailto:beibei.tang@anu.edu.au) before 24 August 2012.

Successful applicants will be required to send completed papers by 26 October 2012. Draft papers will be circulated before the conference and distributed to the invited conference discussants.

We may be able to contribute AUD 300 to the travel expenses of Australian-based participants.

### *Confirmed Guest Speakers*

Professor Yongshun Cai  
The Hong Kong University of Science and Technology,  
Hong Kong

Professor Baogang He  
Deakin University, Australia

Professor Youxing Lang  
Zhejiang University, China

## Positions

### Lectureships

#### **Modern Chinese History (two positions)**

School of Philosophical and Historical Inquiry  
Faculty of Arts and Social Sciences and the China  
Studies Centre  
Reference No. 1339/0711

One opportunity at Lecturer (Academic level B) and  
one at Lecturer/Senior Lecturer (Academic level B or  
level C)

The University's China Studies Centre and its Faculty  
of Arts and Social Sciences' Department of History  
seek to make two appointments in Modern Chinese  
History, one Lecturer (Level B) and one Lecturer  
or Senior Lecturer (Level C). The appointees will  
teach at undergraduate and postgraduate levels  
and undertake research. They will be expected to

have expertise in 19th and 20th Century Chinese  
history. Applicants should have taught at university  
level, have an established record of research on  
Modern Chinese History and have demonstrated  
administrative skills. The applicants will be expected  
also to work with the China Studies Centre.

The University of Sydney's Faculty of Arts and Social  
Sciences has a proud history of intellectual rigour and  
offers a vibrant research and teaching environment.

The School of Philosophical and Historical Inquiry  
(SOPHI) is one of five schools in the Faculty, made  
up of the departments of Archaeology, Classics  
and Ancient History, Gender and Cultural Studies,  
History and Philosophy. The School brings together  
an exciting group of academics and students who  
participate in a wide array of undergraduate and  
postgraduate programs. It is home to some of the  
leading researchers and teachers in Australia and  
the world, as well as regularly hosting prominent  
visitors and international colloquia.

The Department of History at the University of  
Sydney, founded in 1891, is a leading centre for  
research and teaching offering a wide range of  
opportunities for undergraduate and postgraduate  
study in many fields including American, Chinese,  
Australian, and Medieval, Early Modern and Modern  
European history.

CLOSING DATE: 28 June 2012 (11:30pm, Sydney  
time)

For more information, please see here.



Image: Marianna Natale



# Report

## Happiness and Sadness: Taiwan society and its emotional textures The Asia Institute, University of Melbourne, 8-9 December 2011

**PAUL FARRELY, A PHD CANDIDATE IN THE CENTRE ON CHINA IN THE WORLD AT THE ANU, REPORTS ON AN INTRIGUING RECENT WORKSHOP.**

Organised by the University of Melbourne's Asia Institute and Taiwan Studies Reading Group and sponsored by the Taipei Economic and Cultural Offices in Canberra and Melbourne, this workshop gave scholars from Australia, Taiwan and New Zealand the opportunity to discuss "emotional registers and how these might relate to Taiwan's social and historical structures".

The existence of 'Taiwan studies' is sometimes considered threatened by the rise of, and attendant interest in, all things China. Jonathan Sullivan recently wrote in *The China Quarterly* that while scholarship on Taiwan "is neither in decline nor marginalized" (2011: 717), Taiwan scholars must be adaptable in an environment shadowed by the growth of interest in China. This workshop was an engaging and successful example of such adaptability.

The workshop theme allowed participants to consider and present their research in a manner that transcended what might otherwise be obstructive disciplinary limitations.

Unified by the need to identify and articulate emotions – a pervasive yet not always recognisable set of dynamics – participants were able to reconsider and present their research.

