

# CSAA

## NEWSLETTER

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# csaa newsletter

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## ON THE COVER...



The cover image is of a 25 metre high replica of the Beijing Olympic Games torch. This monument is located in the middle of an artificial river that runs down past the 'new city district' of Korla, Xinjiang. On special occasions, gas from the fields of the Tarim basin is used to fuel a massive flame that comes out the top of the torch. 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 2013 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  
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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](mailto:daniel.sanderson@anu.edu.au) before 31 January 2013.

## Around the Universities

### UNIVERSITY OF WESTERN AUSTRALIA

Gary Sigley will be hosting a two day workshop on 'The Uses of Culture in China' on 8th and 9th September at UWA. This is a Worldwide University Network event and will include participants from UWA, University of Sydney, University of Melbourne, Zhejiang University and Nanjing University.

### UNIVERSITY OF ADELAIDE

Dr Gerry Groot, currently Head of Discipline at the Centre for Asian Studies at the University of Adelaide, has proposed that Adelaide host the 2015 CSAA conference. It has been many years since the event was held in Adelaide and it seems appropriate to again take on this responsibility. Adelaide has a good record hosting conferences, the last being the ASAA in 2010. We hope that members are supportive of this suggestion as we are also in the process of trying to attract another major event and your support would be much appreciated.

### UNIVERSITY OF TECHNOLOGY, SYDNEY

UTS will be hosting a workshop on the Pearl River Delta on 18-19 October 2012. Check [www.china.uts.edu](http://www.china.uts.edu) for detailed information closer to the dates.

## Workshops & Conferences

### ENVIRONMENTAL CHALLENGES IN CHINA

A Workshop on Environmental Challenges in China: Climate Change, Natural Resources and Urban Development which is going to be held on 28 September 2012 at the University of Melbourne. The workshop is an annual event organised by the Chinese Studies Research Group at the University of Melbourne. 2012 marks the 10th anniversary of the Chinese Studies Research Group. The Group aims to host a larger scale of workshop to celebrate this milestone. Alex English, Research Fellow at the Centre for Strategic Economic Studies, Victoria University has kindly accepted to be the keynote speaker at the Workshop. Once the funding from the sponsor is available, CSRG plans to invite Dr. Xiao-wei Xuan, a very senior researcher at the Development Research Centre of the State Council of China as the other keynote speaker.

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

The workshop website is updated with the latest information and you can access the website via <http://www.lib.unimelb.edu.au/collections/asian/CSRG/csrgsep2012.html>

### CHALLENGING THE HUMANITIES

43rd Annual Symposium of the Australian Academy of the Humanities

Location: University of Western Sydney (Parramatta Campus)

Dates: 15-16 November 2012

Host: The Institute for Culture and Society

Convenor: Professor Tony Bennett FAHA

The humanities are currently presented with a rare combination of intellectual challenges such as

changing policy environments; the financial crisis; new technologies and infrastructures; and the environmental challenges presented by the conception of the anthropocene. The Symposium will debate these challenges and the responses that these have elicited, including the increasingly prominent role of Indigenous perspectives.

Speakers:

- Professor Kay Anderson FASSA, University of Western Sydney
- Associate Professor Susan Green, University of New South Wales
- Dr Martijn Konings, University of Sydney
- Associate Professor Tess Lea, University of Sydney
- Dr Jane Lydon, Monash University
- Professor Stephen Muecke FAHA, University of New South Wales
- Professor Brett Neilson, University of Western Sydney
- Associate Professor Christopher Otter, Ohio State University
- Professor Laikwan Pang, Chinese University of Hong Kong
- Professor Paul Patton FAHA, University of New South Wales
- Associate Professor Irene Watson, University of South Australia
- Professor Gillian Whitlock FAHA, University of Queensland
- Dr Asmi Wood, Australian National University

Information, programme and registration: [www.humanities.org.au](http://www.humanities.org.au) or 02 6125 9860

## DRAGON TAILS 2013

CALL FOR PAPERS : Dragon Tails 2013: Tradition and modernity amongst overseas Chinese

Location: University of Wollongong  
Organizers: Julia Martínez and Jason Lim  
Conference dates: Saturday 6 July - Monday 8 July 2013

Following on from the success of the Dragon Tails conferences at Ballarat in 2009 and the Chinese Museum in Melbourne in 2011, we will be holding the third Dragon Tails conference at the University of Wollongong in NSW. Dragon Tails 2013 is timed to coincide with the Australian Historical Association conference also being held at Wollongong from 8-12 July 2013.

Dragon Tails 2013 will explore the twin forces of tradition and modernity, examining cultural maintenance and evolution amongst overseas Chinese. Diverse aspects of tradition and modernity could be considered through papers on religion, family values, com-

munity organisation, business and trade activities, gender roles, labour relations, political action, the arts and architecture etc. We encourage papers which take an Australian or local focus as well as papers on the global Chinese diaspora. We welcome the attendance and participation of family historians. Professor Henry Yu from University of British Columbia, Canada, will be the Keynote Speaker.

Abstracts and panel proposals should be submitted by 15 December 2012 via the Dragon Tails website: [www.dragontails.com.au](http://www.dragontails.com.au).

### *Master Class on Saturday 6 July*

Julia Martínez will hold a separate Masters class on writing histories of Chinese diaspora open to honours, masters and first-year postgrad students where students can present and discuss their thesis work. Attendance at the Masters class does not preclude students from separately submitting an abstract to speak at the Dragon Tails 2013 conference. To attend the Master Class students should write directly to Julia Martínez ([juliam@uow.edu.au](mailto:juliam@uow.edu.au)) by March 22, 2013.

## Other Events

### 'GIVE AND TAKE': THE NEWLY RICH AND SOCIAL CONSCIENCE IN CHINA AND INDIA

The UTS China Research Centre and the Indian Ocean and South Asia Research Network invites you to join them for this free public event.

Date: 6 September 2012  
Time: 09:00 - 17:00  
Location: UTS Haymarket Campus, Quay Street, Haymarket. Building CM05D, Level 2, Room 219  
RSVP: 31 August 2012 to [Sophie.Wang-1@uts.edu.au](mailto:Sophie.Wang-1@uts.edu.au)

China and India have improved general standards of living and created a stratum of newly rich millionaires, while widening income gaps and the absence or withdrawal of state-funded welfare and public services are a source of social and political tensions. Guest speakers from Australia, China and India will examine the controversial involvement of a new generation of entrepreneurial rich in China and India in poverty alleviation and public good provision.

Topics for discussion include:

- What factors are motivating newly rich people in China and India to 'give back' to society?
- What models of philanthropy and social activism are they engaging in and/or creating?
- To what extent, and how, do these practices contribute to 'the proper administration of wealth' and social harmony?
- And what does the involvement of the newly rich in public good provision suggest for understandings of state, state institutions and society?

