

CHINESE STUDIES ASSOCIATION OF AUSTRALIA

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President's Message

Give Me Five

Chinese studies are probably as healthy as they have ever been in Australia despite the challenges confronting humanities and social sciences disciplines in Australian universities in recent years. Five points warrant special mention.

First, the up-coming Ninth Biennial Conference of the CSAA promises to be the biggest ever - no small achievement given that this is the first CSAA conference to be convened outside a major capital city. Over 120 paper proposals have been accepted on topics ranging from divine omens on ancient tripods to contemporary developments in Pudong. A special feature of this year's conference on Chinese studies is a complementary focus on the Chinese diaspora made possible through the co-operation of the International Society for the Study of Chinese Overseas (ISSCO) and the assistance of local community historians in Victoria.

The conference will convene at the Golden Dragon Museum in Bendigo from 30 June to 3 July. Those intending to present papers at the conference are reminded that

presenters must be current members of the CSAA and need to register for the conference by 20 May to be listed on the conference program. Membership renewal is as simple as completing the conference registration form and paying membership dues along with the registration fee as indicated on the conference registration form. There is no need to complete a separate membership renewal form. Download Conference Registration Forms at <http://www.csaa.org.au/conference.html>

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The second item of good news is that John Makeham of the University of Adelaide has been awarded the Joseph Levenson Prize for Pre-Twentieth Century China by the US Association for Asian Studies for his book *Transmitters and Creators: Chinese Commentators and Commentaries on the Analects* (Harvard 2003). Readers will recall that one year ago in the May 2004 issue we congratulated ANU scholar Geremie Barm for winning the 2004 Levenson Prize for Twentieth Century China for his book *An Artistic Exile: A Life of Feng Zikai* (Berkeley 2002). John Makeham's award marks the first occasion on which the award has gone to an Australian scholar for a work on pre-twentieth century China, drawing attention to the strengths of Australian China scholarship on imperial China in addition to the Republic and People's Republic. Readers' attention is drawn to Duncan Campbell's review in the current issue and to Michael Schimmelpfennig's extended interview with the author which follows the review.

Our third high point concerns the film *Morning Sun*, co-produced, co-written, and directed by Geremie Barm in association with the Long Bow Group in Boston. In January this year *Morning Sun* was awarded the John E. O'Connor Film Award of the American Historical Association at its 119th Annual Meeting in Seattle. The award is given annually for 'outstanding interpretations of history through the medium of film or video'. The award citation, presented by Jonathan Spence, reads: *Morning Sun* is a compelling and exciting documentary film about the history of the Cultural Revolution in China that demonstrates the inseparable connection of political movements in the twentieth century to issues of spectacle, representation, and cinematic culture itself. *Morning Sun* narrates the development of revolutionary thinking in China from the mid-1960s to mid-1970s and its link to visual narratives.

The film does not just use these images as 'illustrations'. Instead, the filmmakers deftly demonstrate the importance and power of images in advancing the revolutions of the twentieth century. The DVD of the film will be released in June and broadcast rights have been taken up in Australia by the ABC. The Australian distributor is Ronin Films in Canberra. For further information on how to get hold of copies of the film visit the *Morning Sun* website <http://www.morningsun.org/film/distribution.html>

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Fourth, in this issue we mark the retirement of Colin Mackerras, a China scholar of world renown and a national champion of Chinese and Asian Studies in this country. Colin was appointed Foundation Professor at Griffith University's School of Modern Asian Studies in 1974 and over the next three decades helped Griffith to set the pace

for Australian engagement with the countries and societies of Asia at every level of the national education system. While Colin's retirement is more a matter of regret than of celebration it does presents us with an opportunity to reflect on his achievements and to wish him well for the future. See Don McMillen's thoughtful retrospective in the present issue.

The final point to note is the selection of the University of Western Australia as the preferred site for the first Confucius Institute to be established in Australia. CSAA members will warmly welcome Beijing's provision of additional resources for Chinese language and cultural studies in Australia through the extension of its new network of Confucius Institutes to these shores. Every bit helps, and envious universities on the east coast will want to share in the bounty. That said, easterners will have an opportunity to learn from the experience out west. They will be able to see whether UWA retains control over the content of the Institute's programs, whether the Institute complements existing offerings without making them redundant, and whether the Institute manages to avoid that peculiar obsession with hierarchy, unity, conformity and patriarchy that has come (for better or worse) to be associated with the name of that venerable philosopher over the years. We look forward to learning more about the UWA Confucius Institute once it is up and running.

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Truth to tell, artists generally have it over philosophers when it comes to cultural diplomacy. Some time ago the German government seeded Goethe Institutes around the world, and the Italians funded international chapters of the Dante Allighieri Society. What if the Italians had opted for Machiavelli and the Germans for Hegel in naming their international agencies? In the Chinese case, a Li Bo or Du Fu Institute might hold greater appeal abroad.

John Fitzgerald
Australia National University

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Call for Nomination for CSAA Council

Dear CSAA member,

Election for positions on the CSAA Council is held by postal ballot every two years. The Council consists of three executive officers: the President, Secretary and Treasurer, and five ordinary members. The five ordinary members can include a representative from postgraduate students and the secondary school sector. All eight positions on the Council are open for nomination.

A nomination form is given below. Please print a hard copy of this nomination form. This must be signed by a nominator and seconder who are financial members of the CSAA, and accepted by the nominee, who must also be a financial member. **Nominations must be posted to Anne McLaren to reach her by June 17 2005. See address below.**

The Annual General Meeting of the CSAA will be held during the Ninth Biennial Conference of the Association, on Saturday 2nd July at 3.30 pm.

We look forward to seeing you at the 2005 Conference to be held in Bendigo from 30 June 30 to July 3. Consult the website for further details:

<http://www.csa.org.au/websites.html>

Anne McLaren
CSAA Secretary
Melbourne Institute of Asian Languages & Societies,
The University of Melbourne,
3011 VIC Australia

NOMINATION FORM

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ESSAY **Towards a New Sinology** **Geremie R. Barm**

Australian National University

In March of this year I launched with my colleague Dr Bruce Doar a web-based publication, China Heritage Newsletter (Online Quarterly) at www.chinaheritagenewsletter.org. Located at The Australian National University, the online newsletter is part of the China Heritage Project. In the description of that Project - which is still very much in its infancy - I coin the term 'New Sinology'.

The concept behind this rather nebulous expression, 'New Sinology', is a simple one, and one that to many colleagues who are engaged with things Chinese will not appear to be particularly 'new'. For on the website description of the China Heritage Project at the ANU, I speak of 'New Sinology' as being descriptive of a 'robust engagement with contemporary China' and indeed with the Sinophone world in all of its complexity, be it local, regional or global. It affirms a conversation and intermingling that also emphasizes strong scholastic underpinnings in both the classical and modern Chinese language and studies, at the same time as encouraging an ecumenical attitude in relation to a rich variety of approaches and disciplines, whether they be mainly empirical or more theoretically inflected. In seeking to emphasize innovation within Sinology by recourse to the word 'new', it is nonetheless evident that I continue to

affirm the distinctiveness of Sinology as a mode of intellectual inquiry.

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It is sobering to note that it is nearly a quarter of a century since Pierre Ryckmans (writing as Simon Leys) observed in his rather pointed comments on Edward Said's book *Orientalism* that he had recently heard the word 'Sinology' used as a term of abuse when visiting the John K. Fairbank Center for East Asian Research at Harvard University.*1 Naturally, I am aware of the unsettling history and much-discussed limitations of area studies in post-WWII Anglophone academic institutions, and in particular the history of 'Oriental Studies' at The Australian National University. *2 'New Sinology' supports an approach that is alert to the complex and often disturbing (as well as disturbing) issues at the heart of much of what is understood today by the term 'Sinology'. By this I mean that I am fully cognizant of and, more importantly, many scholars like myself have become critically engaged with the historical circumstances that led to the rise of various kinds of Sinology in the past, as well as 'Chinese Studies' in more recent decades. *3 My approach - again, one that I would aver many scholars (academics and students) pursue - is one that recognizes an academic and human relationship with a vital and voluble Sinophone world that is not just about the People's Republic, or Taiwan, or Chinese diasporas. It bespeaks an involvement that is part of the intellectual, academic, cultural and personal conversations in which many of us are engaged, not merely as Australians, but as individuals, regardless of our background, individuals who are energetically and often boisterously interconnected with one of the great, complex and lively geo-cultural spheres of the world.

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Implicit in the inquiry of 'New Sinology' then is an abiding respect for written and spoken forms of Chinese as these have evolved over the centuries. 'New Sinology' can thus also be described as an unrelenting attentiveness to Sinophone ways of speaking, writing, and seeing, and to the different forces that have shaped the evolution of Sinophone texts and images, as well as Sinophone ways of sense-making. Textually, the interests of a New Sinology range from the specificities of canonical and authoritative formulations in both the classical language (or rather the languages of the pre-dynastic and dynastic eras) and the modern vernacular to the many inventive bylines that have emerged more recently in our media-saturated times. In regard to the visual, my own academic writing, my involvement with audio-visual media and the internet, *4 as well as my efforts as the editor of *East Asian History*, have emphasized the commerce in meaning between text and image, attempting thereby in some small way to engage with traditional forms of scholarship and relevant disciplinary fields while also essaying a measure of innovation. 'New Sinology' is an approach that will support such efforts by other scholars and students as the forms and styles of intellectual entwinement with the Sinophone world evolve.

In terms of Australia's 'national engagement' with what is now dubbed merely 'the Region', there has been an understandable, and inevitable, emphasis on trade and economic well-being. The reasons for this are self-evident, and require no rehearsal here. Along with the ever-increasing weight placed on the pecuniary, however, there have been a number of intellectual and academic 'turns' that have seen an emphasis on a 'Chinese Studies' or other forms of intellectual pursuit that deem traditionally-situated scholarship to be somehow fustian or irrelevant. While this erstwhile fashionable attitude still holds currency for some, the age of revivals and rediscoveries of the past in mainland China (from the dynastic past, to the more recent Republican era), and the pursuit of historical and cultural particularism in Taiwan, have meant that those who are unlettered in the basic histories, languages and ideas of the last few centuries will be only ever semi-literate in the culture, thought and even language of China today. Those of us who continue to subscribe to the notion that rigorous textual analysis (kaozheng) is a necessity can invoke numerous precedents from the different eras and realms of Sinophone, Anglophone, Francophone and other 'dialects' of scholarship. Indeed, even the late Jacques Derrida, whose heterodox scriptings are generally viewed with suspicion by those of a more positivistic bent of mind, consistently emphasized the necessity of close reading as a requirement of critical engagement.

