

**Chinese Studies Association of Australia
12th Biennial Conference**



**The Australian National University, Canberra
July 13–15, 2011**

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

ABSTRACTS:

Keynote Presentations

Book Launches

Session 1, Panels 1–6

Session 2, Panels 7–12

Session 3, Panels 13–17

Session 4, Panels 18–23

Session 5, Panels 24–28

Session 6, Panels 29–32

72ND ANNUAL GEORGE E. MORRISON LECTURE**Linda Jaivin*****Morrison's World***

7.00PM, WEDNESDAY JULY 13, 2011

FINKEL THEATRE, JOHN CURTIN SCHOOL OF MEDICAL RESEARCH

When George Morrison was born in 1862 in Geelong, the Colony of Victoria was only eleven years old and the Second Industrial Revolution twelve. Freud was five, Oscar Wilde eight. Baudelaire's *Les Fleurs du Mal* had only been in print five scandalous years and Darwin's *On the Origin of Species* three. Queen Victoria sat on the throne of England. Travel was arduous, slow and for the adventurous. Most people apprehended the wider world through books and journals; photography was not yet a mass or even highly portable technology.

Morrison was a toddler by the time issues of the *London Illustrated News* arrived at the family home by sea mail with etchings of the burning of the Yuanming Yuan by British and Allied forces in 1860. He was still a schoolboy hunting koalas and possum when the Empress Dowager Cixi took virtual control of the Chinese throne. By the time Morrison became China correspondent for the *London Times* in 1897, the Qing was in terminal decline. He'd live to see men in China cut off their queues and involve himself in China's first ambitious experiment with republicanism as advisor to one of modern Chinese history's most controversial figures, Yuan Shikai. He'd also witness a revolution in journalism – the simultaneous transmission of reports from the battlefield – and the shocking rise of the New Woman in the West, demanding the vote, the right to own property, and in the case of one Miss Mae Perkins, to have sex and boast about it like a man.

'The past is a foreign country: they do things differently there.' The mission of the historian and the calling of the novelist converge in the desire to recreate lost worlds. The historian is a storyteller, after all – and a novelist can sometimes find herself an historian.

Ms Jaivin is the author of eight books including six novels and two non-fiction, as well as co-editor with Geremie Barmé of *New Ghosts, Old Dreams: Chinese Rebel Voices*. Her first novel, the comic-erotic *Eat Me*, went on to become an international bestseller. Her fifth, *The Infernal Optimist*, was short-listed for the Australian Literary Society Gold Medal in 2007. The judges of the 2001 Kiriama prize named *The Monkey and the Dragon*, part China memoir, part biography of the singer-songwriter Hou Dejian, a 'notable' entry. She is also a translator, essayist, playwright, and cultural commentator. She is a Visiting Fellow at the School of Culture, History and Language in the ANU College of Asia & the Pacific and chair of the Advisory Committee for the Faculty of the Arts and Sciences at the University of Technology Sydney. Her most recent novel, *A Most Immoral Woman* is based on an episode in the life of George Morrison. She lives in Sydney.

The annual Morrison Lecture was founded by Chinese residents of Australia and others to commemorate the work of Dr George Ernest Morrison of Geelong who lived in China in the late nineteenth and early twentieth centuries, and to stimulate interest in Australia in Chinese art, literature and culture.

CSAA CONFERENCE KEYNOTE PRESENTATION

Professor Kevin O'Brien

University of California, Berkeley

Studying Chinese Politics in an Age of Specialization

9.30AM, THURSDAY JULY 14, 2011

APCD THEATRE, HEDLEY BULL CENTRE, #130

The relationship between area studies and political science is fraught with tradeoffs. In particular, a danger exists that the field of Chinese politics is being hollowed out because a) there are many islands of highly specialized research with few bridges between them, and b) more and more Chinese politics scholars are engaged in debates in which the 'other side' is no longer a China scholar but instead a colleague in the discipline. At a time when China's economic growth and prominence in world affairs have generated remarkable interest inside and outside the academy, few scholars are willing to take a stab at characterizing the polity or addressing other, equally large questions. Further thought is needed about the 'terms of enlistment' for China scholars in political science in an era when ever more-focused studies and greater participation in disciplinary debates have become the norm.

Professor O'Brien's research focuses on Chinese politics in the reform era. His most recent work centers on theories of popular contention, particularly the origins, dynamics and outcomes of "rightful resistance" in rural China. He is the author of *Reform Without Liberalization: China's National People's Congress and the Politics of Institutional Change* (Cambridge, 1990, paperback, 2008) and the co-author of *Rightful Resistance in Rural China* (Cambridge, 2006). His articles range across a number of topics, including legislative politics, local elections, fieldwork strategies, popular protest, policy implementation, and village-level political reform. One of his articles, "Popular Contention and Its Impact in Rural China," *Comparative Political Studies* (April 2005), was a co-winner of the Sage Award for Best Paper in Comparative Politics delivered at the 2004 American Political Science Association Meeting. He is the co-editor of *Engaging the Law in China: State, Society and Possibilities for Justice* (Stanford, 2005, paperback 2010) and the editor of *Popular Protest in China* (Harvard, 2008). In October 2010, his new co-edited volume, *Grassroots Elections in China*, was published by Routledge.

INAUGURAL CHINA IN THE WORLD ANNUAL LECTURE

Professor Geremie Barmé

The Australian National University

Australia and China in the World: Whose Literacy?

11.00AM, FRIDAY JULY 15, 2011

GREAT HALL, UNIVERSITY HOUSE, #1

This lecture seeks to address anxieties over 'China Literacy' in an age of Chinese economic ebullience, historical revival and national aspiration. In doing so it recalls some of the concerns of founding figures of Chinese Studies at The Australian National University, while advancing ideas related to the Australian Centre on China in the World, which was established in 2010.

Geremie R Barmé is the founding director of the Australian Centre on China in the World and professor of Chinese history at ANU. He has published widely on Chinese history, culture, thought and politics. He is the author of a number of monographs, an editor and a translator. Apart from work in film, he is also the editor of the e-journal 'China Heritage Quarterly' (www.chinaheritagequarterly.org).

CSAA CONFERENCE KEYNOTE PRESENTATION

Professor Anne McLaren

The University of Melbourne

Flood, Rice and Song: Exploration in the formation of Chinese ethnoculture

1.00PM, FRIDAY JULY 15, 2011

MCDONALD ROOM, MENZIES LIBRARY, #2

In recent decades exciting new discoveries have been made in the field of oral and ritual culture in rural China. Many regions have seen a resurgence in the popular folk rituals and performances that used to characterize village life in the pre-socialist era. Collaboration between Chinese scholars, local ethnographers, culture cadres, and Western scholars, have led to major findings that have opened up new understandings of the performative foundation of Chinese village life and its organizational and gendered underpinnings. Scholars have been surprised by the seeming independence of this oral and performative domain from the elite textual culture of the late imperial and early modern period (a phenomenon that David Johnson has called 'village autarky'). This paper will deal with story and song lines that prevailed over the Lake Tai region of the lower Yangzi delta well into the socialist period, and will explore their contribution to the distinctive ethnoculture of this Wu language-speaking region. Based on recent fieldwork in China and analysis of Wu language song-cycles, the paper will discuss popular constructions of flood heroes, ancestral founders, and the myth of sinification in the lower Yangzi delta region.