Featuring special international speakers:

- Dr Amit Jain, Associate Professor with JK Lakshmipat University at Jaipur
- Mr Pooran Chandra Pandey, Executive Director of the UN Global Company Network India in New Delhi
- Professor Anjali Roy, Department of Humanities and Social Sciences, Indian Institute of Technology Kharagpur
- Professor Wang Zhenyao, Dean of the China Philanthropy Research Institute at Beijing Normal University
- Mr Zhang Gaorong, Director of the Research Department at the China Philanthropy Research Institute at Beijing Normal University

## SYDNEY CHINA BUSINESS FORUM 2012

### AUSTRALIA-CHINA PARTNERSHIPS IN ENERGY INFRASTRUCTURE

The Sydney China Business Forum is an international leaders forum that addresses global and strategic China business issues of importance to Australia.

The University of Sydney's China Studies Centre will host a gala dinner to celebrate the 40th anniversary of Australia-China diplomatic relations, with keynote speaker The Premier of New South Wales, Barry O'Farrell.

Date: 25 September 2012

Location: Parliament House, Macquarie Street, Sydney

Tickets: Forum Only \$510, Dinner Only \$210, Forum and Dinner \$660

Call (02) 9351 7940 or book online via [sydney.edu.au/seymour/boxoffice/program.sydney-china-business-forum-2012.shtml](http://sydney.edu.au/seymour/boxoffice/program.sydney-china-business-forum-2012.shtml)

To find out more, visit [sydney.edu.au/china\\_studies\\_centre](http://sydney.edu.au/china_studies_centre)

According to the Federal Government's Energy White Paper, Australia, in the years running up to 2030, will require more than \$200 billion in infrastructure investment to sustain its resources and energy industries. Much of this infrastructure funding will need to come from overseas sources, including China. Such an influx of investment is an enormous opportunity for Australian businesses, with vast potential to sustain or lift long-term economic growth.

The Sydney China Business Forum 2012 will discuss the need for an Australian strategic response to the anticipated rise of Chinese capital seeking investment, to maximise opportunities for the Australian infrastructure sector and encourage spill-over into other industries. The forum also addresses Sydney's role as Australia's international financial hub in diversifying financial cooperation with China.

The four panel themes for the 2012 forum are:

- China's role in Australia's energy infrastructure investment
- Can Australia's regulatory framework cope with large-scale Chinese infrastructure investment?
- Combining financial and technological cooperation with Chinese infrastructure partners
- How can we encourage spill-over from Chinese infrastructure investment into other areas?

Our keynote speakers include Australia's Minister for Resources and Energy, the Hon. Martin Ferguson MP, Chairman of ANZ Bank NSW and ACT, The Hon. Warwick Smith AM. The Deputy Editor of China Daily, China's largest English-language newspaper, Mr Qu Yingpu.

# China's First National Charity Fair: Towards 2015

Elaine Jeffreys, UTS

Around 150,000 people attended the first national China Charity Fair at the Shenzhen Convention and Exhibition Centre between 12 and 14 July 2012, and I was one of them. This widely publicised event was jointly organised by the PRC's Ministry of Civil Affairs, the State-Owned Assets Supervision and Administration Commission, the National Association of Industry and Commerce, the People's Government of Guangdong Province, and the Shenzhen City People's Government. The Charity Fair aimed to bring people together from across China who are involved in philanthropic initiatives, in order to showcase those initiatives and promote exchange. A total of 544 exhibition stands occupied three halls of the Shenzhen Convention and Exhibition Centre providing information about the activities of 260 charitable organisations, 142 corporate social responsibility initiatives, 104 foundations, 26 provincial and municipal charity federations, and 12 research and media institutions.<sup>1</sup>

Many of the visitors and exhibitors were clearly excited to be at the Charity Fair. The Fair occupied three exhibition halls, featuring different types of philanthropic organisations grouped in sections – corporate, government, foundations, and grassroots. While all three halls were busy, they were marked by different presentation styles and attracted different levels of interest.

The exhibition hall devoted to showcasing corporate social responsibility initiatives was characterised by professional exhibition stands and glossy brochures highlighting the financial contributions of the CEOs and staff of state-owned and private enterprises. State-owned enterprises with exhibits included China Southern Airlines and mining and resource giants such as Baosteel, Minmetals, China Southern Power Grid, and Sinopec. Private enterprises included China Minsheng Bank and the real-estate conglomerate and property developer Wanda. Apart from the constant distorted refrains over loud speakers of the 1985 charity hit single 'We are the World', the hall with corporate exhibits was the quietest of the three in terms of visitors, although this may partly be attributable to the greater size of the corporate exhibits (which were staffed by a small number of paid employees rather than hordes of volunteers).

The exhibition hall showcasing both provincial and municipal charity federations, and foundations/funds, also had professional exhibition stands and glossy brochures. In this case, the design of the stands tended to highlight China's regional and ethnic diversity, and hence the different goals of different charities and the intended recipients of donations to them – people affected by natural disasters, people living in poverty and disadvantaged communities. Many of these stands also occupied a large amount





of physical space but were staffed by bigger teams of workers and volunteers.

The noisiest and most crowded exhibition hall was the hall showcasing the activities of grassroots organisations, many of which had local government funding. The busy, crowded nature of this hall reflected the high density of small exhibition stands, many of which were decorated in an ad hoc fashion with posters and various 'home-made' decorations. Most of these stalls were staffed by enthusiastic young volunteers who engaged actively with passers-by and sought to attract visitors to their stands by distributing badges and environmental bags. Exhibition stands run by community groups and social work organisations advertising services for the elderly, people living with physical and mental challenges, and families with children suffering from autism, leukaemia and other medical conditions, jostled for attention with other stands promoting environmental and conservation initiatives, ranging from marine conservation and the restoration of local wetlands by bird-watching enthusiasts, to the spaying of feral cats and dogs. Yet further stands promoted research centres relating to social innovation and the nonprofit sector at Peking University and Tsinghua



University in Beijing. The lively ambience of the hall was enhanced by activities such as pop/rock music performed by a group of young male paraplegics, and a play performed every half hour between 10 am and 3.30 pm by young people warning against youth addiction to pharmaceuticals.

Two stands in the exhibition hall showcasing foundations, in particular, highlighted the aspirations of Chinese philanthropists to be recognised as part of a broader community. The first introduced the Lao Niu Foundation, established in 2004 by Mr Niu Gensheng the founder of the Inner Mongolia Mengniu Dairy Corporation. Mr Niu has won numerous charity



awards in China. He was recognised as one of the PRC's 'Top 20 Individual Donors' by the Ministry of Civil Affairs in 2011, and was ranked sixth on the 'Hurun Top 10 Philanthropists' list in 2010 and fourth in 2009. Apart from outlining the Foundation's support for projects relating to environmental protection, education and disaster-relief, the exhibit included a 'testimonial' banner in English from entrepreneur and philanthropist Bill Gates. The banner – seemingly a facsimile of a letter from Gates – thanked Mr Niu for sharing his experiences of philanthropy in China at a luncheon with Gates, and expressed hope that they would find a joint project to work on together in the future.