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This is more true and pressing for students of China today than many may realize. Indeed, if we fail to insist on linguistic competence in Chinese as a necessary requirement for precise and rigorous engagement with Sinophone texts and images, our students may ultimately fail to make their own sense of what it means to be studying China. It should be noted here that in his critique of contemporary Chinese intellectual praxis, the Beijing-based literary historian Chen Pingyuan has remarked poignantly on the revolutionary May Fourth exhortation 'don't read old books' (budu gushu) and the call by progressive thinkers for all traditionally-bound books to be thrown into a cesspit. He says it is a catchphrase that continues to command a certain authority in the present-day Chinese intellectual world. The problem Chen declares, however, is that contemporary Chinese intellectuals 'really don't have much to worry about, as we simply haven't read many old books at all'. *5 My views as outlined here have grown from the basis of my undergraduate education at the ANU, where my mentors were Pierre Ryckmans and Liu Tsun-yan (among others), and further developed as a result of my long-term engagement with China (mainland, Hong Kong and Taiwan) as a student and as a writer in Chinese, *6 as well as through conversations with colleagues over the years, in particular with Gloria Davies, Bruce Doar, Richard Gordon, Carma Hinton, John Minford and Claire Roberts.

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Other scholars active today may remember mentors who, while perhaps comfortable with classical studies of a country that was long ago and far away, were not particularly engaged with the contemporary. The reasons for this are numerous, some political, others personal, and this is not the place to review them. *7 However, I do believe that many members of my cohort who have been and remain involved in

focusing on aspects of what John Minford and I referred to in the mid 1980s as the 'Chinese commonwealth', or what Wei-ming Tu would later call 'cultural China', and have not in general experienced such a sense of distance. Indeed, many of those of us who are active in Australian academia have had an embodied involvement with the Sinophone world from our teenage years, or 20s at the latest. Thus, our critical engagement with China goes against the grain of 'seeing' China as merely an object of professional academic inquiry. Quite to the contrary, our critical engagement is with a language and a 'culture' that has already altered our Anglophone habits of mind: an 'Other' that haunts us from within, in the sense of a common humanity that Pierre Ryckmans evocatively affirmed, using the phrase 'we are all Chinese'; or which Benjamin I. Schwartz spoke of as part of the enterprise to 'bring the experience of the entire human race to bear on our common concerns.' *8 Within this preliminary articulation, I should also admit to an element of 'national competitiveness' (a key expression in the past, and one that retains certain less-than-melodic resonances today) in all of this. For I am proud of the education in things Chinese that I was given here at the ANU by teachers from diverse backgrounds. Furthermore, I am grateful for the life-long education that I have and continue to receive as a result of an involvement with China. I also do believe that there are aspects of the 'Antipodean approach' to the region in which we live that are differently accented to those of colleagues in the rest of what is called the 'Asia-Pacific region', as well as in the northern hemisphere (in particular in Euramerica and Japan). There are things that are perhaps a result of a particular regional temper and a certain intellectual freedom afforded by our distinctly non-great-power but nonetheless developed-nation status; there are also elements of creative tension resulting from robust encounters with overly hide-bound disciplinary approaches. Moreover, there are matters of individual quirkiness that are treated with a certain lassitude, and there are also things that belong to the realm of the ineffable and the aleatory.

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In regard to institutional history and practice during the 1990s, like many colleagues, I was witness - and actively opposed - to the prodigal undermining of our China-related heritage in terms of education, research and, crucially, library resources. It was, in particular, a time during which ill-conceived corporatist objectives were pursued by ardent academo-crats. Of course, that is not to say that the animating animus for their 'project' is now a thing of the past. The for-profit nature of the contemporary university and the lure of narrow professionalization within industrial-scale academia remain a constant challenge to engaged humanist educators and thinkers. *9

In recent years, however, a somewhat more appreciative attitude regarding research and the importance of quality pedagogy has belatedly overtaken my institution. Equally, in relation to an estimable physical heritage 'of which we are but the present custodians' is receiving some of its due share of attention and care. Thus, to an extent

I feel that it is possible for me and my colleagues to be unabashed in advocating a scholarship that, while mindful and respectful of quality education in Sinology (and within that importantly a competence in classical Chinese, and Republican-era written Chinese), is engaged also in constant and equitable conversations with the Sinophone world. It is for this reason that I am both hoping to take advantage of the changed institutional atmospherics, and also to have some small hand in rebuilding (and redefining) Sinology here at the ANU academically. While doing so, I hope that as many of our colleagues both here, and throughout Australia and New Zealand, as well as in the wider region and internationally, will see the ANU as an open and welcoming place for their work and interests.

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From another perspective, it is obvious that the buzzwords that attract attention in Australia are 'national security' and 'economic benefit'; and applications to national funding bodies are invariably couched in terms of scholars providing a 'better understanding of our region'. It is while acknowledging all of these concerns (both real and spurious) that I talk with some certainty of the value and benefit of a broader intellectual and cultural engagement, one that rests upon a bedrock of intellectual community, academic value and, most crucially, shared humanity (that is, as opposed to what Wlad Godzich has evocatively critiqued as 'the Procrustean bed of a common measure' *10), something that I believe was at the heart of so much of the extraordinary work done by Sinologists in the past.

There are also very pragmatic reasons behind my advocacy of 'New Sinology' here in Canberra at the ANU, now in the new millennium. It is essential to safeguard and develop the wealth of resources in our care and to ensure that the range of China-related studies be possible here and be supported at other Australian universities. One of the ways this can be done is to demonstrate in as many ways as possible the engagement and achievement of Australian-based scholars of China, and to encourage students of all backgrounds to appreciate the diverse approaches to all things Chinese that we here in Australia can enjoy. The China Heritage Project and the 'New Sinology' are but part of a meagre attempt to provide some focus for such an endeavour.

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The New Sinology is thus also a promotional device, one (among many) aimed at securing the legacy of work on the Sinitic world at the ANU, one aimed at protecting and enhancing the major China-related library resources in Canberra (both at the ANU and at the National Library of Australia). It is also aimed at inculcating among those concerned with the future of Australia's engagement with China (or the global Sinophone world, or simply 'things Chinese') diverse scholastic approaches, a respect and encouragement of traditions of linguistic, cultural, historical and philosophical learning, and an active support for the diverse, the different, as well as of the heterodox.

Notes:

1. See Simon Leys, 'Orientalism and Sinology', in *The Burning Forest: essays on Chinese culture and politics* (New York: Holt, Rinehart and Winston, 1985), p.95. Not surprisingly, Pierre's essay has not itself gone without comment. For a recent, and rather typical, critique, see Gregory Kulacki, 'Area Studies and Study Abroad: The Chinese Experience', *Frontiers*, Vol.6 (Winter 2000).
2. In this regard, see the important essays by my colleagues: Dani Botsman, 'Deconstructing the past to redefine the future: a history of Japanese Studies at the Australian National University', in *Japan and the World: Proceedings of the Seventh Biennial Conference of the Japanese Studies Association of Australia*, vol. 3; and, Tessa Morris-Suzuki, 'Anti-Area Studies', in *Communal/Plural*, Vol.8, No.1, 2000. See also Elizabeth Perry, 'The PRC and American China Studies: Fifty Years', *Harvard Asia Quarterly* (Autumn 1999).
3. An excellent overview of the history of Sinology in Euramerica, Japan and China can be found in Harriet T. Zurndorfer, *China Bibliography, A Research Guide to Reference Works About China Past and Present* (Leiden: E.J. Brill, 1995), pp.4-44.
4. See, for example, the films and related websites 'The Gate of Heavenly Peace' (<www.tsquare.tv>) and 'Morning Sun' (<www.morningsun.org>).
5. Chen Pingyuan, 'Chaoyue guize', in Luo Gang and Ni Wenjian, eds, *Jiushi niandai sixiang wenxuan* (Nanning: Guangxi renmin chubanshe, 2000), Vol.1, p.17.
6. Some details of this are given in the semi-autobiographical introductions to two of my books: *In the Red: on contemporary Chinese culture* (New York, 1999); and, *An Artistic Exile: a life of Feng Zikai (1898-1975)* (Berkeley 2002).
7. Even Ravi Arvind Palat, a scholar who is no friend of contemporary area studies, has recently pointed out that, 'though the pioneer scholars may not have been sensitive to the issues of knowledge/power, gender, or colonialism, they were deeply immersed in the cultures they studied and had accumulated a wealth of knowledge that is still very rewarding'. See his 'Area Studies After 9/11, Requiescat in Pace', paper prepared for a conference on 'The Question of Asia in the New Global Order', Duke University, 1-2 October 2004.
8. Benjamin I. Schwartz, 'Presidential Address: Area Studies as a Critical Discipline', *Journal of Asian Studies*, 40 (1980), p.25.
9. In this context, see Lindsay Waters, 'Babel and Babylon', *Context* (Online Edition), no.11 (<www.centreforbookculture.org/context/no11/Waters.html>).
10. Wlad Godzich, *The Culture of Literacy* (Cambridge, Ma.: Harvard University Press, 1994), p.24.