Subjects around which participants developed their presentations included literature, architecture, religion and transport. The discussions of literature covered different ethnicities. One of the organisers, Dr Phyllis Yu-ting Huang of the University of Melbourne, spoke of the memories of trauma that permeate the military villages housing KMT soldiers in Su Weizen's *Leaving Tongfang*. Nga-I Tenn of National Taiwan Normal University considered the novelist Tan Lui's attempt to reinvision Taiwan's colonial legacy from an Austronesian point of view. Yu-Wen Chih of Auckland University looked at Li Qiao's novels of three generations of Hakka settlers and their role in Taiwanese historical discourse. Also casting his eye to the past, the ANU's Dr Liao Hsin-

Tien compared how artists influenced by Japanese landscape painting and by the surrealist poet Yang Chih-Chang considered landscape differently.

Religious thought often engages with matters of emotion. Dr Rey Tiquia of The University of Melbourne pondered the relationship between one's *qi* and emotions. Paul Farrelly of the ANU shared his findings on attempts in Taiwan to blend 'traditional' Chinese religious thought with modern psychological and self-help methods to engender emotional transformation.

Two of the organisers from the University of Melbourne offered their findings on the connections between elements of the built environment and emotions. Francis Lin discussed the relationship between cultural centres, history and identity. Philippa Riley shared her findings on how Chiang Kai-shek Memorial Hall in Taipei serves as a beacon for memory, subjectivity and action.

Professor Shu-Jung Lin of Taiwan's National Tsing Hua University looked at emotional ideologies of organic food production and consumption and Dr Haiqing Yu of UNSW discussed collective emotional responses to cross-Straits diplomacy as articulated on the internet. Dr Lewis Mayo offered some intriguing insights on the pace of life and cultural and economic capital in Taipei. Dr Mayo and Dr Du Liping, both of the Asia Institute, were the academic convenors of the workshop.

Exposure to the work of a smorgasbord of Taiwan scholars proved fruitful. In considering the emotional codas of the different spheres of Taiwan life, I was able to recast my own understanding of the reasons Taiwanese people engage with various spiritual systems and the methods they use in doing so. Being able to do so supported by such a knowledgeable and enthusiastic group aided the experience.

Thank you to the workshop organisers and sponsors and I look forward to similar events in the future.

### Reference

Jonathan Sullivan (2011). Is Taiwan Studies in Decline?. *The China Quarterly*, 207, pp 706-718 doi:10.1017/S0305741011000725

# Literature in the Teaching of Chinese as a Foreign Language

**VIVIEN XIUMING CHEN, A PHD CANDIDATE WITH THE CENTRE FOR ASIAN STUDIES AT THE UNIVERSITY OF ADELAIDE, PROVIDES AN OVERVIEW OF THE CHANGING ROLE OF LITERATURE IN CHINESE LANGUAGE TEACHING OVER THE PAST CENTURY AND SUGGESTS NEW POSSIBILITIES FOR THE FUTURE.**

The teaching of literature including Chinese literature has experienced numerous ups and downs under the influence of western literary criticism and foreign language acquisition theories. This piece merely tries to sketch out in a simple form, the different theories and approaches that have seen the decline of the use of literature as a key part of language teaching over the last hundred or so years.

The Russian Formalism of the early 20th century and the New Criticism which followed in the 1930s and 1940s, concentrated on the literary text as an object in itself. Reflected in Foreign Language Acquisition theory, grammar-based teaching methodology dominated foreign language classrooms. In the first stage of Teaching Chinese as a Foreign Language, canonical literature such as classical literature and the writings of Lu Xun dominated content. Students were required to translate whole texts word-for-word and memorize numerous grammatical rules as well as enormous vocabulary lists.

In the next stage that thrived in the 1950s and 1960s, the structure of languages was carefully described by structural linguists and audio-lingual methods started to replace the grammar-translation approach. Listening and speaking were increasingly emphasized over reading and writing. The new lessons came to be organized by grammatical structure and presented through short dialogues. Often, the students listened repeatedly to the recordings of dialogues and memorized the pronunciation and grammatical structures. As a result, Chinese literature gradually lost its favour in the curriculum.