The second was an exhibit about the China Philanthropy Museum scheduled to open in Nantong City, Jiangsu Province, in 2014, with building approval from the Ministry of Civil Affairs. The museum's goal of displaying a history of charity in China from ancient times and up to the present day (focusing on the work of a particularly enterprising philanthropist active in Nantong in the late nineteenth and early twentieth centuries) will function to legitimise and celebrate the proposed expansion of philanthropy in the PRC. As an enthusiastic staff member explained, while the history of philanthropy in China could not compare with the history of philanthropy in western countries, such as the USA, China had a venerable if not well-known history of philanthropy, and philanthropy is a rapidly growing area of concern and activity in the PRC today.

Workshops, training sessions and salon activities were also an important part of the Charity Fair. Senior leaders from the Ministry of Civil Affairs, the State-Owned Assets Supervision and Administration Commission, and the National Association of Industry and Commerce, spoke about 'Sharing Responsibility for Building a Harmonious Society'. A panel of experts discussed 'Social Innovation in China', including Yang Zhongren, the CEO of Intel (China), and Yu Keping, Deputy Director of the Compilation and Translation Bureau of the Central Committee of the Chinese Communist Party and Director of the Center for Innovations and Excellence in Chinese Government at Peking University. Representatives from research institutions working on the development of China's nonprofit sector, including Professor Wang Zhenyao, Director of the Chinese Philanthropy Research Institute at Beijing Normal University, spoke at the launch of the Chinese Academy of Social Sciences' *Blue Book of Philanthropy: China Charity Development Report 2012*.<sup>2</sup> The Bright China Foundation held training sessions for employees of nonprofit organisations about project management and various groups ran 'salons' about the development and professionalisation of China's philanthropic and social services sector.

China's first national Charity Fair is significant not only because of its scope and size, but because a large proportion of visitors and exhibitors were under 40 years of age. The young demographic partly stems from the Charity Fair's location in Shenzhen – a city that has been piloting attempts to expand and outsource public service provision in China in keeping with





national policy goals since the late 2000s. The PRC's Tenth Five-Year Plan for National Economic and Social Development for 2001 to 2005 proposed developing philanthropic enterprises to strengthen the country's as yet inadequate social security system, especially in the context of ageing population trends.<sup>3</sup> The Eleventh Five-Year Plan for 2006 to 2010 advocated the expansion of philanthropic organisations in general, and especially organisations that would assist with education and provide relief for vagrant minors.<sup>4</sup> The Twelfth Five-Year Plan for 2011 to 2015 is more ambitious: it proposes creating a comprehensive system of registered private, community and professional associations that will take over the social welfare service functions of government in terms of developing the economy and acting as public charities.<sup>5</sup>

Shenzhen's experiments with philanthropy have yielded positive results. In 2008, independent nonprofit organisations working in the fields of charity, social welfare and social services were permitted to register directly with the city's civil affairs departments, without having to first find a government supervisory body as required in most other parts of China. Shenzhen now has more than 4,000 registered organisations working in these areas.<sup>6</sup> Shenzhen also has an active government-sponsored volunteer program of around 350,000 volunteers (sva.org.cn), many of whom are high school, college and university students who are expected to engage in voluntary work as part of course requirements.<sup>7</sup> The Shenzhen City Government plans to further increase the number of registered volunteers in the city by 2015 with the goal of meeting 30 per cent of the city's anticipated social services. That goal was promoted throughout the city via public service advertisements at bus stops and other busy spaces in July 2012 with the words 'Everybody Respects a Volunteer, Everybody Wants to be a Volunteer' emblazoned in Chinese under a large image of Li Yundi (1982–), a renowned classical pianist from Chongqing who trained at the Shenzhen Arts School.

Irrespective of individual motivations and structural incentives, it appears that philanthropy – 'the planned and structured giving of money, time, information, goods and services, voice and influence to improve the wellbeing of humanity and the community'<sup>8</sup> – is becoming a normal activity and vocation for certain cohorts of young people in China.

## Acknowledgements

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## References

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- 2 Yang Tuan (ed.) (2012) *Cishan lanpishu: Zhongguo cishan fazhan baogao 2012* [Blue Book of Philanthropy: China Charity Development Report 2012], Shehui kexue wenxian chubanshe.
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# Interview

## Professor Frederick Teiwe

University of Sydney Emeritus Professor **Frederick Teiwe** is one of the world's leading scholars of Chinese politics. His meticulously researched publications, including *Politics & Purges in China: Rectification and the Decline of Party Norms, 1950-1965*, are among the classics of the field. In this interview with CSAA Newsletter Editor Daniel Sanderson, Teiwe recounts his serendipitous path from the suburbs of New York to Chinese Studies and Australia.

*Daniel Sanderson: Can you tell us a little about your early years?*

Frederick Teiwe: I grew up in the suburbs of New York, in Westchester County. I was the only child of a pair of immigrants: My father came from Germany in 1928, and my mother from Austria in 1924. I was born in 1939, fairly late in both of their lives, and it was a pretty ordinary childhood.

There was quite a good school system. There was a good public school, so not many kids of the better off had to run off to private schools to enhance their life chances, as it were. It was a diverse school, with a mixed set of classes, and I received a high quality secondary education.

*DS: Do you remember how you were first exposed to China?*

FT: In this system there was a course called Social Studies, and I'm sure that I was exposed to a unit on China at some point, but frankly I have no memory at all of any specifics. The only unit I can remember was in seventh grade when they had a unit on the state of New York, which I can remember quite clearly! Through high school I had no particular attraction to or affinity for China. It must have passed through my head at some point but it was no particular big deal.

*DS: You went to Amherst College for your undergraduate study...*

FT: That was in a way quite similar. It was a very good school—Amherst considered itself the Harvard of small colleges. They gave a very good education, probably better than Harvard because the staff were less into chasing research publications and all that. But there was no China there, and I can be pretty definite about that. There was certainly no China course in the social sciences or history, or if there was it totally eluded me. I know later people like Kathleen Hartford came to teach about China.