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BOOK REVIEW

Duncan Campbell

Victoria University of Wellington

John Makeham, *Transmitters and Creators: Chinese Commentators and Commentaries on the Analects*, Cambridge, Mass. & London, Harvard East Asian Monographs, 2003. 457 pp. ISBN 0-674-01216-X (hardback)

I knew the Bible. I knew its tikanga. I knew its beauty and its contradictions, its madness, its fear, its comfort and its fantastic stories. Aunty Rongo read it not only with her eyes but with her whole body, as if it was a box that, tilted the right way, might reveal something in one corner that would explain to her the unexplained or bring back to her something she had lost. It held pictures of her children, old letters, dates, long handwritten quotations, as well as her weekly Lotto ticket. Placed together these added up to a sacred canon. The book of Rongo. It was a collection of treasured things.
Glenn Colquhoun, *Jumping Ship**1

Somewhat paradoxically perhaps, the late-Ming dynasty historian and essayist Zhang Dai (1597-?1689) prefaces his own particular foray into classical exegesis with a caution about the deleterious effects of the very commentarial tradition he was both engaging with and seeking to add to. In his youth, he tells us, his grandfather had

warned him off reading Zhu Xi's (1130-1200) annotations to the Confucian canon and he had developed a manner of reading that allowed him to escape the tyranny of the commentary:

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With all due reverence I would take my seat and recite the text of the classic itself several dozen times before becoming suddenly aware of the meaning and significance of what I was chanting. When, occasionally, I came across a section that I could not force myself fully to understand, I would store the sentences away in my mind, as devoid of meaning and significance as they were. A year or maybe two later, when reading another book perhaps, or listening to the disputations of others, when observing the mountains and rivers or the patterns of the clouds and the stars, when watching the movement of the birds, the beasts, the insects and the fish, what struck my eye would arouse my mind and I would become suddenly enlightened to the meaning of the text of the classic that I had been reading.*2

As John Makeham argues in *Transmitters and Creators*, however, for most readers of the canon, the now two-thousand-year-long commentarial tradition proved ineluctable, and quite apart from the many other strengths of this book, one of its abiding effects should be that we understand this circumstance somewhat more positively than we have tended to in the past, in recognition of the dimensions of philosophical creativity made possible by this manner of intellectual discourse.

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Some years ago Daniel Gardner argued that although: 'the writing of interlinear commentary on the canon of texts became a standard, even dominant, mode of scholarly and philosophical discourse for Chinese literati' it was, however, a tradition that had been relatively ignored by scholars in the West in particular.*3 Scholarship published in subsequent years has gone some way to overcoming this lacuna. In this respect, one thinks immediately of both John Henderson's general and comparative treatment of the topic, *Scripture, Canon, and Commentary: A Comparison of Confucian and Western Exegesis*, and Steven Van Zoeren's history of the hermeneutics of the earliest of the Confucian canon, the Shijing [The Book of Odes], *Poetry and Personality: Reading, Exegesis, and Hermeneutics in Traditional China*, both published in 1991. Since then, Rudolf Wagner has completed a three-volume study of the work of one particular commentator, Wang Bi (226-49), and Gardner himself has published a monograph on Zhu Xi's commentary on the Lunyu [Analects]. Gradually too, this new focus on the commentarial tradition is again being reflected in English translations of the canon; notable in this respect are Richard John Lynn's translations of both the Yijing [The Classic of Changes] (1994) and the Daodejing [The Classic of the Way and Virtue] (1999) incorporating Wang Bi's commentaries, Edward Slingerland's translation of the Analects and John Minford's translation of Sunzi bingfa [The Art of War], both published in 2003 and both of which include generous amounts of traditional commentary.

John Makeham has already contributed significantly to this scholarly trend. On this occasion he presents a diachronic study of one of the canon, the *Analects*, but rather than attempting an exhaustive history of the commentarial tradition as it has accreted around this text - an impossible task in any case surely, given its vast bulk - he chooses instead to sink a series of bores into this rich deposit of exegetical effort. He identifies four commentaries of particular note and the four parts into which the book

is divided deal with each of these commentaries in chronological order: the Lunyu jijie [Collected Explanations of the Analects] of He Yan (ca. 190-249) and others, Huang Kan's (488-545) Lunyu yishu [Elucidation of the Meaning of the Analects], Zhu Xi's Lunyu jizhu [Collected Annotations on the Analects], and, lastly, the Lunyu zhengyi [Correct Meaning of the Analects] produced by the father and son team of Liu Baonan (1791-1855) and Liu Gongmian (1824-83) during the Qing dynasty.

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Read in conjunction with his earlier article on Zheng Xuan's (127-200) Lunyu Zheng shi zhu [Mr. Zheng's Annotations on the Analects] ('The Earliest Extant Commentary on Lunyu: Lunyu Zheng shi zhu', *Toung Pao* 83 (1997): 260-99), this book affords Makeham a perspective on the entirety of the commentarial tradition associated with this particular text - the 'New Confucianism' of the late twentieth century having failed to give rise to any notable example of the genre.⁴ But just as he explicitly disavows any claim to historical completeness, so too does Makeham resist presenting a typology of commentarial strategy; in seeking to outline the main contours of the commentary attached to the Analects, he is above all interested in the philosophical dimensions of the chosen commentaries rather than in the particular strategies they develop. In this respect, his 'Introduction' presents an explicit statement of his own methodological and theoretical approach:

What is needed is a strategy that is neither overpowered by the Scylla of retrospection nor engulfed by the Charybdis of prospection. Retrospection is concerned with a hermeneutics of recovery: an archaeology of the historical context in which the text was created. Prospection is concerned with the ongoing reception of the text by its readers: the unfolding and elaboration of its scriptural meaning. (16)

As Makeham concludes in his 'Epilogue', to understand better how this particular text has been interpreted in the past is also to understand better the very conditions of our own interpretations of it as we bring it 'to life anew' (359).

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As each of these commentaries presents a 'unique example of how the commentarial genre has functioned as a medium for philosophical expression' (4), with each in turn Makeham raises a different set of questions. In the case of the first commentary discussed, for instance, Makeham interrogates both the primacy traditionally ascribed to He Yan as editor of this work and the extent of influence of xuanxue ['dark/obscure/mysterious/abstruse/profound learning'] in the Collected Explanations. Given Makeham's refreshing intolerance of received opinion, although his conclusions to each part of the book are bound to inspire further debate, they are invariably stimulating and clearly argued, and everywhere is manifest the author's formidable control of the sources, both traditional and contemporary.

At the same time, Makeham argues that the commentaries he discusses in this book, for all their differences of both approach and understanding, embody also something

of a collective identity. That is, although over the course of sixteen hundred years different questions have been asked of the text at different times, one can nonetheless identify a number of questions that have remained constant throughout this period, questions to do with the nature of sagehood, of knowledge and of human nature, the discrepancy between Confucius' cosmological and social standing, and the accessibility of his words to us. As Makeham points out, there is a sombre irony in the fact that the most exhaustive traditional commentary on the Analects, the Correct Meaning by the Lius, appeared at a moment in history when Confucianism itself was about to lose its social and political traction: 'As for the Lius' vision of a society modelled on the ritual institutions of the early Zhou, it is difficult to imagine a more incongruous blueprint for China in the mid-to-late nineteenth century' (347).

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There are two issues touched upon here and there throughout this book which I felt would have repaid more coherent treatment. Both concern aspects of traditional Chinese print culture. First, Makeham displays an expert knowledge of the various forms of commentary and subcommentary, their differing meaning and their dissimilar developmental history; it is a pity that this information was not drawn together, either as a separate chapter or as an appendix, as a statement about the range of typographical possibility offered the traditional exegete by the traditional print surface. In this respect too, it is surely a pity that apart from the dust jacket, there are no illustrations of pages from the commentaries he discusses. How these texts embodied the polyphony of commentarial voice is surely germane to Makeham's archaeological enterprise.

The other issue takes us back to where I started; Zhang Dai as he 'recite[d] the text of the classic itself' (*langsong baiwen*). The traditional Chinese folio presented an anxious surface to traditional readers as they sought to hear, beyond the printed character, large and small, the voice of both sage and commentator. Makeham discusses Huang Kan's anxiety about the difference between 'hearing' the sage rather than 'hearing about' him, and translates a wonderful passage by Sun Chuo (fl. 330-65), as cited by Huang, that speaks about the 'mysterious wind' (*xuanfeng*) that has carried the sage's voice over an immense distance. In this connection, he applies some useful and stimulating ideas about the 'performative' aspects of reading and scholarship in China. Speaking about the Correct Meaning, for instance, he argues that: 'It is' not difficult to imagine Liu Baonan's regarding his own commentaries as a performative act in which Confucius' teachings were not merely described but also realized, made real, each time they were correctly decoded and made accessible to others' (346). But it is precisely the dimension of the traditional reader that seems somewhat lost in this treatment of the commentaries to the Analects. We need, I feel, to know more about the various dimensions of the processes of 'reading' (*dushu*), the contexts and methods

by which traditional readers sought to 'hear' the voices of the past, whether reading themselves or being read to, doing so silently or aloud, alone or in a group, reading characters down a page or recalling from memory passages long internalised. Some years ago and in a somewhat different context, D.F. McKenzie - like John Makeham, an ex-Victoria University luminary - argued that the 'spirit' of any text – 'is only recoverable if texts are regarded not simply as verbal constructs but as social products';*5 Makeham appears uniquely qualified to pursue this dimension of a tradition rapidly fading from living memory.

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The six appendixes provided in this book, dealing in turn with the early history of the book that became the Analects, the biographical details of the eight commentators included in the Collected Explanations, and the bibliographical details of each of the commentaries discussed, should prove particularly useful. For a book of this length and linguistic complexity, it appears remarkably free of typographical error - the wrong 'Zhang' for Zhang Xuecheng (1738-1801) in both the main body of the book and its bibliography, and the wrong dates given for Zhu Xi, again in the bibliography, were among the few that I noticed.

In summary, this is an important, ambitious and stimulating book that will serve to confirm John Makeham's standing as one of the foremost contemporary authorities on the Confucian tradition. To the extent that it helps us understand the both new meanings ascribed over time to an old 'book' and the extent to which the transmitters of these meanings can also be creators, it will doubtless be read with enjoyment and profit for very many years to come.

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Notes:

1. Wellington: Four Winds Press, 2004, 22.
 2. 'Xu' [Preface], *Sishu yu*[Four Books Epiphanies] (Hangzhou: Zhejiang guji chubanshe, 1985),
 3. 'Confucian Commentary and Chinese Intellectual History', *The Journal of Asian Studies* 57, No. 2 (May 1998): 397. Oddly, this reference is missing from Makeham's otherwise exhaustive bibliography.
 4. For an excellent English-language introduction to 'New Confucianism', see John Makeham, ed., *New Confucianism: A Critical Examination* (New York: Palgrave, 2003).
 5. *Oral Culture, Literacy & Print in Early New Zealand: the Treaty of Waitangi* (Wellington: Victoria University Press with the Alexander Turnbull Library Endowment Trust, 1985), 46.
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INTERVIEW

On award-winning Transmitters and Creators

Michael Schimmelfennig University of Erlangen-Nuremberg

interviews **author John Makeham** University of Adelaide

MS: Congratulations on the publication of your book, *Transmitters and Creators: Chinese Commentators and Commentaries on the Analects*. In an article published in *T'oung Pao* in 1997, you mentioned that your study on the Analects commentary by Zheng Xuan was part of a larger, ongoing project. When did this project actually start and how did your particular interest in the Analects and its commentaries develop?