In the late-1960s, post-structuralists argued that the meaning of literary works is changeable and readers' personal experience is important. In the 1970s and 1980s, the audio-lingual method started to be challenged by the field of foreign language teaching. Critics argue that this over-emphasis on repetition and accuracy could not help students achieve communicative competence in the target language,

which led to the growth of communicative language teaching. In Chinese language classrooms, textbooks with authentic texts won over language teachers at the expense of literature in its various forms and the post-structuralist case lost relevance.

Since the 1990s, the intercultural dimension of language education and its intercultural competence have come to the fore. Ideas such as Reader Response Theory maintain that literature reading is an interactive process between text and the reader. Learners are encouraged to fill in the unwritten portions of the text with their own creations according to their background knowledge, past experiences, beliefs, expectations and assumptions.

The development of literary criticism and foreign language acquisition theories illustrates the transformation from author and text-centered to reader-centered approaches and the shift from teacher-centered to student-centered ones. In this context Chinese literature may return to language classrooms albeit with new roles. Instead of canonical literature dominating teaching, more types of literary works will be introduced and in reader-centered language classrooms the teacher may accept "multiple interpretations" rather than the previous just one "correct interpretation."

Based on reader-centered literary theories and learner-centered teaching methodologies, I have done a case study in one Chinese Advanced language course which resulted in students showing enthusiasm for reading Chinese literature. They responded actively to the interpretation of literature and this facilitated an improvement of their language skills and intercultural competence.

Although literature teaching is not very popular in the western academy at present, the trends in theory and my own, admittedly limited, case study, indicate the possibility that literature could usefully return to language classrooms in support of communicative learning.

I am keen to hear from any Chinese learners, researchers or Chinese language teachers about their opinions on the use of Chinese literature in language teaching and how it is currently practiced. What does Chinese literature mean to you and your Chinese language learning or teaching?

I can be contacted at: [xiuming.chen@adelaide.edu.au](mailto:xiuming.chen@adelaide.edu.au)

# Harmonising Creativity

## Building Chinese Soft Power

THE FOLLOWING ARTICLE, BY QUEENSLAND UNIVERSITY OF TECHNOLOGY PROFESSOR MICHAEL KEANE, FIRST APPEARED ON THE WEBSITE OF THE ARC CENTRE OF EXCELLENCE FOR CREATIVE INDUSTRIES AND INNOVATION ON 10 FEBRUARY 2012.

What does the word 'creativity' mean in China today and how serious is the Chinese leadership about reform of its cultural and media sectors? How do creative industries function under authoritarian style governance?

In 2011 I published two books dealing with the creative industries in China. One was a research monograph, the outcome of an Australian Research Council Discovery Grant Project. The title is *China's New Creative Clusters: Governance, Human Capital and Investment*. The second is a translation of a major work by a leading Chinese policy maker, Li Wuwei. Originally offered to the Chinese academic and policy community as *Creative Industries are Changing China*, the abridged English version was retitled as *How Creativity is Changing China*.

Both books provide a perspective on Creative Transformation in Asia. As it attempts to present a more harmonious face to the global community, Chinese leaders, and many concerned citizens, worry about soft power. Many people in China today believe that China's East Asian neighbours are more creative; of course, they are certainly freer to express their ideas.

Over the past several years coinciding with a policy shift towards commercialisation of cultural assets under the 11th Five Year Plan, regional governments green lighted the construction of thousands of creative clusters. Essentially these are industrial parks devoted to media industries or reconverted factories that are branded as arts districts. In China's New Creative Clusters I examined many of these projects. I wanted to ascertain their nature and purpose, and to assess their effectiveness. The names of these projects resound with imagination: the 798 Arts District, Loft 49, Creative Island, and Creative 100.