*DS: What was your undergraduate major?*

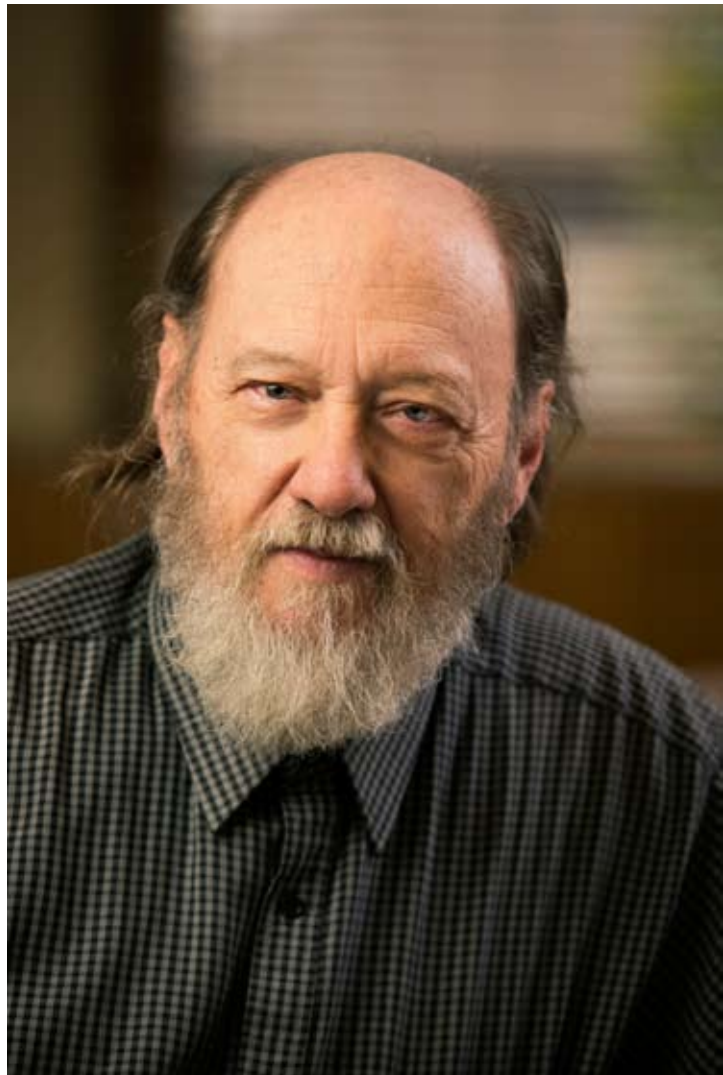
FT: I majored in history. One of the things about me is that in one way I'm very hard on myself. I want to really get things right and not put my name to just anything. At Amherst, while I was still quite young, I had this sense that even though my actual results were near the top of the class, I wasn't really that satisfied with my work. So I actually did something that was very unusual, which was not to do Honours in the senior year. I became a sort of *cause célèbre* on campus. The student newspaper wrote an editorial about me saying, "He must be something special if he can do this", when of course the truth was that he was just a confused young kid who didn't know what he wanted. But I think that's the sort of underlying theme of my general intellectual outlook and the kind of work I've tried to do as the years unfolded.

When I finished at Amherst I had no intention of being an academic and for some strange reason I decided I would be a journalist. I got to be a cadet reporter at the *Providence Journal*, which was a very good paper. I was assigned first to Newport and subsequently to Westerly. The thing was that I was a terrible reporter. I'm basically a very shy person. Reporters have to have a bit of chutzpah and that just wasn't me. But international events intervened. In 1961, that meant the Berlin crisis. The United States in those days had a draft, but if you were in college, in post-graduate study, you could get a student deferment. So I thought "I don't want to go to Berlin. Maybe Elvis can go to Germany but I don't want to!" We weren't talking the Vietnam War. We were talking just disruption of your life. So I decided to enrol at Columbia. Fortunately the Columbia system was big

enough and flexible enough to take people in the middle of the year.

My consistent interest, which has flowed through to what I do in China studies, is in politics; basically, a special branch of politics, elite politics—people at the top of the system, what they do, what their calculations are, how different groups form, do they fight or not fight. At that time of my life though I was more interested in international affairs than the kind of domestic setting where these things I've just described happen. I remember at Amherst, when I quasi dropped out, avidly reading the *New York Times* and being interested in what was going on around the world, which the Times covered in enormous detail. So I enrolled in the Department of Government at Columbia with the intention of majoring in international relations. The problem was two fold. One was that the basic course that was available to me when I first came in early 1962 was entirely theoretical, entirely models—not only models based on things that had happened but also models that people had simply made up—and I got fed up with it. I was looking for something to do, and again this was somewhat contradictory, but the professor who taught the course, even though he had us go through all this rubbish, was actually quite attractive in some ways and I thought, “Well, I can work with this guy”, but he then went on leave.

The next year the specialist seminar for post-graduates in IR was taken by a very well-known scholar of international law, but a) he had no idea how to relate to students, and b) this just wasn't what I was interested in. So by the middle of that year I had decided that international relations as taught at Columbia was not for me, and I was again looking around for something else to do. At that time I took two courses. One was “The American Presidency”, which was taught by Richard Neustadt, who was one of the leading scholars in the field. He had worked in the Truman White House. He was an advisor to JFK. He taught us in a way that was real, unlike the stupid models in the international relations course. The other teacher who came across my screen at that time was Doak Barnett. He was one of the leading China scholars of a certain generation at that time. He was from a missionary family. He later had a quasi-journalistic career. He was very much a policy-oriented person and in the '60s he was one of the leading lights of the view that we should engage with China. So I had these two courses. In retrospect, the American



one was more in tune with my particular interests, but the China course was also very good and it gave me a lot. At that time Neustadt moved from Columbia to Harvard. Who knows what would have happened if he hadn't moved, but you could say that I fell into Doak Barnett's arms, so to speak. I took another course with Doak on China, and he said if you're going to be serious about this you have to start learning the language. So I started Chinese courses at Columbia.

One of the courses I took with Doak was on internal politics and I wrote a paper on the provincial purges of 1957-58 which was subsequently published in *The China Quarterly*. The whole rectification/purging thing became my thesis, which then became Politics and Purges in China. It's been the central focus of my work: elite actors, their pressures and conflicts and so forth.

It seems to me that of my generation, people who went into China studies fell into two broad types. One type included those who had some sort of fascination with the culture. The other, which was fairly strong in the 1960s, was the Vietnam War. A bunch of people thought “US: bad, Vietnam: good. China, friend of Vietnam: good.” You can go back through the literature

and see that these people learned a lot about China and there were some good scholars among them. But I wasn't in either of those categories. I was basically interested in politics. It could have been the White House, it could have been Zhongnanhai, it could have been the Kremlin. Who knows? So that's where I came from.

This was 1963-1964, when you didn't have much idea about what was going on with the Chinese leadership, but you could read all this verbose, inflated ideology. At one level you knew this was bullshit, but it wasn't all bullshit in the minds of these people. So how did you relate this kind of intellectual atmosphere to what actually happened, to the realities of politics? That was the kind of question I was grappling with and which drew me into the whole Chinese issue.

*DS: How did the distance from China, at a time when you couldn't visit or conduct research there, affect your study?*

FT: What would I have gained by going to China in the '60s? I did go to Hong Kong for my dissertation research in 1966-67, and in 1973 I was part of the second ANU delegation to China after diplomatic relations were established. You were so controlled in those periods. It seems to me—and this is a general phenomenon of how thinking works—that a lot of people come and they have a certain set of preconceptions and then they find proof of those preconceptions. At Amherst College they had a very famous course called English 1-2 which had nothing to do with literature and was all about thinking. Each week we'd have three classes and we'd write three essays. I remember very clearly one of the topics was "You only see what you look for, you only look for what you know." I think that is a problem for all kinds of thinking, but I think it's really intensified when there's so much control of what you could know. Just to give an example from that first trip in '73. One person from that delegation, when we were walking across the bridge going back into Hong Kong, was muttering under his breath "Freedom, freedom, freedom." Another member of that delegation, when in the countryside looking at relatively constrained conditions, thought "How wonderful!" This is a very indirect way of saying that I don't know if having had access to China, to the extent that a foreigner could, would have changed all that much for me. Still, even in the relatively relaxed conditions of '73, you could see things, striking elements of oppression. But how would you parse that out into anything larger? And of course you gained next to nothing about leadership politics.