JM: I first started gathering material for the project in about 1991. I think that the project began in earnest a couple of years later. Having just finished writing my PhD thesis I wanted to start a project that would challenge me for an extended period. My early interest in the Analects was inspired by Pierre Ryckmans in the mid-1980s when he spoke of the pleasure and rewards he derived from working on his French translation. My interest in the commentaries was motivated by the conviction that certain commentaries decisively influenced the reception of the Analects as a text and therefore those commentaries deserved closer study. I saw this as a first necessary step to preparing my own translation of the Analects' a project long deferred.

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MS: With regard to the long tradition in Chinese Studies of neglecting commentaries, could you give us some reasons for the importance of their study today?

JM: Undoubtedly the influential studies published since the early 1990s by scholars such as John Henderson, Steven Van Zoeren, Alan Chan, Richard John Lynn and, more recently, Rudolf Wagner and John Minford, have played a key role in highlighting the importance of commentary writing in pre-twentieth century China. The success of their efforts has lent the enterprise a certain legitimacy and encouraged others to follow. In the case of the Analects, there have been practical reasons as well. For example, it is only with the recent publication of archaeologically recovered manuscripts from Dunhuang and Turfan that scholars have been able to reconstruct substantial portions of Zheng Xuan's commentary. Scholarship on Chinese history and historical institutions is also much more developed and accessible than it was even twenty or thirty years ago. This has meant that it has become easier for scholars to study commentarial traditions over extended periods. Additional factors include the gradual absorption of theoretical influences from fields such as philosophical hermeneutics and reader reception theory.

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MS: For the general reader who hasn't had a chance to look into your book, could you state briefly why you chose to concentrate on the commentaries to the Analects by He Yan (ca. 190-249), Huang Kan (488-545), Zhu Xi (1130-1200) and Liu Baonan (1791-1855)?

JM: First, each can be read as a unique example of how the commentarial genre has functioned as a medium for philosophical expression. Second, these commentaries were prominent within the Analects commentarial tradition. The so-called He Yan commentary was one of most influential Analects commentaries to the end of the Tang period. Huang Kan's commentary preserves a unique record of third- to fifth-century interpretations. Zhu Xi's commentary was the officially sanctioned

commentary in the civil examination system from the mid-fifteenth century until the turn of the twentieth century. Liu Baonan's commentary represents the most comprehensive assembly of Qing dynasty Analects-related scholarship. Third, these commentaries have a collective identity, with later commentaries functioning as subcommentaries on earlier commentaries. As such these commentaries have been central to the production and reproduction of the Analects commentarial tradition.

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MS: How do the commentators mentioned deal with the problem of the Analects' being a collection of sayings and observations by various later authors? Do all commentators under examination propose that there is something like 'a single thread' that permeates the Analects?

JM: All of these commentators regarded overcoming historical distance as posing a far greater challenge than the problem of disparate authorship. It is primarily the issue of historical distance that animates their various hermeneutical approaches to the text. For He Yan and Huang Kan, authorial integrity was never in doubt. Zhu Xi held that even though the text evidenced some corruption, the Analects remained a book where one could still directly encounter Confucius. Its value lay not in the words but in the experience of personally encountering Confucius through the personality that pervades the book (a book he believed that had been compiled by those who had personally interacted with Confucius): 'People say that if you comprehend the Analects, Confucius will be there.... If you read the Analects carefully, this is indeed the case, because the words and conversations in the Analects genuinely enable one to reveal fully the complete range of Confucius' subtleties, with none remaining unfathomed. It is as if one had bored a hole through Confucius' stomach, making his very liver and lungs completely known'. Although Liu Baonan recognized the problem of the text's disparate composition, he retained his faith in its overall integrity. All of these commentators upheld the principle that there was a single thread running through Confucius' teachings in the Analects. Huang even presents an ingenious array of tendentious thematic 'links' to explain the successive sequence of all twenty chapters. For Zhu Xi, the 'single thread' principle was not only Confucius' most important teaching, it also expressed the pattern/principle (li) of Confucius mind. Zhu Xi's interpretation of this teaching is central to his overall philosophical interpretation of the Analects.

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MS: If I understand the hermeneutic stance within your introduction correctly, you argue for an unlimited potentiality of meaning of the text. Doesn't this position hold the danger of not being able to do justice to those among the commentators under examination who claimed that they intended to present the true meaning of the words of the sage?

JM: From the perspective of those commentators, that may indeed be the case. My response to them would be 'What are the arguments to support your claim?' Unless a

commentator can demonstrate that his/her interpretation is to be preferred over competing interpretations, then I see no reason to accept their claims about the recovery of some true or original meaning at face value. In setting out my hermeneutical position in the introduction to the book I draw a distinction between historical meaning - the meaning of a text as composed by its original author/s and/or its original audience - and scriptural meaning: the meaning realized in the process of the subsequent historical trajectory of that text. All commentators are confronted with the reality that even if the historical meaning of a text were 'recovered' there would be no independent criteria by which it could be distinguished from scriptural meaning, because (1) writing renders the text autonomous with respect to the intention of the author; (2) our reception of the Analects is mediated through the transmission of tradition; and (3) our ability to reconstruct historical contexts 'particularly Han or pre-Han historical contexts' is exceedingly limited.

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MS: As a tactic for containing willful interpretation and unlimited semiosis you suggest concentrating on historical context. Isn't there a principal difficulty of relating the often meager information regarding an author and the circumstances of his commentary's creation to the contents of his work?

JM: Other things being equal, an interpretation premised on the assumption of an historical context that can be independently verified is preferable to an interpretation premised on the assumption of an historical context that cannot be independently verified. As you point out, however, there are occasions when historical context, or our knowledge of the author/s, is exceedingly meager. Indeed, the Analects itself is a perfect example of such a text. Speaking very generally, the later the text, the greater our chances of being able to provide some historical context for its interpretation. In cases where historical context and/or authorship cannot be adequately established, the interpreter must develop as coherent an interpretation of the commentary as is possible based on what the commentary seems to be telling us. (I deal with this problem in some detail in my chapters on the so-called He Yan commentary.) One must interrogate the text. By formulating a question to which the text might provide an answer, interpretation ceases to be a one-way process in which we impose a particular interpretative grid on a passive text. Perhaps the best evidence we have for this is the way texts resist, and hence lead us to modify, the interpretations we bring to them and thus enable us to play the role of reader. Indeterminacy, however, remains a constant problem, especially when we cannot appeal to the evidence of historical context.

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MS: Part 1 of your book examines Lunyu jijie (Collected Explanations of the Analects), traditionally attributed to the editorship of He Yan. You discover that there is neither evidence of a major role of He Yan in the collective editorial project nor of xuanxue thought within the commentary. You argue instead that the editors presented a 'collective' commentary consisting of selected annotations from earlier commentators as a performative expression of Confucius' claim to

have been a transmitter rather than a creator. What strikes me though is that Han dynasty commentators are generally conceived as belonging to different exegetical schools or traditions, meaning they strongly held on to opposing or at least competing views regarding interpretation. How is it possible that a few decades after the Han editors can choose ad libitum from different exegetical traditions?

JM: Psychologically and institutionally, the thorough demise of the Han order certainly opened the way for new approaches to understanding the past. Nevertheless, in the late Han, the example of thinkers such as Zheng Xuan, Wang Fu and Xu Gan evidences that there were already scholars who no longer rigidly committed themselves to the exegetical premises of particular scholarly lineages or traditions. I believe that the development of the zhu or 'annotation' form of commentary in the latter part of the Western Han period also played a role in facilitating the expression of creative and independent thought. The zhu commentary was a synthesis of the two principal forms of commentary writing practised by Han classical scholars: xungu (glossing of old and ancient terms) and zhangju (section and sentence). The zhu commentary combines the strength of the xungu philological approach with the explicitly exegetical approach privileged by the section and sentence commentary. Where it differs from the former is in paying greater attention to exegesis, not being principally limited to the glossing of old and ancient terms; where it differs from the latter is in doing away with the appending of commentaries after each section or chapter, being concise in matters of exegesis, and not obviously bound by the constraints of scholastic and teaching lineages.

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MS: Second, our understanding that commentaries to a book are interpretative rather than lexical exercises has led to new studies like the one by yourself. Yet your conception of Lunyu jijie suggests that the editors conceived of commentaries as quarries of meaning. Is this liberty of choice made possible by the particular arrangement of the passages in the Analects text or do we observe a major conceptual change with the creation of this work?

JM: Apart from the commentaries written by one or more of the editors of Lunyu jijie which do evidence some common philosophical character, the bulk of the commentaries' a congeries of interpretations culled from the writings of earlier commentators' betrays no obvious signs of a hermeneutic informing either the choice of commentaries or their mode of ordering. Rarely is any attempt made to relate the commentaries to one another through the sequencing or juxtapositioning of individual commentaries. Moreover, individually the commentaries are frequently no more than pithy paraphrases of the text; when they do not paraphrase the text they seldom present an interpretation that strikes a modern reader as creative or innovative. Despite this, I argue that by ostensibly venturing no interpretation of their own the editors of Lunyu jijie exercised a degree of hermeneutical latitude that was unknown to previous commentators. For the first time in the commentarial tradition of the Analects - as far as we can tell - the commentary is cited as a source of authority in its own right. I believe this had a profound influence on the subsequent institutional role played by commentary in interpreting the Analects text. This process whereby the commentary becomes more meaningful than the text, of course, had already been set

in motion with the first commentary ever written for the Analects, but in Lunyu jijie the commentary 'comes of age' in that it is presented as an authoritative statement - one quite independent of appeal to extra-textual or canonical authority - to be distinguished from the compiler's own subjective interpretation.

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MS: In Part 2 of your book you give the reader an idea how to conceive the development of a commentary and - of course - a subcommentary within a teacher-student context. In Lunyu yishu Huang Kan presents his own philosophical views on a range of interrelated subjects based on a theory of hierarchically differentiated grades of human nature. Could you elaborate on Huang's conception of the sage and how this conception is related to grades of human nature?