What I found in China was a feverish interest in creativity. The term 'creativity' is displayed on billboards and talked about on radio, a far cry from two decades ago when the very mention of creativity was

considered a bourgeois act. Nowadays the Chinese media champion creative and innovative individuals; entertainment show hosts defer to the creativity of their guests; fashion magazines celebrate stylistic innovators; advertising too has followed the lead, telling consumers how new products and devices enhance personal creativity.

However, the kind of creativity I witnessed in many of these projects was fundamentally different from the romanticised Western notion of the individual creator: what some critics refer to as a fetishisation of intellectual property. I observed a high degree of slippage between creativity and adaptation and it seemed that IP was not the overriding concern of creative industries policy despite the lip service to reform. It is tempting to generalise that the West creates and China copies. However, my research concluded that creativity, both in China and internationally, is in fact a process of fitting new ideas to existing patterns, models and formats. In other words, all creativity is copying; some just do it more 'fittingly.'

I investigated specific outputs of creative industries in China over and beyond the usual compilation of fuzzy data. I argue that the cluster is in fact the symbol of China's long march into the creative economy. While intangible assets constitute a high degree of creative industries data in most developed economies, notably trade in services and intellectual property, creative industries' outputs in China are predominantly tangible. Statistics compiled by number crunchers in the Chinese Academy of Social Sciences are dominated by ever increasing sales of paintings, souvenirs, sculpture, pottery and calligraphy.

The frenetic construction of incubators, lofts, theme parks and cultural precincts during the past several years is a visible indicator of success. Many are outlets for tourists to consume Chinese cultural artefacts, both authentic and counterfeit. The gentrification that accompanies many of these developments has led to the disparaging depiction of 'creative estate'. However some argue that the main aim of these projects is to attract business (*zhao shang*) rather than 'attract creativity' (*zhao chuang*).

An important ingredient in discussions of culture, particularly in regard to China's highly managed cultural sphere, is the idea of autonomous creativity. On

the surface at least this appears to be incongruous with industrialisation. Autonomous can be characterised in a number of ways including grassroots innovation, amateur production, independent production, art-for-art's sake, and even hacker culture. The autonomous artist, musician, designer, poet and writer are often privileged as evidence of some innate sensibility or vision. In China the autonomy of the artist/creator is the challenge facing government: how can creativity be effectively harmonised in the national interest? How can it be made more collective?

The answer to this question for many Chinese Communist Party officials in China is to turn the focus to culture; that is, to use 'cultural industries' as the default setting. As used in China, the cultural industries are very much embedded in nationalism and the resurgence of traditional culture. Government remains the architect and manager of cultural reform.

The Chinese cultural industries are the subject of propaganda campaigns, much as state socialist culture has been for the past several decades. As a nationalist discourse the Chinese cultural industries differ from most comparative international uses, where they are usu-



ally regional and local development strategies and are more often labelled 'creative industries'.

The question is: can culture be industrialised and to what extent does such industrialisation require creative imagination?

While the term 'cultural industries' appears regularly in national policy statements in China, municipal and local government frequently default to the 'creative industries' or the hybrid 'cultural creative industries' when conducting business. Reasons for the preference vary but one explanation is that the cultural industries (often referred to dismissively as *wenchan*) symbolize governance from Beijing, a regime of cultural management with references to socialism, role models, productive forces, and lofty Marxist slogans. In contrast, the creative industries are an idea freshly minted in the 'open' advanced economies; they are relatively unencumbered by authoritarian socialist ideology. The hybrid form, cultural creative industries, is a convenient compromise: the inherent danger of creativity is softened and 'harmonised' by culture.

The second book *How Creativity is Changing China* is a translation of a major work by China's leading cultural reformer, Li Wuwei. Li is a Vice-Chairperson of the National Committee of the Chinese People's Political Consultative Conference (CPPCC) and a Vice-Chairperson of the Central Committee of the Chinese Guomindang Revolutionary Committee.