In terms of my study of elite politics, *Politics and Purges* was published in 1979, and was completed at the turn of the year 1978/79, at the time of the Third Plenum, when they started openly reversing the verdicts of people like Peng Dehuai. The underlying

argument that would explain all of that was in *Politics and Purges*. That book was written on the basis entirely of documents available before the Third Plenum.

It's obviously been different since the post-Mao opening of China. Once things started to open up—and it was gradual process—lots of scholars could do different things. I think this is one of the reasons for the decline in the study of elite politics. Elite politics is difficult in the best of circumstances and has been badly done by many writers in the West. Also it became less dramatic. You didn't have Red Guards running around with their propaganda about Liu Shaoqi being an arch-revisionist, which too many Western scholars repeated in different language.

*DS: That brings me to a question I wanted to ask: David Shambaugh has said of you that he didn't know of another researcher in the field of Chinese Studies with higher evidentiary standards. I wondered whether you see part of your role as documenting a history that some in China would prefer to ignore.*

FT: I think there's a certain irony there. In a way, I think there are many audiences in China that are much more interested in the history of elite politics, including aspects that don't depict the Party in its greatest glory, than are many scholars in the West including those who think they would like to expose the Party. This is in large measure because there has been a general moving on from leadership politics.

A couple of key moments occurred in my career after *Politics and Purges*. One was meeting Hu Hua, one of the people who founded the discipline of Party history back in the '40s. I met him in 1985 in Beijing. I was on some sort of exchange and looking around for what I was going to do next. I hadn't been pursuing the documentary evidence on high-level politics very intensely, and it was almost a fluke that I got to meet Hu Hua. CASS asked me to write down who I wanted to see and I just put down "leading Party historian". They said "OK, on such-and-such a date you will go and see Hu Hua at the People's University." So I turned up there and the meeting place was empty, and I thought I'd been wasting my time. But what had happened was that he was simply taking a nap! Eventually he appeared, and the first question I asked was about Gao Gang. I didn't expect to get anything but he just started telling me about it in great detail. So I thought maybe there's life after *Politics and Purges* after all. I invited him to Australia the next year, and the following year I went back to China where he had introduced me to a broad range of people. This was the new impetus for me to deal in detail with Party history. The other key moment was when I started working with my collaborator Warren Sun a little bit later. Warren is a terrific scholar who has been really under-appreciated. Warren started working for me as a research assistant. He is an empirical, evidence-driven



scholar dedicated to the pursuit of detail, believing as I do that you can only get to the truth—whatever that is, if it exists at all—through detail.

*DS: Can you say a little bit about your working relationship with Warren Sun?*

FT: It was a gradual thing because Warren is quiet, not in terms of subject matter but in terms of personal assertion. The other thing was that when we started Warren knew almost nothing about the CCP. He was an intellectual historian who had done work on early twentieth century philosophical issues. But Warren's way is to go out and learn everything before he opens his mouth. He is absolutely relentless. With him I think we present a team that has, in my opinion, produced some really good work.

Our last book, *The End of the Maoist Era*, which I consider the best book I've been involved with, has not received many reviews in the West. But people in China, they're interested because they want their stories or their parents' stories to be told. They want errors to be corrected, though they don't want all error to be corrected! For many Western scholars, the subject doesn't seem to be particularly interesting, certainly not worth devoting much thought to questioning the latest conventional wisdom, or at least that's my sense.

*DS: What brought you to Australia?*

FT: Again, my arrival in Australia in 1972 was sort of accidental. As I reached the end of my PhD research I wondered what I was going to do. I got a one-year gig at the Research Institute on Communist Affairs at Columbia. Part of the story is that I was not very good at the job market, in part because of my personality—I wasn't really beating the bushes for a job. Secondly, I remember more than a couple of occasions where there were job interviews where I just wasn't pushy enough. It just wasn't me. I got a short-term position at Cornell, which only became available because the Cornell campus exploded in 1968. Some black students took over a building with guns. This led to tremendous disruptions in the government department, with some of the leading lights leaving, so they had to restaff. They needed a China person but they weren't willing to hire someone who was basically a PhD student in a regular, tenure-track position. Anyway, they hired me for the short-term job. It was frustrating because they were always looking for a "senior" position, and without having finished my PhD by definition I didn't fit that mindset. By the time I got my PhD I was already out the door because of the internal politics of the department.

At that point I became aware of an ANU position, in large part because Mike Oksenberg, who was my tongxue at Columbia, had been to Australia and said

ANU was pretty good. He alerted me to the position and since I wasn't good at looking for other jobs around the US I applied and I took it. I always thought that this would be a short-term thing. It was only a research fellowship, so I thought I'd go there, I'd write my "great book" and then they'd be screaming for me to come back. Of course, that was extreme naïveté. There was no way I was going to finish that book within the three year period. And it's not the way the game is played. It's not about how good your stuff is if you're not on the radar of those who are hiring people. So I stayed, and when my ANU contract was winding down in 1976 and a position became available at the University of Sydney I got it, and I've been here ever since.

*DS: What are your thoughts on the current state of Chinese Studies in Australia?*

FT: It's certainly developing greatly, with new centres being established. The China Centre at Sydney has really pulled together a very diverse place. It's brought in new appointments. It's clearly been a step forward with considerable further potential. When I came to ANU, I was the founding recruit of the Contemporary China Centre. I was it. You had appointments in different departments, but it didn't really take off after I left in 1976 until John Unger arrived in, I think, 1987.

*DS: What are you working on at the moment?*

FT: Warren and I working on our follow-up book to *The End of the Maoist Era*. That book covered the period up until Mao's death and the Gang of Four being thrown in the slammer. We're now picking up the story from that point. We originally thought we would take it to the Third Plenum, but we decided that would be artificial, despite the fact that the official Chinese line was that everything changed with the Third Plenum. We've extended it to the middle of 1981 when Hua Guofeng was formally removed. It's basically a study of elite politics in that changing period. Some people will say, "Well, they're just trying to reverse the verdict on Hua Guofeng," but that's not what it's about. We're trying to examine the various features of public policy and elite conflict over the period 1976-81, providing a coherent and accurate analysis of policy and political change.

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

FT: The only thing I would say is "good scholarship". This isn't really restricted to Chinese Studies. Have an open mind. Be rigorous. Be analytical. Don't buy into somebody else's narrative before you start. As in any academic discipline, you may not get to the truth, but you can pursue the truth and you can be self-critical and self-aware. Be a good scholar! That's all I would say.