JM: The concept of human nature lies at the philosophical heart of Huang Kan's commentary. He subscribed to the view that human nature is constituted by different qualities of qi (psycho-physical energy). There are three broad grades of human nature (or nine finer grades), each depending on the quality of qi endowed at birth. The highest grade is unique to the sage because he has the clearest quality of qi. Because the sagely nature is innate, sagehood cannot be learned; this also meant that ordinary people could not change their human natures and learn to become sages. Later, this thesis had a profound influence on Zhu Xi's views on human nature.

MS: Your demonstration of the link between Huang Kan's idea of grades of human nature and the nine grade (jiu pin) system for ranking officials is fascinating. Is there further evidence that the different grades were conceived as an expression of the degree of a person's humaneness or his wisdom?

JM: The three/nine grades theory of human nature later had wide currency during the Tang. For example, the imperially sponsored Zhengyi (Correct Meaning) subcommentary to Liji (Book of Rites), compiled by Kong Yingda et al., adheres unequivocally to this theory. The Tang continued to use a ranking of nine grades both for the great clans and the nine grades of office, but I am unsure if the ruling house saw a connection between these grades and a person's moral qualities.

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MS: The third part is concerned with Zhu Xi's Lunyu jizhu. It is remarkable how much your analysis of Zhu Xi's approach gains from your frequent reference to Zhuzi yulei (Topically Arranged Conversations of Master Zhu). Does this mean that Zhu Xi's new approach to the Classics, i. e. repeated reading and recitation, savoring and embodying the text, rewriting of commentaries etc., made a delegation of important exegetical knowledge to external sources necessary, perhaps in the sense of keeping track of one's own progress to sagehood?

JM: In interpreting Lunyu jizhu I do frequently refer to Zhu's detailed comments

recorded in Zhuzi yulei. This is because these comments not only elucidate and expand upon his thinking generally, they also effectively function as a subcommentary on much of Lunyu jizhu. Indeed, there is no more comprehensive source for understanding Zhu Xi's thought during the mature period of his life than Zhuzi yulei. We do, however, need to bear in mind the circumstances of the composition of Zhuzi yulei. Zhuzi yulei is based on an edited selection of several tens of anthologies of conversations with Zhu Xi, recorded by individual disciples during the period 1170-1200. Zhuzi yulei was first published in 1270, seventy years after Zhu Xi's death. Thus Zhu Xi had no input into the editing (or even planning) of Zhuzi yulei. As for the anthologies upon which the work was based, we have no evidence to suggest that Zhu had any input into their compilation.

There is, in fact, good reason to believe that Zhu would not have intended that works such as Zhuzi yulei should serve as exegetical keys to his commentaries on the Lunyu jizhu (first published in 1190). A comparison of Lunyu jizhu passages cited in Zhuzi yulei with the received Lunyu jizhu reveals many discrepancies. This, of course, is only to be expected, given that Zhuzi yulei is a record of conversations that took place during the period 1170-1200 and hence would have drawn upon different versions of Lunyu jizhu. By the time of Zhu's death, inconsistent early (pre-1190) versions of Lunyu jizhu were even being published in Fujian, Zhejiang and Sichuan. Referring to one unauthorized early version published in the 1180s, Zhu wrote: 'Without my knowledge, some local people published it. By the time I learned of the matter it had been broken up and distributed in all directions - there was no way I could get it back. This version was full of interpretations that I had yet to settle on; reading it would have led to serious mistakes'.

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MS: To the uninitiated, Qing dynasty evidential scholarship looks like the piling up of masses of pedantic details. You suggest instead that Liu Baonan's Lunyu zhengyi (Correct Meaning of the Analects) contains a philosophical exposition comparable to any of the other commentaries studied in your book. Could you give us an idea of the particulars of his philosophy?

JM: From Song times on, 'following the path of inquiry and study' (dao xuewen) and 'honouring the moral nature' (zun dexing), became key scholarly styles or hermeneutic choices that shaped approaches to traditional scholarship. These same distinctions resurfaced and become even further dichotomised in the Qing dynasty distinction between evidential scholarship and 'morally normative principles' (yili).

The dichotomy continues to inform styles of historical scholarship today. Liu's philosophical contribution was an attempt to reconcile these two disparate hermeneutic choices.

What appealed to Liu above all else was the idea that Confucius had set out a body of standards and models in his writings. Knowledge of these standards and models was preserved in and accessible through the subtle words of Confucius' writings. These subtle words provided a hermeneutic key that enabled the text to be decoded and the

hidden meaning of Confucius' teachings to be thereby revealed. Confucius' teachings had to be historically contextualized in order to be properly understood; evidential research methodologies provided the means for that historical reconstruction and contextualization. For Liu, 'philology' (or method) is the path of 'philosophy' (or truth; yili); the latter provides the *raison d'être* for the practice of the former. Knowledge of classical ritual 'gained by studying the early sources and by applying the methodologies of evidential research (*kaozheng*) to that study' was seen to provide a certainty for moral values which, it was perceived, had for too long been distorted or rendered inaccessible due to exegetical bias, textual corruption, and imperfect or inadequate methodological techniques.

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MS: Now, regarding yourself, can you elaborate in what way your long-term occupation with the Analects and its readings has influenced or even changed your 'Sinological perspective' of pre-modern China?

JM: Perhaps more than anything it has reinforced my conviction that commentarial traditions are real traditions. In contrast to some 'genealogists' who ignore the dialectic of question and answer entirely, appealing instead to such notions as fissure, rupture, gaps and crisis 'a history of negativity' I remain more sympathetic to Gadamer's view that even 'when life changes violently, as in ages of revolution, far more of the old is preserved in the supposed transformation of everything than anyone knows, and it combines with the new to create a new value'.

Second, studying how prominent representatives of a commentarial tradition interpreted the text affords us an opportunity to reflect critically on the preconditions (and preconceptions) of our understanding. In some situations this leads us to question what is doubtful. Take, for example, the commentary attributed to the shadowy Kong Anguo (died circa 100 B.C.). The Kong commentary comprises nearly half of the selected commentaries cited in He Yan's commentary. Kong Anguo is also the most frequently cited of the Han-Tang commentators in Zhu Xi's commentary (even though Kong is not acknowledged by name). Liu Baonan - who accepted that the Kong commentary was, in its entirety, forged by Wang Su - still defended certain of 'Kong's' interpretations. Even today, many modern translators continue to defer (wittingly or otherwise) to the authority of the Kong commentary without reflecting on its provenance or reliability, simply because of the foundational status that has accrued to it.

In other situations, critical reflection leads to new understanding. For example, the reserve of meanings privileged in a tradition means that when we subject to scrutiny the novelty or creativity of a given interpretation drawn from a text in this tradition - particularly such interpretations as we find in the earlier commentaries - the very

familiarity of the interpretation may have come to conceal from us its originality. Critical reflection on our preconceptions' through familiarity with a range of differing interpretations' makes us less oblivious to such concealment.

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MS: Whom were you addressing in writing the book? What would you like your readers to take away from it?

JM: As an exercise in intellectual rather than social history, the book is written primarily for intellectual historians, as well as for scholars and students who have an interest in the production and reproduction of the Analects commentarial tradition. Given the importance I attach to interpreting the Analects commentaries as exemplifying a genre of philosophical expression, this focus is perhaps understandable. I hope that the book may also provide a series of reference points for a possible history of the Analects commentarial tradition. Ideally, such a history would attend not only to the diachronic elaboration of this tradition but also to its effects and reception on the synchronic plane.

There are several things that I hope readers might gain by reading the book: a broader understanding of the 'extended dialogue over time' that constitutes the core of the Analects commentarial tradition; a keener appreciation of the how commentary functioned as a genre of philosophical thought in traditional China; and, perhaps most importantly, a clearer sense of just how opaque, just how 'patient of interpretation', the Analects text really is.

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MS: Since I began by inquiring about the duration of your Analects project, let me finish by asking you whether you will continue your research in the field of commentary studies. What are you currently working on? What are your future plans?

JM: At this stage I don't intend to continue with commentary studies. For the past four or five years I have been working on aspects of modern and contemporary intellectual history, particularly so-called New Confucianism. I am currently working on two projects. This first concerns discourse on 'Confucianism' in China and Taiwan over the last two decades. The main aim of the project is to understand what sort of 'Confucianisms' have been created over this extended period. A secondary aim is to identify the dynamics of this process of cross-fertilization and interaction and to determine the extent to which it has transcended the geographical and political boundaries of China and Taiwan to bridge cultural, institutional and ideological divisions separating mainland and overseas Chinese scholars.

The second project addresses contemporary scholarly debate in China over the legitimacy (hefaxing) of Chinese philosophy. In recent years, a growing number of intellectuals in China have argued that western philosophy has yet to acknowledge the legitimacy of Chinese philosophy and to engage it as an equal partner in dialogue. Others see a need for Chinese thought and scholarship to occupy a position as benchmark or standard (benwei) when conducting research into Chinese philosophy

and scholarship. Still others portray western philosophy as a hegemonic discourse complicit in cultural imperialist agendas. The issues raised in the debate are likely to continue to occupy the energies and concerns of many Chinese intellectuals. This is because the debate feeds into more pervasive and deep-seated concerns about the threat to Chinese cultural identity.

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My immediate future plans 'subject to funding!' are to begin a project on the establishment and development of Chinese philosophy as an academic discipline in twentieth-century China. I intend to show how indigenous 'grammars' of knowledge construction influenced the formation and development of the discipline. I also want to understand the function that histories of Chinese philosophy have had in defining and sustaining the development of the discipline in China.



Colin Mackerras: A Lifetime of Dedication to Asian Studies

Who is this Mackerras?



Intriguingly, 1939 saw the production of both *The Wizard of Oz* and the birth of Colin Patrick Mackerras in Sydney. Years later, after obtaining a PhD at the ANU, his career as a China scholar was launched as a 'Foreign Expert' at the Beijing Institute of Foreign Languages where he taught English while witnessing the Cultural Revolution. While rising to the post of Senior Research Fellow in the Department of Far Eastern History at the ANU, he met and married Alyce who also was to have a distinguished career as a Chinese language teacher in Australian schools. Contrary to China's then 'One Child Policy', Colin and Alyce produced a brood of five fine children who, in turn, have added six grand children to the Mackerras heritage to date. From 1974 until his recent retirement, he was Foundation Professor at Griffith University's School of Modern Asian Studies - serving as its Head as well as being Co-Director of the Key Centre for Asian Languages and Studies in Australia. In a nutshell, the now 'Professor' became a central figure in the very positive late 20th century legacy of 'building' Asian expertise and studies in Australia.