The question that Li Wuwei investigates is not whether creativity is changing China—but 'how creativity is changing China.' The Chinese book was pitched at the Chinese academic community and contained a great deal of economic justification of the creative economy, ideas with which the international community is familiar. As editor and translator (along with Hui Li and Marina Guo) my task was to convert this 'textbook' into a readable form and present the case for a more creative China. There is one quotation that I really like, which for me encapsulates the tone

of the book: According to Li, there is a saying:

They eat the meat and we eat the bone. They eat the rice and we eat the bran.

Li believes this illustrates the conundrum of 'Made in China'. Essentially, 'sweat industries' have been the

reason for China's emergence as an economic superpower. Li Wuwei argues that China's dependence on exports and low-cost processing, in effect its core economic model during the past two decades, has produced unwanted consequences. The desire to attract manufacturing to China, whether final products or 'trade in tasks', has generated widespread disregard for environmental protection and workplace safety. In many cases foreign companies have been complicit.

Li's development model describes a transformation from creative industries specifically to the creative economy more generally and ultimately the creative society.

Along with the policy task of prescribing solutions, Li raises critical issues in relation to the important question of tolerance. In particular, the final chapter addresses the challenge of promoting greater diversity. The message he offers is that the goal of a creative society cannot be achieved simply from the top down. A more comprehensive social transformation has to occur.

# New research



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Scott Writer

Monash University

*Savouring 'Oriental Beauty': Materiality, agency and the senses in Taiwanese tea culture*

My research focuses on 'Oriental Beauty' tea (東方美人茶 *dongfang meiren cha*) – a variety of Oolong tea produced in the north-western counties of Taiwan – using it as a case study through which to understand the workings of contemporary Sinophone tea culture. I am particularly interested the transformations of meaning that attend this tea's

movement between different modes of existence – from plant, to artisan product, to traded commodity, to taste experience. At each point of this journey Oriental Beauty interacts with a varied collection of human and non-human agencies: obviously farmers, tea-pickers, tea makers, competition judges, merchants and connoisseurs, but also soil, grasshoppers, manufacturing conventions, economic policy programs, tea-tasting protocols and sensory-aesthetic modes of understanding. The processes by which these agents and discourses translate Oriental Beauty from one mode of existence to another are, I argue, means of creating, fixing and realising value. That is, the ontological slippages that constitute the trajectory from “paddock to plate” – that is, the agency of Oriental Beauty as a material object – are also crucial sites for the production of ostensibly 'social' knowledge including conceptions of locality and communal identity, gradations of economic value and practices of aesthetic cultivation.

At present my research is focussing on three core topics concerning the value of Oriental Beauty. The first topic is Oriental Beauty's role as an emblem or exemplar of place specificity, or more colloquially,

'local flavour' (*difang tese* 地方特色). By undertaking fieldwork in the town of Beipu (北埔) and surrounding areas where Oriental Beauty is produced, I am investigating the ways in which this tea is construed as an index for cultural and historical community identity (e.g. in the vernaculars of the tourist industry or community development policy). More elusive but arguably more interesting is the question of how ecologically- and culturally-situated forms of agency are materialised in the process of manufacturing Oriental Beauty tea, a topic which I have been pursuing via ethnographic research with tea farmers and manufacturers in Beipu and neighbouring towns areas. I especially wish to highlight the way in which socio-technical practices explicate and extend otherwise incommensurable networks of human and non-human agency. In more concrete terms, I want to explain, for example, how the bite of the grasshoppers that visit the area's tea fields each June and November can be aligned with, amongst other factors, the tactile sensitivity in the hands of an experienced 'fourth-generation tea manufacturer' so that each might make an equal contribution to evoking the sense of place 'fixed' in Oriental Beauty tea; knowledge that is itself indexed and 'sensed' through the tea's unique 'honey fragrance' (*mixiang* 蜜香).