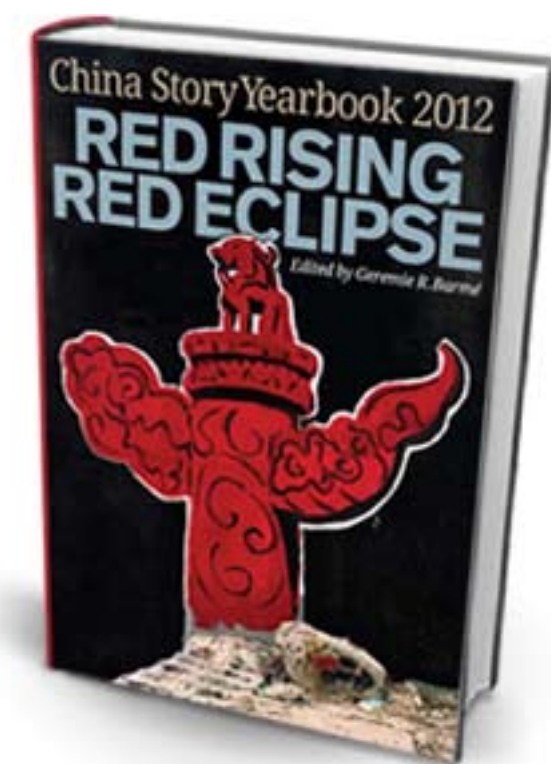
# The China Story Project

Formally launched by Dr Ken Henry on 10 August 2012, The China Story Project is a web-based account of contemporary China created by the Australian Centre on China in the World (CIW), College of Asia & the Pacific (CAP), The Australian National University (ANU) in Canberra.

The Project includes a multifaceted website ([www.thechinastory.org](http://www.thechinastory.org)) and China Story Yearbook. Copies of the Yearbook were printed for distribution to libraries and for dedicated events connected with The China Story Project. The full text of the Yearbook is available on this website and downloadable as a PDF and ebook for Kindle and iPad. Options for reading and downloading the text can be found on the Yearbook page.

For more about the rationale of the Project, see 'Telling Chinese Stories', a speech by CIW director and founder Geremie R. Barmé at the University of Sydney on 1 May 2012 in which he announced the Project. The intellectual underpinnings of The China Story can be best understood in the context of New Sinology. There is a summary of the aims of the Project and Acknowledgement of its contributors on the About page of the website.

The mission of the Australian Centre on China in the World is to enhance national capability in research on and the teaching of Chinese Studies, and to foster a greater understanding of China in the world across academic, policy-making and community audiences both nationally and internationally (see the CIW website for more: [www.ciw.anu.edu.au](http://www.ciw.anu.edu.au)). With its home at The Australian National University, The China Story is also vitally concerned with the relationship between Australia and China. The Australia-China Story on this site provides a growing bibliography and list of links and resources for the interested reader as well as politicians, business people, academics, journalists,



students and others who wish to be better informed about this important bilateral relationship.

The China Story website will be updated regularly. It includes The China Story Journal, which offers a critical account and analysis of ideas, events, people and narratives in and about China edited by affiliates of CIW, a developing Archive of source texts and a Lexicon of words that are key to understanding contemporary China. The website also includes Thinking China, a section comprising Key Articles and Key Intellectuals. These introduce important Chinese thinkers in various fields and provide summaries and explanations of as well as links to texts of interest. The rationale behind Thinking China can be found here.

To receive updates on The China Story Site, including new blog posts, articles, Lexicon items, The Australia-China Story and other relevant news, you can follow the Twitter stream and Facebook page or subscribe to the RSS feed.

# 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](mailto:daniel.sanderson@anu.edu.au).

## Shuge Wei

Australian National University

### *To Win the West: China's Propaganda in the English-Language Press, 1928–1941*



This dissertation focuses on China's propaganda in the English-language press from the establishment of the Nanjing government to the Japanese attack on Pearl Harbour. Drawing on a wide range of archival sources in mainland China, Taiwan and Australia, the research provides an alternative interpretation to the perceived passivity of China's foreign propaganda apparatus during the Sino-Japanese crisis. It combines examination of the government's news policies and personal networks between Guomindang officials and treaty-port journalists with discourse analysis of reports on Sino-Japanese conflicts in key English-language treaty-port and metropolitan papers. The

dissertation argues that English-language propaganda was an important means for China to restore and defend national sovereignty in the absence of a strong military and economic capacity during the Sino-Japanese crisis. The development of the foreign propaganda system was a transnational and trans-social process, shaped in part by the treaty-port press, a legacy of imperial domination.

When Chiang Kai-shek established the Nanjing government in 1928, China was a weak country subjected to the collective control of foreign powers. Japan's invasion in the 1930s not only challenged the territorial sovereignty of the nation but also the balance of power in East Asia. Without a strong military and economic power to withstand Japanese pressure, the Guomindang government sought to win Western powers' support for its resistance against Japan by influencing the international public opinion. Yet the lack of a news infrastructure as well as the anti-imperial tradition of the Guomindang prevented the Nanjing government from conducting effective propaganda for its cause. The 1930s saw a gradual change in propaganda line from anti-imperial to anti-Japan, although the transition was not a linear path since the Nanjing government was caught between appeasing and resisting Japan in the mid-1930s. The government also tried to use the English-language treaty-port press, a credible source of information for foreign audiences, to present its case abroad. To harness the English-language treaty-port press, which was protected by extraterritoriality and carried a strong transnational characteristic, the government attempted to limit the extraterritorial privileges of foreign journalists through the postal control and the threat of deportation. Chiang Kai-shek also approached the bilingual Chinese elite, particularly the US-trained Chinese journalist Hollington Tong, to tighten their connections with foreign journalists. With Chiang's support, Tong centralized the foreign propaganda resources of the government and established a new propaganda system after 1937. He overhauled the propaganda policy and expanded the scope of official propaganda activities based on his personal news networks in China's treaty ports. Despite the general distrust of foreign correspondents among Guomindang officials, Tong's approach involved co-opting foreign journalists rather than controlling them. It was due to his efforts that China's foreign propaganda was considerably improved during the Wuhan period. The propaganda system continued to play an important role in breaking the

siege of information by Japanese forces and making the voice of Chiang Kai-shek government heard abroad. However, during the Chongqing period, the government resumed its strict surveillance of foreign correspondents so as to limit their contact with the Communists.

## Jian Xu

University of New South Wales

### *Revisiting Media Events in China's Web 2.0 Era: Critiques on China's Online Activism*

Since Deng Xiaoping's reform and opening-up policy in 1978, China has witnessed great structural transformations in economy, politics, culture and media. The media transformation in specific and the social-political-cultural transformation in general are exemplified in China's media events. The evolution of China's media events from the Mao era to the Web 2.0 era provides key sites to investigate China's media and cultural transformation and complicated dynamics of interplays among the state, media and the non-state in the transformational process.

By examining three media events: the annual Spring Festival Gala run by the China Central Television, the 2008 Sichuan earthquake and the 2011 Wenzhou high-speed train crash, my research aims to examine the transformation of different genres of media events (the celebratory, disastrous and scandalous) in China's Web 2.0 era. With a particular focus on the role of new media, especially the Internet, I investigate how the alternative and activist use of the Internet has transformed China's media events in structure, organization, agents, performances and social impacts.