Associate Professor Anne McLaren teaches Chinese literature, language, culture and Asian Studies at the Asia Institute, University of Melbourne. Born in Sydney, she has a doctorate from the Australian National University in Chinese literature. She has published on the popular narratives and classical fiction of the Ming period; see her two monographs, *Chinese Popular Culture and Ming Chantefables* (Brill, 1998) and *The Chinese Femme Fatale: Stories from the Ming Period* (Sydney: Wild Peony Press, 1994). More recently she has edited two volumes on gender issues in China, *Dress, Sex and Text in Chinese Culture* (Melbourne: Monash Asia Institute, 1999, with Antonia Finnane) and *Chinese Women: Living and Working* (London: Routledge 2004), and a special issue of *Asian Studies Review* on East Asian Cyberspace (December 2007). Her most recent book is *Performing Grief: Bridal Laments in Rural China* (University of Hawaii, 2008). She is currently engaged in an ARC Discovery Project, "Ethnoculture and the State in Rural China." She was elected as Fellow of the Academy of Humanities of Australia in 2010.

BOOK LAUNCH

Andrew Kipnis – *Governing Educational Desire*

3.00PM, THURSDAY JULY 14

FOYER, HEDLEY BULL CENTRE, #130

To be launched by Jonathan Unger.

Parents in China greatly value higher education for their children, but the intensity and effects of their desire to achieve this goal have largely gone unexamined—until now. *Governing Educational Desire* explores the cultural, political, and economic origins of Chinese desire for a college education as well as its vast consequences, which include household and national economic priorities, birthrates, ethnic relations, and patterns of governance.

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

Andrew Kipnis is a Senior Fellow in the Departments of Anthropology and Political and Social Change in the College of Asia and Pacific at the Australian National University. He is also author of *Producing Guanxi: Sentiment, Self and Subculture in a North China Village* (Duke University Press, 1997); and *China and Postsocialist Anthropology: Theorizing Power and Society after Communism* (Eastbridge, 2008). With Luigi Tomba, he has co-edited *The China Journal* for the past 6 years. His current research focuses on urbanization, nation-building, youth and religion as lenses onto the massive transformations Chinese society has been undergoing for the past thirty years.

BOOK LAUNCH**Andrew Gosling – *Asian Treasures: Gems of the Written Word***

10.30AM, FRIDAY JULY 15

McDONALD ROOM, MENZIES LIBRARY, #2

To be launched by Amelia McKenzie, Director, Overseas Collections Management, National Library of Australia

Many of the National Library of Australia's oldest, rarest and most beautiful works come from Asia. "Asian Treasures: Gems of the Written Word" is the Library's first full-length book devoted to its holdings from the region. It describes 40 precious pieces selected on the theme of Asian writing, books and printing. It focuses in particular on the countries of East and Southeast Asia, for which the Library's resources are strongest. Examples include original manuscripts on palm-leaf, bark and paper, as well as printed books, maps, a wall poster, engravings and scrolls. Each entry is lavishly illustrated in colour.

The examples have been grouped under seven topics. These are Buddhism and the invention of printing; Islamic and Hindu art and writing; Confucianism and the book; Japanese books and printing; language, print and culture in Qing dynasty China; Indonesian writing traditions; and maps, prints and early Western missionaries in China.

The author, Andrew Gosling, obtained an MA in Asian Studies at the Australian National University. He spent 30 years on the staff of the National Library, mostly working with its East and Southeast Asian resources. He was Chief Librarian, Asian Collections, from 1985 to 2003.

Copies of Asian Treasures will be available for sale and author signing at the launch, at a special discount price of \$27.95 (RRP \$34.95).

SESSION 1

10.45AM – 12.15PM, THURSDAY JULY 14

PANEL 1 - *Chinese Masculinities*

APCD THEATRE, HEDLEY BULL CENTRE, #130

Kam LOUIE

The University of Hong Kong

Globe-trotting Chinese masculinity: Wealthy, Worldly and Worthy

By studying a few representative literary texts written after Mao, this paper traces the ways in which diasporic Chinese men have expressed their self-worth in the few two decades when they are abroad and as they return to China. It attempts to show that the changing financial situation both in China and for these men and the values placed on wealth in China especially have meant that over this relatively short time, the traditional Chinese notions of ideal manhood as an educated gentleman who scorns monetary concerns have been totally reshaped.

Only a decade ago, men who were educated overseas but who did not become rich when returning to China still had a sense that the morality in China had become too materialistic. Many portrayed themselves as worldly yet world-weary, and saw the chase for money by those did succeed as somewhat immoral. But there is now a sense that the world is there for the taking. In fact, there is now a sense that those who hanker after morality are simply misguided. Financial success is good, and one should go to all lengths to achieve success. Conversely, success is measured almost entirely in financial terms. Even romantic and sexual encounters are calculated as if one is doing monetary transactions, with terminology and methods from business administration studies.

In order to examine the contrast between the sentiments of those writing in the last decade of the 20th century and the first decade of the 21st, I will use the Australian author Ouyang Yu whom I have studied before as representative for the previous decade. For this current decade I will use a couple of examples from the internet blog “Haigui wang” (Returnee Net). In particular, I will look at the immensely influential story by this website’s prime mover, An Puruo.

Geng SONG

The Australian National University

Constructing Internet Masculinity: The Zhainan as a Desirable Man

Internet culture, including essays, fictions, pictures, videos, and comments published in websites, forums, blogs, discussion communities, and digital games, is changing popular attitudes toward nation, locality, and gender issues throughout Chinese societies, particularly among the younger generation. The paper focuses on male images and masculinities constructed and circulated in the digital world, in particular, it looks at a new male identity constructed by the internet culture, i.e. the *zhainan* (a man who is obsessive with the computer/TV/games, etc. and stays at home all day).

Zhainan has become an increasingly popular term in youth culture in mainland China nowadays. Compared with the original Japanese term *otaku*, *zhainan* has obtained the connotation of desirable (bookish) masculinity in Chinese popular culture. The image of the socially awkward young man has become the ideal lover for girls in many romance stories in net literature. The paper attempts an in-depth analysis of this image, exploring its interactions with other East Asian cultures and at the same time probing into its resonance of the scholar masculinity (*wen*) and the discourse on ‘purity’ of men in Chinese culture.