A similar concern with the effects (and affects) of materials and their social worlds animates the second focal point of my research: tea competitions. These competitions are held by local agricultural cooperatives and county governments throughout Taiwan and are the primary means by which tea leaves (Oriental Beauty and many other varieties of Oolong and black tea) are graded and appraised before hitting the market. Or rather, they are the primary device by which the Taiwanese tea market is currently constituted: where tea is transformed from a plant into a mobile economic actor and where questions of aesthetic distinction and economic value are contested (without, of course, being settled definitively). Looking at the Oriental Beauty tea competitions held in Hsinchu County as a case in point, I examine how these events produce an ostensibly 'objective' standard upon which competing instances of Oriental Beauty can be compared (against each other, and in relation to different varieties of tea) and assigned value. To achieve such a valuation requires complex technical procedures of standardisation – of entry sizes, labelling, indexing, tasting protocols and so on. And these technical standards regulate the forms of agency supposedly at work – isolating 'objective' material affordances of the tea (and their sensory indexes or taste effects) and diminishing the influence of 'subjective' factors (the preferences of judges, trends amongst tea drinkers, social affiliations of officials and entrants, etc.). Once again, the transition from one mode of existence to another necessitates grappling with ontological questions, this time concerning the nature of materiality and the

'objectification' of economic value.

The final aspect of my research concerns the interplay of agency, materiality and the senses in practices of tea connoisseurship or 'tea art' (茶藝 *chayi*), a form of tea appreciation based upon the *gongfu cha* 功夫茶 tradition of south-eastern China but also incorporating elements of Japanese and Korean tea culture and the critical aesthetic vocabulary of the Chinese literati (*wenren* 文人) tradition. Amongst tea art practitioners, tea making and tea appreciation is somewhat self-consciously elevated into a high-art, whilst also offering a somatic and sensory form of self-cultivation conducive to the actualisation of moral and affective experience. Through ongoing participant observation with an elite *chayi* academy in Taipei, I am exploring the ways in which the encounter between tea, bodies and taste in tea art produces new ways (or strives to reproduce old ways) of embodying personhood, exemplified by the aesthetic acuity and masterful conduct of the exemplary 'tea person' (茶人 *charen*). My research is also attuned to the way that in the design of tea settings (茶席 *chaxi*) and the holding of 'tea gatherings' (茶會 *chahui*), tea is mobilised to elicit bonds of feeling (感情 *ganqing*). In other words, tea opens up a conceptual space of open-ended aesthetic play amenable – by dramatizing a skilled form of being-in-the-world – to the poetic self-actualisation of the tea connoisseur. One can only hope that my ongoing and all-too-apparent failure to manifest the cultivation (修養 *xiuyang*) proper for the 'tea person' will offer equally rich fodder for analysis and understanding!

Kenneth Kai-Chung Yung

University of Sydney

### *Émigré Chinese Intellectuals and Chinese Liberalism in the Cold War Era, 1945–1969*

Shortly before the Communist takeover in 1949, a large number of liberal intellectuals fled the Chinese mainland to Taiwan, Hong Kong and other overseas Chinese communities. In the 1950s, many of these émigré intellectuals continued their quest to save China from Communism and pursue the dream of Chinese democracy in both the political arena and the intellectual sphere. Politically speaking, the émigrés had different ways of achieving their goals. As Taiwan was still under the authoritarian rule of the Guomindang, émigrés who stayed there were eager to realise democracy on the island first, postponing the recovery of the Chinese mainland from the Communists to a later stage. Some of the Hong Kong-based émigrés paid less attention to Taiwan.

They started an independent political and military movement, aiming to recover the mainland without the assistance of Taiwan's Nationalist government. These émigrés in Hong Kong hoped to recover the mainland first, and then introduce democratic reforms. Neither the Taiwan-based nor the Hong Kong-based émigrés succeeded in their political goals. The Hong Kong-based movement suffered from a lack of popular support and declined in the mid-1950s, while the Taiwan-based intellectuals were suppressed by the Guomindang authorities in 1960.