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Colin's birth year of 1939 suggests that he is a 'Rabbit' of the 'Earth' variety,*1 a distinction he shares with such notables as Albert Einstein, Queen Victoria, and

Joseph Stalin (!). A Rabbit is one of the most fortunate of Chinese signs, being one of longevity deriving its essence from the Moon. The Rabbit personality is said to be one of graciousness, good manners, sound counsel, kindness, and sensitivity to beauty. The Rabbit is described as possessing good judgment and thoroughness, which makes him/her a good scholar, a successful diplomat, or a person who could shine in politics, government or law. 'Screwy' as it may seem, these Rabbit traits are clearly reflected in Colin's personality and in his career as a teacher, supervisor, administrator, and researcher.

Colin: Teacher, Professional, and Advocate in the Community

Colin taught courses on modern/contemporary Chinese history and politics, literature and society, minority nationalities in Asia, and Asian Marxism, regularly receiving superlative student evaluations for his teaching, and received several awards for excellence in teaching. Also, he was awarded several teaching and development grants over the years. He attracted and supervised many successful BA/BA honours and postgraduate students, some of whom are now academics or employees of governments both in Australia and overseas. He tirelessly worked for the popularisation of Asia literacy across the Australian community, being instrumental in promoting cross-cultural understanding beyond his university's borders. He has produced several television/radio series on China; advised on academic programs; and served on public bodies (such as the Queensland China Council and the Asian Studies Council). He is a past President [1992-95], Vice-President (1990-92), and Member of Council of the Asian Studies Association of Australia (ASAA). Colin has been President of the Chinese Studies Association of Australia [1991-93], and a Member-Patron of the Queensland History Teachers' Association. Thus, he has contributed mightily to the nurturing of a couple of generations of Australian students and colleagues' an 'China/Asia cadre'.

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But, Colin also has informed and stimulated them through prolific 'outputs' associated with his research and writing. These have been in the areas of: Asian (and particularly Chinese) theatre and music; China's minority nationalities; general works on modern and contemporary Chinese (& Asian) history, politics and social development; relations between Australia and China; Western images of China; and manifestations of Marxism in China and Asia.

As Table 1 shows, he has produced some three dozen books, over 80 book chapters, 45 refereed articles in scholarly journals, over 100 book reviews/review articles, and 45 other notable publications. He has presented close to 90 conference papers and delivered 56 public lectures or papers outside Griffith. And, he has won over 20 major competitive research grants totalling over \$1 million. But, it is the consistent quality of his work that has been applauded nationally by peers and others both nationally and internationally. In perusing the scholarly literature in his areas of research, it is nary impossible to avoid the abundant references to his authoritative writings. He is quoted or cited everywhere.

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The list of meritorious awards and international recognition Colin has received is also impressive:

- Gold Citation for the Media Peace Prize, United Nations Association of Australia (1981)
- Twentieth Century Award for Achievement, International Biographical Institute in Cambridge, England (1993)
- Foundation Cross of Merit Award from the Albert Einstein International Academy (1993)
- Australia-China Council Award (for outstanding contributions/ achievements by individuals from Australia and China in the area of culture in Australia-China relations), awarded by the Honourable Alexander Downer, Australian Foreign Minister (1999)
- Election as Fellow of the Australian Academy of the Humanities (1999)
- Centenary Medal, awarded by the then Governor-General of Australia (in the General List for 'distinguished service to education and international relations') [2003]

In sum, Colin's lifetime has been one of dedication and high achievement. He has earned our respect and achieved distinction and without 'airs' ! He has put so very much into China and Asian Studies in this country and beyond. He surely must qualify as a 'professional treasure' amongst that minority we call 'Australian scholars of Asia'. 'Rabbit' or not, I doubt that he will ever retire from a profession - indeed a calling - so passionately dear to him. Certainly, he won't be out of our minds. Colin, we thank and celebrate you!

*1 Theodora Lau 1979, *The Handbook of Chinese Horoscopes*, Arrow Books, London, pp. 77-92.

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Scholarly 'Outputs' by Colin Mackerras Over a Forty-Year Career

TYPE OF 'OUTPUT'	(WORK/ACTIVITY) NUMBER/FIGURE	NOTES/COMMENTS
Refereed Books	37	
Refereed Book Chapters, Entries and 'Mini-Monographs'	84	
Articles in Refereed Journals and Publications	45	
Book Reviews and Review Articles	100+	Estimate only; appearing in some 30+ recognised/refereed journals and periodicals
Other Publications	45	In largely non-refereed but respected journals,

		newsletters, professional publications, etc
Editor/Member of Editorial Board	4	Asian Ethnicity/Modern China/China Information/Australian Journal of Chinese Affairs
Newspaper Articles	'Numerous'	In 5 Australian/ International newspapers
Conference Papers	86	'Main ones' since 1987
Public Lecturers/Papers (Presented Outside Griffith University)	56	Since 1987 only
Total Research Grants	21	Total Value = \$1, 060, 000
ARC Research Grants	8	Total Value = \$77, 287
Griffith Univ, Grants (Major)	3	Total Value = \$33, 325
Key Centre for Asian Languages and Studies in Australia	8	Total Value = \$930, 000 (1988-96); not including several smaller Key Centre or Faculty grants
Australia-China Council	1	Value = \$10, 000
Joint Aust. Acad Soc Sci & Hums and Vietnam Natl Centre for Soc Sci and Hums	1	Value = \$6, 000
Teaching and Curriculum Development Grants	5	Total Value = \$500, 000+, including \$400, 000 Asian Studies Council grant for 'Dragon's Tongue' (twenty 30-minute TV programs for the ABC) in 1988-89
Principal Supervision of BA Hons Students	80+	To 2000 only (Figures do not include co-supervision)
Principal Supervision of PhD Students	21	Including 16 successful candidates and 5 current supervisees (Figures do not include co-supervision)

Note: 'Outputs' refers to those works or activities produced or undertaken either solely by Colin or jointly with others. They include 'items' authored or jointly authored, edited or jointly edited, translated, and so on. It is believed that the data here probably 'under counts' the actual number of 'outputs' by Colin during his career, but it is based on the best sources this author could find. A full list of citations for all items below is available upon request.

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Wan Wong
Chinese Librarian
National Library of Australia

I hope that everyone in the Chinese studies field knows about the National Library of Australia and has had some contact with it in one way or another. This is the first of a regular column in the CSAA newsletter on the Chinese collection and services that the National Library provides. Feedback is most welcome.

The National Library has the biggest collection in the country numbering over 5 million items. Greater China has always been a significant region in our book purchasing profile. In addition we also subscribe to a lot of online databases that have China-related contents, such as Academic Search Premier, an online journal aggregator, and the Factiva online newspaper database.

You can find the Chinese unit at the Asian Collections Reading Room in the National Library. With a collection starting some 50 years ago, the Chinese collection has over 260,000 books, 5,000 journals and 250 newspaper titles plus materials on microform. We purchase up to 4,000 new books a year from China, Taiwan, Hong Kong, Macau, and Chinese publications from Southeast Asian countries such as Singapore, Malaysia and Indonesia. As the National Library we of course endeavour to collect all Chinese materials published in Australia.

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As for electronic resources we currently subscribe to part of the China Academic Journals database. Compiled by Tsinghua Tongfang Optical Disc Co. Ltd. in Beijing, the database provides access to the full text of over 4,000 journals in the fields of humanities and social sciences. Interlibrary loan requests are available. There are also various CD-ROMs which are indexes to periodical literature in China covering social sciences and natural sciences from 1857 to date. These are all important and useful for any literature review exercises and for keeping up-to-date.

Another means of keeping up-to-date is the Chinese Acquisitions List at www.nla.gov.au/asian/pub/cal Updated monthly and divided into broad subject areas this list gives brief details of newly arrived Chinese materials at the Library. Interested researchers can use our alerting service. If you send us your research interests a list of new materials relevant to your research will be emailed to you following the publishing of the whole list on the web each month. So far 6 researchers have taken advantage of this service.

In the next column we will focus on a particular type of research material, the good old newspaper, and share with you this rich resource at the National Library. But for now, please send us comments, feedback, or just get in touch about your research needs by emailing wwong@nla.gov.au or calling 02-62621613.

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CAMPUS ROUNDUP



University of Queensland

Departmental news

Guy Ramsay will undertake study leave from July 2005 until early January 2006 at the Centre for East Asian studies at the University of Texas, Austin, where he will work on the discursive form of Chinese language public health literature, dealing with mental illness, obtained from across the Chinese diaspora. The study seeks to explicate the attendant beliefs and attitudes implicit in such literature and to present conclusions as to the potential communicative efficacy of the literature given prevailing community attitudes toward mental illness. Fred Cheung and Daphne Hsieh will coordinate the Chinese program during his absence.

Masters/PhD awarded, and recently completed theses and dissertations

Dr Carole Tan was awarded her PhD last month for her research into the diverse and complex ways multi-generational Australian-born Chinese experience their Chineseness. Morris Low and Guy Ramsay supervised the study.

Theses and dissertations in progress & Profiles of postgraduate students

Lara Vanderstaay's PhD confirmation seminar was held on April 15. Her project is examining the portrayal of gender consciousness in twenty-first century films by women directors in the People's Republic of China. She is analysing six films from three different production sectors - state owned-studio films, independent mainstream films and independent non-mainstream films - to examine the hypothesis that there is an identifiable relationship between the structural position of women directors within the film industry and the expression of gender consciousness in their films. Rosemary Roberts and Guy Ramsay are supervising the study.

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Recent working papers and publications

Guy Ramsay has had the article, 'Computer-mediated communication and culture: a comparison of 'Confucian-heritage' and 'Western' learner attitudes to asynchronous e-discussions undertaken in an Australian higher educational setting', accepted for publication this year in the journal, E-learning. Wendy Jiang and Guy Ramsay have had their article, 'Rapport-building through CALL in teaching Chinese as a foreign language: an exploratory study', accepted for publication this year in the journal, Language Learning & Technology.