Tracy K. LEE

Chu Hai College of Higher Education / The Australian National University

Cultural Hybridity and Men's Lifestyle Magazines in China

The localization of international men's lifestyle magazines in China demonstrates the dynamic interaction between global and local forces and invites fruitful analysis from the perspective of cultural hybridity in a globalizing world. The ownership pattern of joint ventures in China allows the lifestyle magazines to negotiate the tensions and contradictions between the global players and local publishers. The editors face the balance between maintaining the style and peculiarities of the Western (or Japanese) "mother edition," as it is called by the local editors, and catering for the taste and conditions of the Chinese market. The "localization" process of foreign lifestyle magazines usually involves repositioning of the target market, self-censorship of contents in the Chinese context, and localized editorial and marketing strategies. The paper, based on data collected during first-hand interviews and fieldwork as well as visual and textual analysis of these magazines, explores the global (embodied by the standardized version of corporate masculinity) and local (known as the "Chinese elements") forces in the production and circulation of these magazines. It also probes into the significance of this cultural hybridity on the discourse of masculinity in contemporary Chinese culture.

PANEL 2 - *The post-Xinhai frontier: non-Han former imperial peoples in early Republican China*

SEMINAR ROOM 3, HEDLEY BULL CENTRE, #130

The Xinhai revolution's overthrow of the Qing dynasty and the making of post-imperial versions of Chinese community created both challenges and opportunities for frontier peoples of the old empire. The Qing bequeathed much that newly-fledged republicans sought to retain, albeit in suitably modified terms. The new China was putatively to be a "Republic of Five Nations/lineages" (*wu zu gongheguo*) in which the Qing dynasty's core Inner Asian constituencies of Manchus, Mongols, Tibetans and Muslims enjoyed equal constitutive status alongside the majority Chinese. And yet the Xinhai revolution also confirmed new configurations of Chinese and Inner Asian space in which the patterns of the old empire broke down, dissolved and were transformed. How did the old Qing-configured Inner Asian frontier continue into the Republic and how, by whom, and to what extent was it re-configured and re-conceptualised?

The papers of this panel examine different perspectives on this re-conceptualisation and re-negotiation of frontier space—from events in Ningxia in the wake of the Xinhai revolution, to the activities and writings of North-West enthusiasts in early Republican Beijing and debates about Xinjiang's status and its representation in the parliaments of the early Republic.

Justin TIGHE

The University of Melbourne

Inner Asian Anxieties c. 1913: the Short Life of the North-West Magazine

The first issue of *North-West Magazine* (*Xibei zazhi*) came out in November 1912. Published in Beijing, the former imperial capital and a city with intimate links to the Inner Asian frontier (as well as Yuan Shikai's choice for republican capital), this monthly sought to raise awareness among fledgling republicans of the importance of Mongolia and Tibet within the new Chinese Republic. Although *North-West Magazine* only lasted for five issues it reveals much about the discursive

context to thinking and worrying about the Inner Asian frontier in the early Republic. It also provides details of the initial actions and policies of Yuan Shikai's government towards this frontier. For the contributors to this magazine, these vast territories and their populations were unquestionably a part of the new republic but—in a world of social Darwinist-inflected categories; geopolitical threats from Russian, British and Japanese imperial projects; the rejection of “dependent status” and other inequalities explicit in Qing imperial ideology; and a general lack of frontier interest and knowledge among Chinese—how were they to be thought of and treated? This paper examines some of the key figures who wrote in this magazine and explores the major pre-occupations and themes present in the magazine's content.

Anthony GARNAUT

The University of Melbourne / The Australian National University

Yuan Shikai and the Shaykh of the Northwest: The Xinhai revolution in Gansu

The Xinhai revolution brought sudden changes to the status of the different ethnic and sub-ethnic groups under the supervision of the governor general of Shaanxi-Gansu. Local revolutionary groups expanded rapidly, seizing control of the Shaanxi provincial capital of Xi'an, many towns in Shaanxi and several in Gansu. The revolutionary core comprised a small number of New Army soldiers from various provinces as well as Hunanese members of local triad organisations, who had migrated to the Northwest following Zuo Zongtang's pacification of the Great Muslim rebellion of the 1860s. Local power holders in Gansu, comprising Han and Muslim military officers, Muslim religious leaders and the Han elite indigenous to the province mobilised in opposition to the revolutionaries. This paper examines the negotiation that took place between Yuan Shikai and the anti-revolutionary forces concerning the political structure of Republican Gansu. While Xinhai brought the promise of a new form of representative government, it also provided an opportunity to settle old scores, and reignited Muslim ambitions for political autonomy that had been cut short by Zuo Zongtang. Special attention is paid to Ningxia prefecture, which had been the base of the most powerful Muslim militia leader of the Great Muslim rebellion. After Xinhai, Ningxia became the stronghold of Ma Yuanzhang, the shaykh of the Jahriyya religious path who became one of the most influential statesmen of the Northwest in the early Republican period.

David BROPHY

Harvard University

Five Races, One Parliament: Xinjiang in the Chinese Republic 1911-1921

This paper asks how a view from Xinjiang can improve our understanding of the ideological and institutional construction of the Chinese Republic. Although much work has been done on the formation of early Republican ideology, its reception among China's non-Han peoples is still poorly understood. In particular, while the link between Qing constituencies of Tibetans, Mongolians, Manchus and Han and Republican-era ethnopolitics is clear, in the case of the empire's “Muslims” (Hui), there are a number of as-yet-unresolved questions. I argue that slogans such as “Five Races One Family”, and policies of “preferential treatment” (*youdai*) for elite groups of non-Han, as they were implemented in the constitution of the first Chinese parliament(s), combined to produce expectations that the new Republic would be governed by representational structures with spaces allocated for all non-Chinese. Xinjiang's official status as a province, however, ruled out such representation based on racial categories, creating tensions that were difficult to resolve. This paper explores these tensions first by looking at early debates over how the peoples of Xinjiang were to be represented in the first Republican parliaments, then goes on to discuss links between the Turkic Muslim aristocracy of Xinjiang and activists in Beijing lobbying for greater Muslim presence in the new Chinese republic's governing structures.

PANEL 3 - Political, Social & Economic Change in Rural China

PSC READING ROOM, 4TH FLOOR, HEDLEY BULL CENTRE, #130

Tao Sherry KONG

The Australian National University

Jonathan UNGER

The Australian National University

Egalitarian Redistributions of Agricultural Land through Community Consensus

Many of China's villages have engaged in periodic reallocations of fields in order to re-equalize household landholdings on a per capita basis, despite a national law that prohibits this. Based on two questionnaire surveys of almost 700 small groups (former production teams) in Anhui province, the presentation will explain why such land reallocations have occurred, which types of villages have most often engaged in this egalitarian practice, and how and why the practice has changed during the most recent decade and a half as rural conditions change.