Nevertheless, the émigré intellectuals were able to continue their quest to save China and establish a Chinese democracy in the intellectual sphere. Adherents of the three major schools of modern Chinese political thought – Confucianism, liberalism and moderate socialism – found their living space in Taiwan and Hong Kong in the 1950s and 1960s. Many of them were eager to promote their democratic ideals through their writings published in various Taiwan-based and Hong-Kong-based periodicals. They hoped that these democratic ideals would contribute to the reconstruction of the Chinese nation when the opportunity for democratisation in Taiwan and Mainland China should arise.

My research focuses on the formation of a specific broad-sense Chinese liberalism in the Cold War era, which covered the three schools of thought mentioned above. It also analyses the characteristics of such a kind of liberalism. Three émigré intellectuals, namely Xu Fuguan, Yin Haiguang and Zhang Junmai, are selected for investigation. Xu Fuguan was a Taiwan-based Confucian scholar who advocated the integration between Confucian and liberal-democratic values. Based in Taiwan, Yin Haiguang was a dedicated advocate of the May Fourth spirit

– science and democracy – and devoted himself to the struggle for liberal democracy in Taiwan. Zhang Junmai, an adherent of democratic socialism and veteran 'Third Force' leader, left China in 1949 and continued his Third Force Movement with the aim of recovering the Chinese mainland through his own efforts.

I argue that the idea of national salvation played a major role in shaping Chinese liberalism in the Cold War era. Many of the émigrés were eager to save China from Communism through their advocacy of freedom and democracy in both the political arena and the intellectual sphere. Also, Communist domination of the Chinese mainland provoked diverse responses from the Chinese émigrés. Liberals such as Yin Haiguang became convinced that all kinds of socialism were evil in one way or another. They began to advocate classical laissez-faire liberalism against Communism. Veteran democratic socialists such as Zhang Junmai were still confident in socialism and drew a socialist blueprint for China's future. Confucian scholars such as Xu Fuguan suggested that liberal Confucianism was the key to resist the expansion of Communist influence. Laissez-faire liberalism, moderate socialism and Confucianism thus constituted a broad-sense liberalism that was widely upheld by the émigré intellectuals, who also came up with three different models of East-West cultural integration for the building of a modern and democratic China. These Cold War émigré intellectuals played a significant role in preserving the three major schools of thought in the non-Communist Chinese communities of Taiwan and Hong Kong. They also inspired a number of contemporary Chinese scholars who are still deeply concerned with China's prospects for political, social and cultural development in the twenty-first century.



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# New publications

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**Elaine Jeffreys (ed)**

*China's Governmentalities: Governing Change, Changing Government*

(2011) Routledge

ISBN: 978-0-415-66623-7



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

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

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

**Gerald Chan, Pak K. Lee and Lai-Ha Chan**

*China Engages Global Governance: A New World Order in the Making?*

(2012) Routledge

ISBN: 978-0-415-55713-9



This book focuses on China's increasing involvement in global governance as a result of the phenomenal rise of its economy and global power. Using the concepts of global public goods and global governance, it examines how China participates in multilateral institutions and interactions aimed to address a wide array of global problems; and what impact this would have on both global governance and order. Unlike conventional wisdom which argues China's imminent eclipsing of US global power, it contends that China is reluctant to play a leadership role in addressing various global problems. A likely scenario of the emerging global order is characterised by 'leadership deficit' in which fewer states will look to the US for global leadership while China is unable to replace it as the hegemon.



# China Policy

## Notes on a China Studies Start-up

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**C**hina Policy is a Beijing-based research and advisory company set up by Australians David Kelly and Philippa Jones, supported by a talented group of young researchers from around the world.

Our core business is in information systems that build efficiency and consistency into research methodology. Based on an architecture refined by David over nearly two decades, our bilingual information services—our primary focus—aim to fill a widening gap in the information needs of the policy community, who increasingly must stay abreast of developments in their various sectors in China. For many, China is not their area of expertise. Neither do they possess Chinese language skills. Our products aim to build and sustain China knowledge for these policy communities.