My research discusses three main questions. First, how China's media events are conventionally represented by the mainstream (traditional) media and how these representations are dominated by the 'power-money' hegemony? Second, how does the alternative and activist use of the Internet intervene with the traditional media events and what are its modes, performances, impacts, promises and limitations? Third, how does the new media power facilitate the complex and dynamic interplays between the state and the non-state to make mediated social changes and create 'new' media events?

By exploring the three questions, my research argues that media events in China's Web 2.0 era are not only the critical moments for the Party-state to do propaganda and maximize the state media's profits, but also for the non-state players (the ordinary citizens, social activists, marginalized groups and non-

governmental organizations) to express nonofficial discourses, form public opinions and take civic actions. Media events have become contested occasions, in which, the state and the non-state players compete, negotiate, interact and mutually constitute each other to fulfill different purposes by referring to both the traditional and new media. The complicated dynamics of the interplays between the state and societal power in media events, which are made possible through new media interventions, require us to re-examine the politics of China's media events and re-consider China's democratic paths in the Web 2.0 era.

## Ying Fan

University of Queensland

### *Verb-Resultative (V-R) construction in Chinese Dialects: A Typological Study*

The resultative construction occupies a prominent position in the syntax-semantics interface. It displays complex syntactic and semantic features. A number of studies have been devoted to this topic, for example, Halliday (1967), Zhu (1982), Simpson (1983), and Hovav and Levin (1995), among others. Though not all languages have a resultative construction, it is found in both Northern Mandarin and all Chinese dialects including Jianghuai dialect, Wu dialect and Southern Min dialect. However, the complexity of their V-R manifestations differs. This thesis will be an empirical, descriptive study of V-R construction in a few representative Chinese dialects, and at the same time explore its implications for issues of more general theoretical significance.

Most of the studies in this field have been concerned with the description of Chinese V-R construction in Northern Mandarin or in an individual dialect. Rarely have there been any studies that have taken a typological perspective. Consequently, the diversity of V-R expressions in different dialects has not been fully discussed. Therefore, this project aims to provide a thorough description and a deep comparison of V-R constructions through a systematic cross-linguistic study. In addition, it will contribute to general linguistics through a demonstration of the cognitive process of expressing complex events via V-R construction.

In analyzing the resultative construction, this study adopts a comparative typological framework to establish not only cross-linguistic generalizations but also language-internal properties, rather than just enumerate feature combinations as Greenbergian analysis did, or investigate one small part of the construction out of the overall grammar which contains



it as was the approach of the St Peterburg/Leningrad School. Using this framework, the investigation of generalizations will be organized into an interrelated network of different grammatical constructions, for example, between resultative construction and disposal construction, passive construction, or comparative construction, in order to understand how, in each language or dialect, generalizations are related to the rest of the language and why certain properties are permitted as commonalities and variations.

In this study, some comparisons on how dialects or languages express V-R construction will be conducted based on dialectal description. Generalizations drawn from comparisons will be explained by seeking the semantic and pragmatic functions behind V-R construction through structure-to-function description (Li and Thompson 1981).

It is hoped that the project will make a substantial contribution to Chinese linguistics by providing concrete profiles of Chinese dialectal V-R construction, and will enhance our understanding of the linguistic and cultural history of a variety of Chinese dialects in the wider context of world languages.

## Haiyan Liang

University of Queensland

### *Acquisition of Polysemous Shàng (up) in Chinese as a Foreign Language*

Vocabulary is an essential part of language learning and polysemous items constitute a big challenge to second language vocabulary acquisition. This doctoral research investigates the acquisition of the Chinese lexical item *shàng* (up) by English-speaking learners of Chinese as a foreign language (CFL). In particular it focuses on the polysemous senses of this item in use, an area with which CFL learners have difficulty.

Cognitive Lexical Semantics provides the theoretical framework for the research. The initial guiding assumption is the Principled Polysemy Network (Tyler & Evans, 2003), which holds that distinct senses of a lexical form are not arbitrary as deemed under the traditional view of language, but instead are systematically motivated and related and constitute a connected semantic continuum. If the

assumption is true, it might imply a more systematic and conscious approach to CFL polysemy teaching and learning than the traditional random approach to different senses of polysemous items.

*Shàng* (up) in Chinese is a high-frequency word and semantically and syntactically very productive. The research will present the polysemous network of *shàng* (up) and its acquisition status in CFL by a group of Australian English-speaking learners. The research aims to:

1. develop a polysemous network for *shàng* (up) by identifying all distinct senses and locating their core meanings and peripheral meanings;
2. based on the networks built in (1), investigate the CFL acquisition sequence of polysemous senses for *shàng*, if there is one, by testing CFL learners' mastery of these two lexical items.

In order to achieve (1), an analysis will be undertaken to develop a network of polysemous senses for *shàng* (up) in modern written Chinese. Core and peripheral senses of the items will be identified and linked, and their metaphorical and metonymical motivations will be investigated. The analysis will be based on previous literature on the counterparts of *shàng* (up) in other languages, their syntactic functions, Chinese dictionaries, and instances and frequencies in Chinese corpora. The veridicality of the resulting taxonomy will then be tested by eliciting perceptions of meaning centrality and peripherality from Chinese native speakers.

In order to achieve (2), the network developed in (1) will be used to assess CFL learners' understanding of these forms. CFL interlanguage corpora, judgment tests and elicitation tests will be used in an attempt to identify a pattern of acquisition for the senses and then these findings will be compared with the L1 network as a potential predictor of the acquisition of these senses by CFL learners. Acquisition status of distinct senses in the semantic networks by CFL learners of different levels can be identified.

In achieving the objectives listed above, the research seeks to illustrate a polysemous network of analysis of Chinese lexical items. If the networks do exist, an awareness of motivations and connections relating to distinct senses of *Chinese polysemous items* by language learners and teachers can potentially facilitate second language vocabulary learning and teaching. The proposed study can also provide a new approach to CFL lexical research and contribute to cognitive semantics with Chinese examples.

# New publications

A regular digest of new publications by CSAA members.

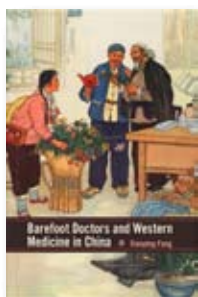
If you would like your own publication to appear in this section, please forward book details and a cover image to the editor at [daniel.sanderson@anu.edu.au](mailto:daniel.sanderson@anu.edu.au).

**Xiaoping Fang**

***Barefoot Doctors and Western Medicine in China***

**(2012) University of Rochester Press**

**ISBN: 978-15-80-46433-8**



This book is the first comprehensive study to reach beyond the nostalgic view of barefoot doctors that dominates present scholarship on public health in China. Author Xiaoping Fang provides evidence drawn from local archives during the Cultural Revolution and personal interviews with patients and doctors,

contextualizing it within the broader history of medicine in revolutionary and post-reform China. His data demonstrates that the key impact of the barefoot doctor program was its introduction of modern Western medicine into villages that were hitherto dominated by traditional Chinese medicine. Although traditional methods were marginalized by the innovations and improved outcomes Western medicine brought, Chinese medicine continued to exist as an alternative approach.