Him CHUNG

Hong Kong Baptist University

The changing function of rural collective units during China's urbanization

In China, urban and rural are two separated and incompatible systems. These two systems do not automatically integrate during the process of urbanization. This is particular in the area of land management and ownership, and planning. Such urban-rural dualism has created a specific feature known as villages-in-the-city (*chenzhongcun*). These villages are commonly found in cities with a rapid pace of economic growth such as Guangzhou and Shenzhen. Chung (2009, 2010) has regarded these villages as a "space of disorder," where urban planning and management is not effectively implemented. To resolve the problems that derive from institutional fragmentation, and more important, to involve such "spaces of disorder" into the regulation of urban prescriptions, city governments in Guangzhou and Shenzhen have launched an institutional reform for villages-in-the-city. This reform includes (a) the change from villagers' committee to residents' committee; (b) the formation of shareholding companies; and (c) the conversion of rural to urban household registration. While this institutional reform has attempted to separate the economic, social and government functions from the villagers' committee, and to involve the neighbourhood into the urban administrative system, the reformed institutions (such as the shareholding companies) have somehow retained their multiple roles as in the past. It is the objective of this paper to address such institutional reform and to examine the changing function of rural collective units. In a wider context, this study seeks to examine if the abovementioned institutional reform has marked an end of reality and peasantry.

References:

- Chung, H. (2010) "Building an image of villages-in-the-city: a clarification of China's distinct urban spaces," *International Journal of Urban and Regional Research*, 34(2), pp. 421-37.
- Chung, H. (2009) "The planning of 'villages-in-the-city' in Shenzhen, China: the significance of the new state-led approach," *International Planning Studies*, 14(3), pp. 253-73.

Evelyn CHIA

The Australian National University

Embedding common pool resource institutional analysis in history and social relations: a modification of the framework for the Chinese context

This is a comparative study of village forest governance and collective action in a time of rapid exogenous changes. In the 1980s, two forest-rich villages in southwest China faced very similar sets of constraints and opportunities but adopted different responses in relation to the timber demand on their village forests. Ostrom's common pool resource framework provides important insights into the dynamics of individual and collective action in forest governance in the two villages. However, it theoretically privileges autonomy from the state, and this presents difficulties when applying it to the Chinese context because of the frequent limitations placed on community governance. I propose an analytical focus on how legitimacy of actors and institutions are produced, and argue that this be incorporated into the CPR framework to take into account relations between state and society. By doing so, I combine useful elements of the CPR framework with the legitimation approach to institutional change.

Lior ROSENBERG

The Australian National University

The Village Reconstruction Program: Between Targets, Standards and Grass-root Investments

In 2006 the Chinese government announced the need to build a New Socialist Countryside (*xin nongcun jianshe* 新农村建设) to tackle rural problems and reduce inequality between rural and urban communities. This paper will focus on one aspect of the new countryside – the physical reconstruction of the villages. Based on qualitative fieldwork in two counties in the provinces of Shandong and Anhui, this paper will present two distinguishable models of implementation and will discuss their consequences on the larger issues of inequality reduction in China and our understanding of rural China.

PANEL 4 - Politics and Political Thought

COOMBS EXTENSION 1.04, #8

YongJae KIM

Korea Air Force Academy

Republicanism and the Chinese concept of liberty: Rethinking Sun Yat-sen's concept of liberty

The purpose of this paper is to examine Sun Yat-sen's concept of liberty from the standpoint of republicanism. In other words, this paper reappraises Sun's concept of liberty as the start point of the Chinese concept of liberty.

It has been commonly observed that Sun's concept of liberty was authoritarian or at least a compromise between the reality and the ideal. Most of such observations are based on modernism and liberalism. However, they leave something to be desired as they fail to understand his concept of liberty sufficiently and make a misleading generalization. In the case of modernism, it tends to justify Sun's discrepancy between principle and practice on the basis of harsh realities in those days. In case of liberalism, as it excessively emphasizes the individual, it fails to embrace communitarian values. As a necessary consequence, Sun is rarely considered as a philosopher or a political theorist.

My argument here is that those common understandings are indiscreet. In addition to advocating the uniqueness of the Chinese concept of liberty, this paper examines Sun's political visions and the

arguments over policies from the standpoint of republicanism as the first step of examination. The conclusion to be drawn is that Sun had insisted on republican liberty publicly but had no chance to put it into practice. The second step is the comparison of the concepts of liberty in the late Ch'ing and early republican era, especially those of Liang Chi-chao 梁啟超 and Hu Shi 胡適. The comparison shows the definite borders between the principles.

Given the above, we not only gain a proper understanding of Sun but also arrive at the nucleus of the Chinese concept of liberty. Although its outward appearance has been changed again and again, the nucleus of the Chinese concept of liberty has never been changed ever since its birth, the 1911 Xinhai Revolution.

Kenneth Kai-chung YUNG

The University of Sydney

Yin Haiguang, the Guomindang and the Principle of the People's Livelihood, 1945–60

Before the Communist takeover in 1949, a large number of Chinese liberal intellectuals fled to Taiwan. Their responses to the Guomindang's promotion of the Three Principles of the People varied. Among these émigré liberal intellectuals, Yin Haiguang's perception of the Principle of the People's Livelihood was particularly worth studying. During his editorship at the Guomindang's Central Daily in the late 1940s, Yin was a moderate socialist and was dedicated to the promotion of the Principle of the People's Livelihood. He portrayed it as a better alternative to Communism in solving social problems. Yin turned against Chiang Kai-shek's authoritarian rule in the 1950s. But it did not mean that he was opposed to the Three Principles of the People. He still hoped that the Three Principles could truly be realised. However, the fear that state control would ultimately lead to dictatorship, a common phobia among liberals in the Cold War era, gradually made him depart from moderate socialism and shaped his characterisation of the Three Principles. Through the case study of Yin Haiguang, this paper examines how the Three Principles of the People were received and interpreted by Chinese liberal intellectuals in the late 1940s and the 1950s.

Yiu Chung WONG

Lingnan University

Leninist Integration: Understanding the political change in the post-handover Hong Kong

Hong Kong was returned to the People's Republic of China (PRC) in 1997, after Britain's 155 years of colonization. Realizing the socio-economic-political system in Hong Kong was so different from the PRC, the Chinese government pledged to implement the formula of "one country, two systems" in order to maintain the economic-social vitality of Hong Kong. However, post-handover Hong Kong has experienced tremendous political changes despite the no change pledge. The paper attempts to delineate a conceptual framework that understands the political changes of post-handover Hong Kong. It is argued that interventions from Beijing have been the main impacting force shaping Hong Kong's politics. The orientation of changes in Hong Kong is largely determined by the nature of the political system in China. A gradual approach has been adopted by the CCP to change the fundamentals of Hong Kong politics, a strategy that I call 'Leninist integration.'

Gerry GROOT

The University of Adelaide

The Limits of Corporatism & China's Democratic Parties Today

Many people, including many Chinese, think that united front work is something that finished when the Chinese Communist Party used armed force to defeat the Guomindang (GMD) in 1949. In reality,

united front work was always much more than communist-nationalist cooperation and included many political groups, Overseas Chinese, religious believers and the like. It also included a number of minor political parties and groups (MPGs) some of which came to play important roles in CCP united front strategies aimed at isolating the GMD. In the transition to socialism (1950–56) these so-called democratic parties, reorganised by the CCP along corporatist lines, played important roles in helping and smoothing the dramatic changes. Resentments about problems of CCP influence over the MPGs were aired in the Hundred Flowers movement of 1956/57 but as China was moving towards the abolition of private ownership and class, these problems were not important. The MPGs also helped support the economic reforms which began in the late 1970s. Now that Chinese society is increasingly complex and layered with ever more socio-economic groups, the United Front Work Department (UFD) and the parties are being asked to represent and unite with these new groups to secure CCP leadership and promote both development and unity.