At the same time our information collections will be of value to both Chinese studies research and teaching staff and, perhaps even more importantly, to those across other disciplines for whom regular access to primary sources on China's public policy sectors is not readily available.

*China Policy Brief* ([brief.policy.cn.com](http://brief.policy.cn.com)), our first complimentary service, was launched in February. It presents short focused analyses about current or emerging policy topics based on a selection of Chinese texts. In an accompanying translated text, Chinese writers discuss, and often contest, current policies. Podcasts of the briefs and texts are available through iTunes.

A new paid subscription product, *ChinaText*, will be launched later this year. Designed for the academic community, it will be followed in 2013 by *ChinaContext*, a service for government and NGO policy communities and corporate clients.

*ChinaText* presents the best Chinese analysis across five sectors: governance and law; economy and finance; energy, climate and environment; social policy and external and security policy. Representative excerpts are translated from each text. The influence of the author is also assessed.

*ChinaContext* adds more functions to *ChinaText*. Trending issues are tracked and policy developments presented in contextual maps as well as conventional reports. As well as networks formed between issues, people and organisations, these visualisations trace patterns formed between issues that are often unique to the Chinese policy environment.

On the research side, we undertake commissions from a wide range of clients. Recent projects range from provision of social services through the mining and minerals sector, to education mobility and film financing.

We also provide in-country research support offering significant efficiencies and economies for large academic research projects. Over the past six months we have supported an ARC-funded research project. *China Policy* provided appraisal and recommendations for academic partners; statistical analysis; organisation and logistical support for focus group and interview-based surveys in centres around the country; and transcription, translations and collation services.

We are big supporters of the Australia-China Youth Association in Beijing. We host their monthly Beijing Forecast meetings that give association members and friends an opportunity to meet and discuss issues of the day with local and visiting specialists outside of campus confines.

Please contact us at [chinapolicy@policy.cn.com](mailto:chinapolicy@policy.cn.com) to discuss any assistance we can offer with your research projects.

# 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.

## Xin Fang Zhi (新方志): China Local Gazetteers

### *A new eResource from the National Library of Australia*

Our subscription to the *China Local Gazetteers* database has been activated. Here is the bibliographic record: <http://nla.gov.au/nla.cat-vn5751501>. It is available for remote access. Log in using the National Library card number and user's last name to start research. Please be aware, to get offsite access, users need a library card. Registration is available to anyone who resides in Australia, free of charge. Please see our 'Get a Library Card' page [www.nla.gov.au/getalibrarycard](http://www.nla.gov.au/getalibrarycard) for more information.

Local gazetteers (地方志) "embrace all types of information concerning the historical, geographical, economic, administrative, biographical, touristic, etc., aspects of a locality in China. Local gazetteers are usually subdivided into provincial gazetteers (通志), prefectural gazetteers (府志), and district gazetteers (县志). The provincial gazetteers were usually compiled by summarizing the information in the prefectural gazetteers which were, in turn,

abridged from previous editions and form the individual district gazetteers". (Harriet T. Zurndorfer, *China bibliography: a research guide to reference works about China past and present*, Leiden; New York: E.J. Brill, 1995.)

The online 'China local gazetteers' currently contains over 20,000 volumes of Chinese chorographic books, covering 31 provinces and autonomous regions. The coverage starts from 1949. The database provides detailed geographic and historical records of provinces, prefectures, cities, and smaller district administration units. The contents cover historical as well as contemporary facts related to the geographical areas, concerning general surveys, economy, public finance, governance, public security, urban and rural development, agriculture, industry, transportation, business, natural science, social science, education, culture and sports, public health, etc.

If academics and researchers have any specific research needs or enquiries, please contact the Chinese Unit of the National Library. We are more than happy to provide them with assistance.

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