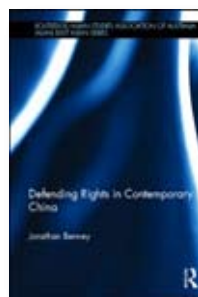
This book ultimately offers a powerful and carefully contextualized critique of conventional views on the role of barefoot doctors, their legacy, and their impact, both in rural areas and in China as a whole, while making theoretical contributions to the Chinese social historiography of medicine. merchants and studies their decision not to return to their homes in Anxi County for good.

**Jonathan Benney**

***Defending Rights in Contemporary China***

**(2012) Routledge**

**ISBN: 978-0-415-69430-8**



*Defending Rights in Contemporary China* offers the first comprehensive analysis of the emergence and development of notions of rights defence, or *weiqian*, in China. Further, it shows that rights defence campaigns reflect the changing lives and priorities of Chinese citizens, both urban and rural, and the

changing distribution of power in China. The Chinese government first used rights defence to promote the law and protect the rights of the weak. But the use of rights defence strategies by private citizens, and lawyers also demonstrates changing power structures – in areas as diverse as private property rights, rights for the handicapped, corruption claims and grievances with officials. In this book, Jonathan Benney argues that the idea of rights defence has gone from being a tool of the government to being a tool to attack the party-state, and explores the consequences of this controversial activist movement.

This book offers essential insight into the development of rights in contemporary China and will be highly relevant for students, scholars and specialists in legal developments in Asia as well as anyone interested in social movements in China.

**Wanning Sun and Jenny Chio (eds)**  
***Mapping Media in China: Region, Province, Locality***  
 (2012) Routledge  
 ISBN: 978-0-415-69939-6

**Jie Chen**  
***Transnational Civil Society in China: intrusion and impact***  
 (2012) Edward Elgar  
 ISBN: 978-18-48-44894-0



*Mapping Media in China* is the first book-length study that goes below the 'national' scale to focus on the rich diversity of media in China from local, provincial and regional angles. China's media has played a crucial role in shaping and directing the country's social and cultural changes, and whilst these shifts have often been discussed as a single and coherent phenomenon, this ignores the vast array of local and regional variations within the country's borders.

This book explores media as both a reflection of the diversity within China and as an active agent behind these growing differences. It examines the role of media in shaping regional, provincial and local identities through the prism of media economics and technology, media practices, audiences, as well as media discourses. The book covers a wide range of themes, including civil society, political resistance, state power and the production and consumption of place-specific memory and imagination.

With contributions from around the world, including original ethnographic material from scholars based in China, *Mapping Media in China* is an original book which spans a broad range of disciplines. It will be invaluable to both students and scholars of Chinese and Asian studies, media and communication studies, geography, anthropology and cultural studies.

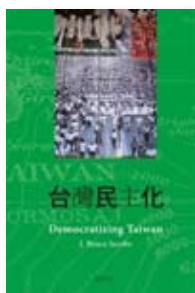
A salient trend for both China and transnational civil society, two newly influential global forces, is the converging of their paths. Thousands of international NGOs and foundations have come to operate in China in the "low politics" of environment, development and epidemics, while democracy activists campaign on China from outside. This book investigates transnational groups' evolving relations with China and its NGO sector, and compares China with transnational stories of party states in Eastern Europe and Taiwan. Transnational activism in China is neither a restoration of the pre-1949 scene where YMCAs, Rotarians, anti-footbinding feminists and missionaries came to "save" the Chinese, nor a replica of the regime-changing social movement solidarity across the Cold War divide in Europe. While not an unmitigated force for justice and pluralisation, transnational operators often manoeuvred through and expanded the wiggle rooms within China's socio-political opportunity structures and made distinct democratizing impacts at the community.

**J. Bruce Jacobs**

***Democratizing Taiwan***

**(2012) Brill**

**ISBN: 978-90-04-22154-3**



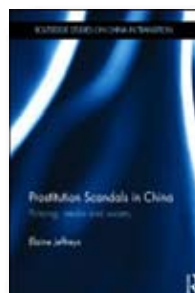
Taiwan—together with India, Japan and South Korea—is one of only four consolidated Asian democracies. *Democratizing Taiwan* provides the most comprehensive analysis of Taiwan's peaceful democratization including its past violent authoritarian experiences, leadership both within and outside government, popular protest and elections, and constitutional interpretation and amendments. Using extensive field research including the conduct of many interviews with government and party leaders, journalists, academics and a wide variety of citizens over many years as well as substantial research into documents, newspapers and academic research, Professor Jacobs provides many new insights into Taiwan's democratization. He also analyses areas in which Taiwan continues to face difficulties.

**Elaine Jeffreys**

***Prostitution Scandals in China: Policing, Media and Society***

**(2012) Routledge**

**ISBN: 978-0-415-50342-6**



*Prostitution Scandals in China* presents an examination of media coverage of prostitution-related scandals in contemporary China. It demonstrates that the subject of prostitution is not only widely debated, but also that these public discussions have ramifications for some of the key social, legal and political issues affecting citizens of the PRC. Further, this book shows how these public discussions impact on issues as diverse as sexual exploitation, civil rights, government corruption, child and youth protection, policing abuses, and public health.

In this book Elaine Jeffreys highlights China's changing sexual behaviours in the context of rapid social and economic change. Her work points to changes in the nature of the PRC's prostitution controls flowing from media exposure of policing and other abuses. It also illustrates the emergence of new and legally based conceptions of rightful citizenship in China today, such as children's rights, the right to privacy, work, sex, and health, and the rights of citizens to claim legal redress for losses and injuries experienced as the result of unlawful acts by state personnel.

*Prostitution Scandals in China* will be of great interest to students and scholars across a range of diverse fields including Chinese culture and society, gender studies and media and communication studies.



# From the NLA

**Di Pin Ouyang** (douyang@nla.gov.au) from the Chinese Unit at the National Library of Australia introduces the latest developments at the NLA.

## Research guides

There are two main types of guide that may assist in studying Chinese:

- Selected websites guides which list freely available websites for Chinese studies: [www.nla.gov.au/chinese/websites](http://www.nla.gov.au/chinese/websites)
- Subscribed Chinese eResources guides which list Chinese full-text databases, eBooks, e-Journals, e-Newspapers and websites: [www.nla.gov.au/chinese/eresources](http://www.nla.gov.au/chinese/eresources)

For subscribed eResources, they are all 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.

## Major Acquisition Highlights

### eResource

**Xin Fang Zhi (新方志): China Local Gazetteers**  
[nla.gov.au/nla.cat-vn5751501](http://nla.gov.au/nla.cat-vn5751501)

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.

### Multi-volume sets

**Zhongguo jin xian dai nü xing qi kan hui bian [中國近現代女性期刊匯編]. 305 vols.**

Women Magazines printed in the early and middle period of the Republic of China.

**Guan bao [官報]. 10 vols.**

A monthly magazine published by the Chinese students in Japan from 1906 – 1920. It recorded the various memorials, correspondences, various types of survey forms, and statistics about thousands of students in Japan from 1907-1910. It has a high historical value for study Chinese students in Japan in late Qing period.

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