This paper argues that the problems faced in the 1950s still exist but are now more likely to be detrimental in that the CCP's excessive controls on selection do not allow for an accurate enough reflection of the interests of new social groups that the MPGs are now also expected to represent. Extrapolating these systemic problems may also help to explain shortcomings in the UFD's ability to prevent unrest among other key groups such as religious believers and ethnic minorities.

PANEL 5 - *Creating Urban Spaces*

COOMBS EXTENSION 1.04A, #8

Chen-Yu CHIU

The University of Melbourne

The Sydney Opera House (1956–66): Jørn Utzon's (1918–2008) Reinterpretation of Classical Chinese Architecture

There is no doubt that the Sydney Opera House can be read as the most iconic nation-building in Australia, as well as one of the most notable modern monuments in human civilization. Although its original creator, Danish architect Jørn Utzon (1918–2008), never had a chance to fully finish his masterpiece and never came back to Australia after his forced resignation in 1966, under pressure from the government charged by the conservative Liberal-Country Party, his creativity and struggling for the realization of expressive roof/earthwork juxtaposition of today's Opera House definitely contributed to the building's status. Moreover, the inspiration of classical Chinese architecture and its varied representations played a significantly role in Utzon's design process, both of his realized and unrealized proposals for the Opera House (1956–66). However, as a field in the historical study of Utzon's Opera House, the importance of ideas associated with China have virtually been ignored, despite a firm body of evidence suggesting several direct linkages and analogies from the architect's frequent acknowledgements of such a formal debt.

This paper, as the first of its kind, seeks to elaborate a framework to reveal Utzon's receiving and further reinterpreting of Chinese architectural culture in his design process for the Opera House. This paper chronologically and briefly reviews and examines Utzon's design intentions within a series of analogies of the architect's perception of and encounter with China, including the architect's varied readings, significant events and his pivotal 1958 trip to China. On the one hand, this paper suggests that Utzon's Opera House provides another exemplification of Chinese architectural culture within the endless transmission and transformation of knowledge associated with ancient China. On the other hand, it argues that historical and monumental Chinese built forms inspired Utzon to launch into his heroic exploration of the extremity and extravagance of building design, production and construction in the process of the Opera House. Utzon's forced resignation further proves that while

the monumentality of Chinese official building in an ancient feudal kingdom was applicable to Utzon as an architect, it is not sustainable in a modern democratic society within the limits of a constrained budget and a process scrutinized by perplexed politics. “China” is the allegory of Utzon’s Opera House, as his doom, as his achievement.

Michael KEANE

Queensland University of Technology

Governance, human capital and investment in China's creative clusters

The presentation presents findings from a three-year study of creative clusters in China funded by the Australian Research Council. I begin by briefly discussing the relationship between international creative cities discourses and varieties of ‘place competition’ among cities. While this is a global phenomenon, in China the momentum has increased to the point where questions are now being raised about the performance of projects, and where, and to whom the benefits flow. I describe the recent preoccupation with developing ‘creative space’ in China and how these projects are financed, managed and sustained. While the term *creative cluster* has become fashionable, it is frequently collapsed into two variations: firstly *cultural quarters*, where the focus is less on creativity and more on consumption, and secondly, *industry bases*, where the concern is to stimulate production, but where there is little original creation. Examples of clusters in this presentation include Songzhuang Arts District (a cultural quarters) and Fangjia 46 (a business cluster) and Xindanwei (a co-working community).

Ming WU

The University of Melbourne

The Reconstruction of the People’s Square in Central Shanghai: Spatial Politics for a New Agenda, 1978–the 2000s

The Chinese state government adopted a dual policy of economic reform and opening the door to the outside world in 1978. China thereafter went through rapid economic growth during the three decades up to now. However, marketization and privatization resulted in severe social disparate and widespread discontent, whereas the import of western culture and ideological liberalization in the initial stage of the reform aroused a broad pro-democracy demand in society. These factors eventually led to social upheaval across China in the late 1980s with the 1989 pro-democracy movement as its climax. Nonetheless, after the 1989 Tiananmen incident, the state government resumed the dominance of its economic reform line in the early 1990s with a total denial of western-style democracy, and started to engage more actively in global economic competition.

While Shanghai in that context was granted a leading position in China’s economic development from 1989 onwards, the People’s Square in central Shanghai went through a fundamental reconstruction in the 1990s. By the early 2000s, a spectacular image of delicate landscapes, iconic buildings, commercial and recreational activities was substituted for the vast open space that was once dominated alone by the municipal government building compound. On the one hand, the Square presents a new gesture that deploys physical landmarks and cultural production to express the ambition of Shanghai and China. On the other hand, the political potential of the site is annihilated by newly invented spatial constraints and technical control that are intended to stop the Square from facilitating assemblies of people. The reconstruction of the Square in effect epitomizes the total politico-economic change of Shanghai and China in the post-1989 period. What has emerged here is a new agenda of the state.

PANEL 6 - Tradition, Culture and Identity Politics

SEMINAR ROOM A, COOMBS BUILDING #9

John MAKEHAM

The Australian National University

The Revival of Guoxue: Historical Antecedents and Contemporary Aspirations

After some opening remarks on the recent commodification of guoxue, I first trace the rise of guoxue in the contemporary period, and then I examine two topics in more detail: guoxue's historical and contemporary transformation into an academic discipline; and the immediate origins of guoxue's pronounced ethnoepistemological character. Through this examination my aim is to bring into greater relief some of the aspirations invested in guoxue by its contemporary protagonists, and also to highlight some of the conundrums associated with those aspirations.

Mark HARRISON

The University of Tasmania

China on Mars: Chinese sci-fi and interstices in the politics of Chinese identity

Literature and art are a key site of politics in modern China, structuring and being structured by contemporary notions of China as a polity, a culture, a civilization and nation. In these structuring effects, the category of "China" is itself the organizing principle, imposing a framework of political and moral values that mediate Chinese forms of literary expression. In that context, this paper looks at Chinese sci-fi, a form of genre literature that is on the margins of China's cultural scene. Using the current work of Yang Ping and his stories of journeys to the moon and to Mars, the paper examines the limits of the structuring effects of "China" when thinking about cultural expression. It links the notion of a literature of the boundary of the mainstream with a subject matter that self-reflexively narrates the outer limits of China's possibilities. The paper argues that Yang Ping's work, and sci-fi in China generally, in operating on the margins of Chinese culture as neither "dissident" nor "official", speaks about China in ways that link to notions of Chinese modernity and to continuities in the modern Chinese project in since the republican era.