Research and Teaching news

Guy Ramsay was awarded a UQ Research Development Grants Scheme grant to undertake a study examining the discursive form of psychoeducational literature produced by Taiwanese mental health bodies for the Taiwanese community. The study aims to identify the dominant beliefs and attitudes communicated by the

relevant institutional bodies to the general public through this literature. This study will contribute to a larger project examining communication between mental health services and the Chinese global diaspora.

The PRC embassy has kindly offered a full Chinese Government Scholarship to one of our students to further his/her Chinese language study in China during the academic year of 2005-2006. The China Scholarship Council (CSC), the responsible organization of the MOE, is administering the scholarship. The Chinese program is also sending 2 students to this year's Hanyu Qiao contest in Canberra. One of our students was a winner last year!

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The University of Melbourne

The Melbourne Institute of Asian Languages and Societies (MIALS)

David Holm attended the Fourth General Conference of the Zhuang Studies Association held in Tianyang, Guangxi in late April 2005. He presented a keynote address 'Methodological Questions in the Editing of Zhuang Manuscripts and Compilation of Dictionaries of the Old Zhuang Script' (in Chinese).

Anne McLaren attended the AAS Annual Meeting in Chicago this year and presented a paper, 'History Repackaged in the Age of Print: the /Sanguozhi/ and /Sanguo yanyi/'. This paper was part of her CCK-supported project on Ming vernacular publishing.

Publications

Holm, David (2004) *Recalling Lost Souls: the Baeu Rodo Scriptures, Tai Cosmogonic Texts from Guangxi in South China*, Bangkok: White Lotus.

Holm, David (2004) 'Duma tuchang': Zhuangzu sangli zhong ma de naoju', in Pan Qixu and Qin Naichang, eds., *Shoujie guoji Zhuangxue hui lunwenji*, Nanning: Guangxi minzu, 2004, 758-773.

Holm, David (2004) 'The Exemplar of Filial Piety and the End of the Ape-Men: Dong Yong in Guangxi and Guizhou Ritual Performance', *Toung-pao XC* (Sept 2004), 32-64

Holm, David (2005) 'Taoism among China's Minority Nationalities', *Routledge Encyclopedia of Contemporary Chinese Culture*, ed. Ned Davis, London: Routledge

McLaren, Anne E. (2005) 'Constructing New Reading Publics in Late Ming China', in C. Brokaw & K. Chow eds, *Printing and Book Culture in Late Imperial China*, Berkeley: University of California Press, pp.152-183.

McLaren, Anne E. (2005) 'Formats, Texts & Readerships in Late Ming China', in Isobe Akira, ed. *Studies of Publishing Culture in East Asia* Tokyo: Ministry of Culture, pp.189-194.

Tighe, Justin (2005) *Constructing Suiyuan: The Politics of Northwestern Territory and Development in Early Twentieth-Century China* Leiden: Brill.

Wu, Yunji (2005) *A Synchronic and Diachronic Study of the Grammar of the Chinese*

Xiang Dialects Berlin: Mouton de Gruyter.

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New Subjects

Diane Manwaring has organized a new intensive Chinese language subject at Qinghua University in Beijing for students unable to study overseas for long periods of time.

Du Liping has developed a new subject 'Chinese Theatre' which focuses on Chinese theatre in contemporary China. Students enrolled in this subject study selected modern plays and basic skills necessary for performing the various roles in these plays. This subject is cross-listed with School of Creative Arts.

Department of Politics

Michael Dutton is taking leave from the University of Melbourne to take up the Chair of Politics at Goldsmiths College, London, from January 2006. David Bray (formerly a PhD student in the department) is back from Cambridge and has taken up a position at the University of Sydney.

Publications

Dutton, Michael (2005), Policing Chinese Politics: A History, Duke University Press.

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Dept of Language Literacy & Arts Education

Jane Orton reports that the Asian Studies Association of Australia has made arrangements with the Centre for Language Studies at the National University of Singapore to co-publish an annual supplementary issue of the Centre's e-FLT Journal of research in the linguistics and language teaching of Asian languages taught in Australia. The supplementary issue will be edited by Jane Orton, The University of Melbourne. The e-FLT Journal is on Ulrich's list as a full-peer reviewed journal that meets DEST guidelines.

Articles and reviews are called for now. Submission details are available on-line at <http://e-flt.nus.edu.sg/>

University of Western Sydney

Edmund S. K. Fung, Professor of Asian Studies in the School of Humanities was awarded an ARC Discovery Project Grant (2005-2007) for his project 'Assimilating modernity: the harmonization of liberal, socialist and conservative thought in modern China'.

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University of NSW

Dr. Jon Eugene von Kowallis has been teaching three subjects this semester: Contemporary Chinese Literature; Chinese Cinema; and Chinese Poetry and Poetics:

Theories of Translation (postgraduate MA-level). In March he visited National Chenggong University in Taiwan for research, conducting a seminar on Chen Yan's (1856-1937) poetics. In May he will convene a new Workshop on Chinese Cultural Studies at UNSW, focusing on modern and contemporary literature, film and culture. All interested parties are welcome to participate. Contact: j.kowallis@unsw.edu.au

The China Bridge Chinese Language Proficiency Competition

Philip Lee reports that the number of non-background students learning Chinese has increased substantially across the continents in recent years. This is reflected in the large number of foreign students doing further language training in Chinese institutions. Many others have taken the opportunity of teaching English in China as a springboard to learning Chinese and experiencing China first hand. Of these many have decided to take up Chinese as a university subject after they returned to their countries for various reasons many of which are career related. The Chinese Government has taken note of this development and is taking an active role in promoting the teaching and learning of Chinese abroad. The China Bridge Speech Competition and the Chinese Language Proficiency Test (Hanyu Shuiping Kaoshi) are two of the instruments to achieving this goal.

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Historically, the HSK pre-dates the China Bridge Speech Competition and has been running as a pre-tertiary entry test for foreigners wishing to study in Chinese institutions. Increasingly it has been used as a yardstick of proficiency in the Chinese language by sought by employers in China. Countries like Korea and Japan which has important trade links with China require prospective employees to get qualifications in the HSK tests. In Australia, the HSK has been running for over 8 years in 2 centres, one in the RMIT in Melbourne and one in UNSW in Sydney. The tests are run in the Basic, Elementary/Intermediate and Advanced levels. The first 2 levels are mostly multiple-choice items with only the Advanced Level requiring an oral and written component. For more info, please visit the UNSW website at <http://www.arts.unsw.edu.au/languages/chinese/chinesehsk.html>

The China Bridge Chinese Language Proficiency Competition for Foreign College Students has been running for 4 years to encourage non-background students to showcase their spoken skills and a knowledge in some aspects of the Chinese culture. Altogether there will be 100 contestants from 46 countries around the world competing in Beijing for the Final event this year. For example, 6 contestants from Australia (Sydney 2, Canberra 2 and Melbourne 2) and 4 from New Zealand. The rest of the countries are: 16 countries in Asia, 4 in North America, 20 in Europe and 4 in Africa. The winner of the Beijing Final will receive a 3-year scholarship and a living allowance to study in China. The runner-up will receive a 4-6 month scholarship and a living allowance and third prize is a 15 day travel in China with all expenses paid.

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The NSW section of the 4th International China Bridge Speech Competition was held in the Tom Mann Theatre in Surry Hills on May 5th 2:00-5:30 p.m. Six Sydney metropolitan universities including Newcastle University recommended a total of 17 contestants for the Competition. The make-up of the contestants were: Newcastle 5,

UNSW 4, Sydney Uni 3, Macquarie 2, UTS 2, UWS 1. The ethnic make-up of the contestants are 8 Anglo-Australians, 4 Chinese-Australians, 2 Japanese, 2 Indonesians and 1 Korean.

The content of the Competition was in 3 sections: a 4-minute speech on a Chinese topic, answer 3 questions related to Chinese geography to be picked up by the contestant and a cultural performance up to 4 minutes.

The Competition was adjudicated by a panel of 5 judges with no affiliations to the competing universities. It was filmed by Ethnic TV (for DVD) and broadcast by 2AC Radio. There were 4 categories of prizes and multiple winners in each category. First Prizes went to Adam Young (UNSW) and Tim Radnidge (Macquarie), and Second Prizes to Hannah Casey and Elad Brushl (UNSW) and Benjamin Peter Angus (USYD). Others received Third and Excellent Participation Prizes. UNSW won one of the First Prize and two of the Second Prize.

The 2 First-prize winners will receive a return ticket to Beijing to take part in the Beijing and subsequently a 10 day travel in China with all expenses paid. The two First Prize will represent the Sydney Region to take part in the Final to be held in Beijing in July this year. There are likely to be 2 more contestants from Canberra and 2 more from Melbourne to represent Australia. New Zealand has a total of 4 contestants. To prepare non-background students for the Competition at the university level next year, the Secondary School Chinese Teachers Association NSW ran a very successful China Bridge Competition at the High School level in 2005 (April 3). It seems that the 2006 China Bridge Speech Competition will be fiercely contested.

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Griffith University

Dr Deborah Cao published Chinese Law: A Language Perspective (Aldershot: Ashgate, 2004).

Queensland University of Technology

Conference

The inaugural Creative Industries and Innovation Forum will be held in Beijing 7-9 July 2005, during the Beijing Cultural Olympics Festival. The forum presents international and Chinese speakers on topics ranging from creative commons strategies for copyright reform, digital content industry development strategies, regional cooperation and governance, the cultural Olympic Games, and the opportunities and challenges of globalisation. Details of speakers and panel sessions can be found at <http://www.createdinchina.org> A pre-conference forum can be accessed at <http://cirac.qut.edu.au/asia/index.php>

The conference is jointly organised by QUT, the Chinese Academy of Social Science (Humanities Department), the People's University (Humanistic Olympics Research Centre) and supported by the Beijing Municipal Government, the Queensland

Government, and the Home Affairs Office, Hong Kong SAR.

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Current PhD research at QUT

Hui Li is currently completing minor revisions to her recently examined PhD thesis: *Imaging the Olympics: From Hard-core to Soft-Sell Propaganda*.

Jiannu Bao's study of travel journalism *Going with the Flow: Travel Journalism in Change* is currently under examination.

Lucy Montgomery is mid-way through her study of copyright reform and China's film and music industries.

Chi-Hsuan Chiu is commencing a PhD on the entry modes for Taiwanese digital media companies into the Chinese market.

Kim Machan is in her second year of a study of Internet art in Asia, featuring a case study of the Chinese digital artist Feng Mengbo.

University of Adelaide

Good news for two of our recent PhD graduates. David Askew has been appointed as a lecturer in Modern Chinese history at Oxford University, and Michelle Renshaw has just had her revised PhD published under the title *Accommodating The Chinese: The American Hospital In China, 1880-1920 (New York: Routledge, 2005)*.

University of Technology Sydney (UTS)

Promotions

Dr Feng Chongyi has been promoted Associate Professor in China Studies

PhDs awarded

Five students in China Studies were awarded their PhD in May 2005. Their names and thesis titles are as follows:

Cao Qibao, *The ageing of the population, social security and sustainable development in Yunnan, China*

Liu Jing, *A study of the formulation and implementation of the goal system in quality physical education at the high school in the minority regions in Yunnan, China*

Wang Yongming, *Development of Private Economy in Sichuan, China*

Wang Zhimeng, *Internet and China: the impact of web revolution on Chinese politics and economics*

Yang Lin, *Human resources and sustainable development in underdeveloped regions: a case study of Yunnan province, China*.

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Recruitment of New Research Students

Names and research topics of new PhD students are as follows:

Anna Fladrichs, *The German Community in Qingdao, 1897-1914*.

Ivan Cucco, *Rural cooperatives under reform*.

Lin Songyu, *Opening up female role and voice in Chinese literature*

Liu Xingshu, *An empirical study on the legal consequences of settling the injury cases on campus in China*

Zhang Fenxi, *Chinese students experience of international higher education*

Zhu Jianjun, *The Chinese in Qingdao, 1897-1914*.

Names and research topics of new MA students are as follows:

Wang Sai, Return of overseas students to China: a case study of Henan province

Xu Ping, Openness of China's mass media in the past 15 years: a case study of Beijing TV station

New ARC Discover Grants

Chongyi Feng, Democrats within the Chinese Communist Party and China's Democratic Future: the Case of Li Shenzhi. 2005-2007: \$90,000

Yingjie Guo, Openness in China under the WTO Regime: the Case of Dingzho. 2005-2007: \$120,000

David Goodman and Yixu Lu, Germany in China: Colonial Interactions, Qingdao 1897-1914. 2005-2007: \$310,000

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University of Queensland

The University of Queensland Chinese program has successfully launched a new MA in Translation and Interpreting (English and Chinese) in 2005. The program has received good response amongst both domestic and international students. The program has recruited 28 students. The Institute of Modern Languages at the University of Queensland has provided a total amount of \$25,000 in the form of scholarships to the program. In 2005, the program has also entered into an international agreement with an overseas tertiary education institution to recruit students from overseas from the middle of 2006. It means that when this cooperation scheme is in operation, this program will be able to recruit students in the middle of an academic year.

Deakin University

Chengxin Pan joined the School of Social and International Studies at Deakin University (Waurin Ponds) as Associate Lecturer in International Relations in February 2005. His PhD thesis, entitled 'Discourses of 'China' in International Relations: A Study in Western Theory as (IR) Practice', was completed at the ANU and approved by the examiners in 2004.

His recent publications/conference papers include: 'The 'China Threat' in American Self-Imagination: The Discursive Construction of Other as Power Politics', *Alternatives: Global, Local, Political*, vol. 29, no. 3 (June-July 2004), pp. 305-331. 'A 'Peaceful Rise'? The Neoliberal Turn of Chinese Foreign Policy and Its Paradoxes', paper presented at the Seventh Biennial Conference of the Australasian Association for Communist and Post-Communist Studies, Australian National University, 4-5 February 2005.

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Lecturer in Chinese Studies
School of Modern Language Studies, UNSW

Applications will soon be invited for one position in the School of Modern Language Studies, Lecturer B in Chinese Studies. The School of Modern Language Studies teaches 11 languages, linguistics, interpreting and translation, and other interdisciplinary programs, and is one of the largest language schools in Australia. The School seeks dynamic teacher-researchers who will be able to teach and develop new courses in their area(s) of specialization as well as in the School's core language curriculum, and contribute to the School's research output.

Department of Chinese and Indonesian Studies offers the Chinese Studies program which is one of the largest and most thriving in Australia. The successful applicant will be expected to teach in Chinese language and Chinese Studies at all levels, to undertake research in an established area of China-related social sciences or humanities, to contribute to honours and postgraduate teaching and research supervision in Chinese Studies, to participate in the on-going research agenda of the Department, and to undertake administrative and coordination tasks as required by the Head of Department.

Enquires may be directed to Associate Professor Hans Hendrischke on telephone (02) 9385 2416 or email: h.hendrischke@unsw.edu.au

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Position descriptions

Position title: Lecturer in Chinese Studies
School: Modern Language Studies
Faculty: Arts and Social Sciences
Level: B

Job Purpose

To contribute to the teaching and research programs of Chinese Studies as well as interdisciplinary teaching and research of the School and Faculty. To strengthen the Chinese Studies program at UNSW. To contribute to the mission of the School, Faculty and the University.

Duties

- To develop and teach courses in Chinese language and Chinese Studies at all levels as required by the Head of Department;
- To undertake research in an established area of China-related social sciences or humanities;
- To contribute to honours and postgraduate teaching and research supervision in Chinese Studies;
- To participate in the on-going research agenda of the Department and the School;
- To undertake administrative and coordination tasks as required by the Head of Department and Head of School.
- To make relevant contribution to School-wide and University-wide

teaching/research/ administrative endeavours.

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Statistics

The Chinese Studies program resides within the Department of Chinese and Indonesian Studies of the School of Modern Language Studies. The School offers 11 language studies and linguistics as well as interpreting and translation, and other interdisciplinary studies. The Chinese Studies program is the largest of the kind in Australia and is one of the two programs with large enrolments in the School, currently holding roughly 200 EFTSUs (approximately 1600 students per year cumulatively). It offers a full range of undergraduate and postgraduate courses. The program is staffed by 8 full-time members and a number of casual members.

Reporting relationship

The appointed will report directly to Head of Department of Chinese and Indonesian Studies, who reports to Head of School of Modern Language Studies.

Principal Accountabilities

- Successful development and/or delivery of (new) courses, demonstrated by appropriate course and teacher evaluations;
- Tangible outcome of successful engagement in research, such as publications in peer reviewed journals, application and award of research grants;
- Successful supervision demonstrated by satisfactory reviews, subject to opportunity;
- Participation in Departmental and School-wide research seminars and collaborative research.
- Successful delivery of administrative and coordination tasks.
- Measurable contribution to the School and wider university community.

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Minimum Education Required

A PhD in Chinese Studies.

Selection Criteria

Essential Criteria:

A PhD in Chinese Studies.

- Native or near native fluency in Modern Standard Chinese and English;
- The proven ability to teach Chinese language and Chinese studies;
- A record of quality supervision of honours and postgraduate research students;
- Publications in an established area of contemporary Chinese Studies;
- Understanding of equity and diversity principles and OH&S policy;
- An understanding of equity and diversity principles; knowledge of occupational health and safety (OHS) responsibilities and commitment to attending relevant OHS training
- Willingness to complete a Foundation of University Learning and Teaching program.

Desirable Criteria:

- Disciplinary qualifications in social sciences or humanities;
- Strong research record;
- Living experience in the PRC, and familiarity with China's contemporary issues;

--Familiarity with Australian or equivalent university system;
--Willingness and ability to contribute to joint publications and research projects within the Department, School and the Faculty.

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CHINESE STUDIES ASSOCIATION OF AUSTRALIA (Inc)

CHINESE STUDIES CONFERENCE

30 June - 3 July 2005

Hosted by La Trobe University
at the
Golden Dragon Museum
Bendigo, Victoria*

The Ninth Biennial Conference of the CSAA will convene at the Golden Dragon Museum in Bendigo City, in central Victoria, from 30 June to 3 July 2005.

Bendigo is located around 160km from Melbourne and can be reached by bus, train or hire-car in around two hours from Melbourne city central.

For registration and other details visit the CSAA website
<http://www.anu.edu.au/asianstudies/chinakoreacen/csaa/#CONFERENCE>

Or contact:

Ms Tracy Lee
CSAA Conference Administrator
Asian Studies Program
La Trobe University
Victoria 3086 Australia
fax: 61-3-9479 1880
email: t.lee@latrobe.edu.au

*Convened in association with the International Society for the Study of Chinese Overseas

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**CHINESE STUDIES ASSOCIATION
OF AUSTRALIA (Inc)**

*CSAA, the professional organisation for
research and teaching about China in
Australia.*

The Chinese Studies Association of Australia [CSAA] is the professional association for China specialists and post-graduate students in Australia. Its membership includes specialists in the fields of anthropology, economics, geography, history, language, law, linguistics, political science, sociology, literature and other aspects of Chinese society and culture. To inform its membership about what is occurring in the Chinese studies community throughout Australia, it regularly publishes the Chinese Studies Newsletter, containing information about on-going research, new publications, new appointments, forthcoming conferences and workshops, and a campus round-up.

The CSAA also convenes a major biennial conference, containing dozens of panels of papers and drawing a large number of participants both from Australia and abroad. The last national conference was held at the University of New South Wales, in July 2003, and the next will be hosted by La Trobe University in Bendigo, Victoria, from 30 June to 3 July 2005.

The CSAA liaises with government departments and other appropriate official bodies at Commonwealth and State levels regarding the teaching of the Chinese language and culture in primary and secondary schools and universities and other issues relevant to the field of Chinese Studies, such as research funding. The Association works to ensure that it has a significant input on all important matters relating to Chinese Studies in

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MEMBERSHIP APPLICATION FORM

To become a member of the CSAA please visit the CSAA website, print out and complete the membership application form, and post to the Treasurer.

Membership fees as at July 2004 are:

Conference-to-Conference Ordinary Membership (July 2005-June 2007) A\$45 for 2 years

Annual Ordinary Membership A\$30 per year

Annual membership for students and those not in full employment. A\$10 per year (or A\$20 for 2 years)

Annual Corporate membership A\$100 per year

Please return the form, with money order or a cheque made payable to the Chinese Studies Association of Australia [Inc.] to:

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