PANG Qin

The City University of Hong Kong

The Chinese State's Response to the Revival of Traditional Culture in Contemporary China: A Case Study of the Confucian Revival in Chinese Education

China has become more and more "Chinese" today. The revival of traditional Chinese culture is evident, everywhere. Nevertheless, for most part of the last century, traditional culture was widely blamed as the roots of China's backwardness, and drastic measures were taken to eradicate even its residues. Since the beginning of the new century, however, a wide-ranging social movement aimed at regenerating Chinese traditional culture, involving both the intellectuals and ordinary citizens, has begun to emerge and thrive. And within only ten years of the new century, the cultural nostalgia has ascended as one of the most powerful ideological trends in contemporary China.

An important case here is the sudden and strong resurgence of the Confucian education throughout the mainland China. Given that education has always been fundamental for the Chinese state to instill "proper" ideology among its citizens and therefore to claim its political legitimacy, how did the Chinese government respond to the change?

This paper, by exploring how the Chinese government has reacted to the Confucian revival in Chinese education, arrives at the conclusion that the CCP has shown agile and proficient skills in adapting and adjusting to ascending Confucianism in Chinese education. While reaching the

conclusion, the paper also challenges the popular myth that the CCP is in the full embrace of Confucianism; in fact, the Chinese government has been seen as highly prudent and even plainly manipulative in its manoeuvring of Confucianism in Chinese education.

Eloise WRIGHT

The Australian National University

Place and 'Bai' identity in early Ming Dali

Chinese colonisation of the areas now known as Yunnan and Guizhou in the Ming and Qing periods changed the societies in that region in fundamental ways. New 'ethnic' identities developed among the inhabitants through state categorisations of indigenous peoples and local negotiations of new political structures. While the straightforward identification of ethnic identity with geographical location has long been considered inadequate, notions of place and locality remain crucial to particular ethnic self-understandings. The people of the Dali basin in the early Ming period are one such group.

The *Baigutongji* is a history of the Dali region produced in the early Ming, most likely by a Chinese-educated member of one of the local elite families. This text draws on stories of from both Chinese and Indian sources to construct an identity which it names 'Bai.' Despite their varied sources, all of these stories are located in the physical environment surrounding Mt Cang and Er Hai, and are often attached to named places therein. This paper will argue that other sources of identity, especially religious affiliation and political loyalties, are domesticated and integrated with each other by locating them in familiar places. I suggest that place is crucial in this text because its Bai identity was defined against groups which had arrived in Dali from outside, whether settlers or officials from central China or traders or monks from the south and west.

SESSION 2

1.30PM – 3.00PM, THURSDAY JULY 14

PANEL 7 - *Government and the Urban Process in China: Territoriality, Policy and Civil Society*

APCD THEATRE, HEDLEY BULL CENTRE, #130

David BRAY

The University of Sydney

Government, territory and housing: rethinking China's 'gated communities'

The spectacular development of its urban real estate industry is seen by many commentators as emblematic of the inexorable rise of capitalism in China. The triumph of the real estate sector is particularly significant in this reading because it embodies three core principles of global capital: privatisation, consumption and the emergence of a property-owning middle class. On the other side, critics have been quick to expose the (usually corrupt) 'growth-machine' coalitions of local officials and property developers who profit from real estate projects; and to reveal how the new real estate market manifests growing socio-economic disparities amongst the urban population. Utilising these approaches, researchers have focussed on the impact of homeownership in the emergence of new consumer-driven middle-class lifestyles, the role of elites in the political-economy of urban development and the function of the housing market in 'sorting' the urban population into newly stratified class configurations. In this context, the fact that most new housing is 'gated' has been interpreted as a function of both a desire for security and a need to differentiate status. In this paper I critically engage the 'gated community' literature in order to demonstrate the weaknesses in its functionalist logic. By way of alternative I argue that the 'gated community', or *xiaoqu*, has become the spatial archetype for contemporary housing development as a result of a specific and long-term government strategy for urban governance. Tracing the recent genealogy of urban planning in China, through reference to key government documents and case-study analyses of actual development projects, I show that the spatial scale of development in China is based neither on the desires of middle-class consumers nor the preference of property developers, but rather correlates very closely to the jurisdictional territorial scales of local government. In this context, I argue that the key strategic objective of contemporary 'master planned' housing is to re-order and standardise the built environment so as to render communities transparent, governable and stable.

Carolyn CARTIER

The University of Technology, Sydney

Territoriality and the Reproduction of State Power: Comparative Urban Governance in China

The scholarship on urban China and urban governance in contemporary Chinese cities has observed the dynamic conditions of the urban administrative system, including establishment of increasing numbers of cities under reform. The specialist literature has also described different policies of urban governance such as city-leading-county and province-leading-county, as well as urban growth through city enlargement or urban land expansion. At this juncture, we seek to shift toward a spatial analytical mode of assessment by examining administrative policy changes and urban expansion through processes of territorialization and urban territorial strategies – and as a basis for the reproduction of local state power. The paper first introduces comparative ideas on urban territoriality, and then examines urban policy implementation through local state practices of territorialization, and their material and symbolic representations, in different regional contexts and at different scales. Recognizing that sub-national territories are not constitutionally guaranteed in

China, we seek to identify particular territorial strategies that contribute to or, alternatively, resist urban policy implementation; strategies that promote urban expansion and urban economic growth; and strategies that contribute to the establishment, merger or elimination of territorial units. The research contributes to understanding spatial governing strategies and how they contribute to 'making or breaking' places and regions.

Miguel Angel HIDALGO

The University of Technology, Sydney

The Strong State in the City: 'Five Chongqings' and Reform of the UDICs

The central government has conceived Chongqing as the potential core area of development in Western China and the pioneer in urban-rural economic integration. The Chongqing municipal government has been transforming the city's economic structure in association with Maoist discourse on economic development. Despite how privatization and marketization have opened spaces for the private sector, the state has been maintaining and strengthening its control over state-owned Urban Development Investment Corporations (UDICs) through institutional reforms. Marketized economic development in governmental initiatives has been gradually adopting a social-oriented perspective wrapped in a Maoist discourse, particularly since Bo Xilai assumed the leadership of Chongqing Communist Party.

In this context, 'Five Chongqings' emerged in 2008 as a pivotal initiative in the development reforms in China's biggest municipality. Building a comprehensive understanding of Chongqing's urban economy depends on examining both economic changes and discursive strategies. How is Bo Xilai's Maoist discourse on economic development reflected in 'Five Chongqings'? How is 'Five Chongqings' materialized in the local political economic structure? Do institutional reforms of UDICs and 'Five Chongqings' just temporally converge in the local scenario or are there any other perpendicular overlapping between them in terms of means and ends?

This research will juxtapose examination of qualitative and quantitative information on 'Five Chongqings' with discourse analysis of Bo Xilai's Maoist discourse. The research also analyses institutional reforms of UDICs, focusing their separation from governmental centralized management and the creation of independent mechanisms to guarantee their transparent accountability and financial liability. The analysis of the eight UDICs' new institutional nature will be compared with 'Five Chongqings' dimensions in terms of economic complementarities or oppositions in order to draw a map of flow of resources to define levels at which the state creates values in the city.

Mi SHIH

The University of Technology, Sydney

Rethinking Weiquan Movements in Urban China

In recent years, social unrest over land development and residential relocation has given rise to significant *weiquan yundong* (rights-protection movements) in urban China. Yet the conditions of their emergence demonstrate both market and non-market characteristics in an apparent paradox of market priorities, on the one hand, and political priorities on the other. This paper examines the conditions of these land-centered conflicts by focusing on how the Chinese state adopts market mechanisms, such as market-valued compensation, to facilitate conflict-laden development while it simultaneously relegates resistant residents to non-market, political processes, such as administrative adjudication. The empirical discussion examines this paradox by situating an ethnographic account of *weiquan* actions in Shanghai in the context of China's changing legislation on residential relocation. Based on analysis of rights and relocation outcomes, the paper argues that,

behind the facade of China's rule of law endorsement around market principles, the state is policing any rights-based resistance that might fundamentally challenge the emerging capitalist property regime. At the larger scale, the state's approach to dealing with land conflicts is contributing to the development of a framework of state-defined rights and emerging civil society in China.

PANEL 8 - *Politics and Culture after the Xinhai Revolution*

SEMINAR ROOM 3, HEDLEY BULL CENTRE, #130

FENG Chongyi

The University of Technology, Sydney

The Success of the 1911 Revolution and Political Reconciliation

This paper challenges the conventional view of the official historiography, of both the Chinese Nationalist Government and the Chinese Communist Government, that the 1911 Revolution was a failure. It argues that both the KMT and CCP regard the 1911 Revolution as failure simply because both parties are Leninist parties, which use the criterion of whether the "revolutionary party" seizes and maintains power to judge the success or failure of a revolution; that the 1911 Revolution was a grand victory in achieving its principle objective of overthrowing the regime of autocratic monarchy, which existed in China for thousands of years, and establishing constitutional democracy; that the victory of the 1911 Revolution was achieved through a political reconciliation and grand compromise between the four political forces: the revolutionaries, the constitutionalist reformists, the Manchu rulers, and the New Army led by Yuan Shikai; that the real tragedy of political development after the 1911 Revolution lay in the revolutionaries who eventually abandoned constitutional democracy for an autocratic party-state.

Shun-yee HO

The University of Hong Kong

Twenty Years after the 1911 Revolution: Observations and Reflections of Chinese Writers

This paper examines the observations and reflections of Chinese writers on the Nanjing Decade (1927–37), a period that the Republican government tried to build the nation after the unification of the country. It was acrimoniously debated whether the 1911 Xinhai Revolution had brought progress and modernization to China. Based on an analysis of modern literature, three aspects related to the debate are identified: (1) The writers noted serious social and economic problems, including poverty, hunger, atrocities of officials and rich people, and moral decay. (2) The political situations were grave due to the threat from Japan and civil military conflicts between the Nationalists and the Communists. The morale of soldiers was low. These problems could hardly be resolved due to corruption among the bureaucrats. (3) With regard to culture, the writers saw many conflicts between traditional thoughts, such as superstitions in rural areas and discrimination against women, and modern ideas, such as freedom of love and women's rights. Also, intellectuals portrayed in literature were generally sympathetic to communism, although this emerging ideology and its activities were harshly suppressed by the Nationalist government. To conclude, twenty years had passed since the 1911 Revolution, but modern Chinese intellectuals, as represented by the writers, believed that the country had remained poor, weak, and backward. They presented a panorama of the difficult lives of common people whose dissatisfactions grew towards the late 1930s.

Zhiguang Sam YIN

The University of Cambridge

“Ideological Battlefield”: The Making of the Cultural Politics and the Struggle for Revolutionary Legitimacy in the 1920s China

Starting from the mid-1920s, ideological conflict gained a more essential place in Chinese revolution. Power holders had to convince the public that they were legitimately leading the revolution, which were for the larger good of the people. Social mobilisation was also sustained by ideological legitimacy and the success of constructing a collective recognition. This paper aims to provide a novel perspective to examine the historical origin and the significance of political propaganda in the context of Chinese nationbuilding during the revolutionary period in early 20th century. The research subject of this paper is the historical development of the KMT and the CCP cultural policy, particularly their political interests towards literature and intellectuals, in the late 1920s and early 1930s. The political attention on literature is intertwined with the discursive construction of a national identity under different revolutionary visions. The intellectuals, for political parties, became the channel of achieving mass mobilisation and ideological propaganda and also a unique social group that needs to be politically constructed. Both the CCP and the KMT discovered through their revolutionary activities that the key issue of revolution was to achieve a mass mobilisation of the people and acquire the legitimacy among the people. I believe that the study of ideological propaganda provides a scope for us to better understand the historical origin and the structure of the construction of modern Chinese national identity, individuality, citizenship, and society. Furthermore, it can help us to better understand the logic and problems of contemporary China, which are generated from a century long socio-political revolution.

Scott PACEY

The Australian National University

Revolution, Science and the Mind in Taixu’s “Buddhism for the Human World”

Taixu (1890–1947) was among the most active and prolific Buddhist monastics in twentieth century China. One of his chief interests was in locating points of conjunction between Buddhism and the ideas making up the intellectual landscape of the republican period. For example, he asserted that his modernised articulation of the dharma (*renjian Fojiao*, or “Buddhism for the human world”) was compatible with Sun Yat-sen’s “Three Principles of the People”. This paper will focus on Taixu’s discussions of two modern concepts—science and revolution—and their relationship to Buddhist notions of the mind. It will discuss his understanding of Yogācāra as a system that provided a more comprehensive explanation of the mind than those offered by psychology or Western philosophers; his use of the concept of ‘revolution’ to describe the mental process leading to enlightenment; and the importance of the *ālayavijñāna* (the eighth consciousness in Yogācāra) in the cultivation of the ideal human being. The paper will show that at different stages of his career, relating these ideas to Buddhist conceptions of the mind performed two functions, both of which were related to Taixu’s broader goals. First, it helped provide a basis for his most important project: the formation of a utopian society based in the dharma. And second, it described Buddhism in terms acceptable to modernisers, thereby providing the dharma with intellectual justification at a time when the value of religion itself was being questioned.

PANEL 9 - Gendered China

PSC READING ROOM, 4TH FLOOR, HEDLEY BULL CENTRE, #130

Jacqueline GODWIN

The University of Sydney

The Transformation of Gender in Chinese Propaganda Posters after Mao

This paper reflects on another pivotal time of transformation and change in China later in the Twentieth Century — the ten years immediately following the end of the Cultural Revolution and Mao's era. A time when, once again, gender and governmentality in China underwent a process of intertwined reimagining.

Through a close reading of the rich visual world of Chinese propaganda posters (*xuanchuanhua*), this paper documents the dramatic changes in the way gender was constructed in the early post-Mao period. Relatively narrow Maoist paradigms of femininity and masculinity were quickly transforming into images emphasizing and intensifying gender difference.

Accompanying this transformation in the discursive construction of masculinity and femininity, changes in governmentality saw the sacrificing of significant rights women had gained since the revolution. The principle of equality—equal rights to employment, education, social welfare, and so on—was rapidly disappearing. This paper explores the relationship between the changing images of gender and the changing forms of governmentality, as China began to re-imagine itself following the Cultural Revolution.

Key words: gender; post-Mao; posters

Sin Wen LAU

The Australian National University

Engaging Traction: Neoliberal Tactics in an Overseas Chinese Diaspora in Shanghai

Since the 1980s, sizeable communities of overseas Chinese have formed in China's major cities. Many of them managers, professionals and entrepreneurs, these diasporic Chinese live in the country, participating in and capitalising on the liberalisation of the mainland Chinese market. Though this influx is typically taken as evidence of an enduring relationship between the overseas Chinese and China, theirs is essentially a way of life adapted to maximising opportunities in a competitive global order. In this paper, I present the findings of my ethnographic research on a community of overseas Chinese women in Shanghai. These women are trailing spouses whose husbands entered China for economic reasons. They are ethnic Chinese with citizenship rights in countries other than China. Cosmopolitan and worldly, these women manifest neoliberal sensibilities of flexibility, risk-taking and self-management as they shift around the world with their husbands. This paper explores the ways the women deploy neoliberal sensibilities with conservative understandings of self as everyday tactics in the realms of the family and religion to structure community.

Xiaoli JIANG

The University of Ballarat

Making Sense of Changes in Education, Social Justice and Equity for Women in China

This paper reviews the historical background of the lowly status of Chinese women, the culture that deprived their rights for an education and the subsequent inequality and social injustice. It investigates the historical changes in women's education over the last one hundred years and improvements in social justice and equity for women in China. The paper elaborates on a collective

and high power distance Chinese culture, and the authoritarian style of government. It attempts to make sense from theoretical and cultural perspectives as to why extraordinary changes have taken place in China especially since 1949. The paper also critiques the pitfalls of such culture and government that potentially jeopardise social justice and equity for women. The new challenges facing Chinese women in education, equity and social justice in a capitalist economy in the 21st century are also identified.

Ting LIU

The Australian National University

Boys' Love Economies in the Making—Comparing PRC and Hong Kong

Originating in the late-1970s' Japanese comic and fiction culture, boys' love (BL) has become a transnational genre in which young women create, distribute and appreciate stories of male-male relationships in various media, ranging from fiction, comics, music, video films, radio dramas and cosplays to computer games. Since the 1990s the commercial activities of production, distribution and consumption of BL goods have increased in both mainland China and Hong Kong. Local BL economies take various forms of tongrenzhi publishing, niche publishing, cooperation with Taiwanese publishers, magazine publishing, commercial e-publishing and cooperation with the print publishing industry. The spreading of BL across boundaries provides new insights into the increasing academic interest in cultural aspects of globalisation and regionalism.

Grounded in the two relatively unstudied fields, this paper presents a systematic analysis of a distinctive (and less understood) Chinese BL phenomenon from an ethnographic perspective. It offers a comparative examination of BL economy in Chinese speaking territories in order to better understand the positioning of mainland China and Hong Kong in the global market of BL. Through comparing local obstacles to the formation of BL economies and various economic activities conducted by different actors, I will discuss participants' employment of economic tactics in relation to their economic freedoms in local contexts. I argue that the establishment of a BL economy is a result of subcultural expansion as well as market expansion. The less economic freedom, the more involvement BL subculturalists get in using economic methods to increase subcultural resources and reduce the mainstream repression.

PANEL 10 - *International Relations*

COOMBS EXTENSION 1.04, #8

Feng ZHANG

Murdoch University

The Rise of Chinese Exceptionalism in International Relations

Although exceptionalism is an important dimension of China's foreign policy, it has not been a subject of serious scholarly research. This article attempts to identify manifestations of exceptionalism in China's long history and explain why and how different types of exceptionalism have arisen in different historical periods. The analytical approach is both historical and theoretical. It explores how international structure has interacted with perceptions of history and culture to produce three distinctive yet related types of exceptionalism in imperial, Maoist, and contemporary China. While resting on an important factual basis, China's exceptionalism is constructed by mixing facts with myths through selective use of the country's vast historical and cultural experiences. The implications of contemporary China's exceptionalism—as characterized by the claims of great power reformism, benevolent pacifism, and harmonious inclusions—are drawn out by a comparison with

American exceptionalism. While American exceptionalism has both offensive and defensive faces, Chinese exceptionalism is in general more defensive and even vague. While not determinative, exceptionalism can suggest policy dispositions, and by being an essential part of China's worldview, it can become an important source for policy ideas, offer the ingredients for the supposed construction of Chinese theories of international relations, and provide a lens through which to view emerging Chinese visions of international relations.

Guy ROBERTS

The University of Melbourne

The Dragon and George Bush, 2000–2003

90 years after the Xinhai Revolution, incoming American President George W. Bush faced a new foreign policy challenge: a China that could say 'No'. Although he initially declared China a 'strategic competitor', Bush soon found that close cooperation bought unexpected benefits. For much of the 20th century, China's relationship with America was a particular trial for both Beijing and Washington. It is therefore appropriate to examine US/China relations in the first decade of some predict is to become 'China's Century'.

The seminar examines the conduct of US/China engagement by President Bush from 2000 to 2003. This period saw the relationship kick-started by White House animosity, American support of regional democratic allies and a significant increase in diplomatic and military support for Taiwan. This aggressive style of diplomacy was confounded, however, by the brusque Chinese reaction to a mid-air collision between a Chinese fighter plane and a US spy plane near Hainan Island in April 2001. Although the Hainan Island Incident was to initiate a quiet reassessment of relations, this re-appraisal was overshadowed by the 9/11 terrorist attacks. The chance for a pragmatic US/China relationship was undermined and distorted by the War on Terror.

As the Americans moved against Afghanistan and Iraq, China played along. While America committed itself to regime changes, China focused on its own domestic challenges. Effectively, China was happy to minimize strategic disagreements with the US; with significant ramifications.

Ten years since President Bush first entered the White House, this seminar will examine the imaginings and transformations of Bush's China Policy from initial 'Strategic Competition' to an almost Clintonian 'Strategic Partnership'. The seminar will discuss the underlying White House tensions that continually influenced such engagement. These observations will prove the stepping stone to further discussion and research about the legacy of US/China relations under President Bush.

Marcus Pok CHU

The University of Auckland

China's Principles to Initiate Multilateral Cooperation Forums

Since the 2000s, the Chinese government has been keen to initiate multinational cooperation forums. Totally three multinational cooperation forums have been established up to 2010, including (1) the China-Africa Cooperation Forum (CAOF); (2) the China-Arab States Cooperation Forum (CASCF) and (3) the China-Lusophone Countries Economic and Trade Cooperation Forum (CLCETCF). This paper aims to examine China's principles to initiate multinational cooperation forums through reviewing the structures and mechanisms of CAOF, CASCF and CLECTCF; and to explain why China does not intend to initiate multilateral cooperation forums with countries in the South Pacific, South America, Europe and other regions.

Yao-chung CHANG

The Australian National University

Combating Cybercrime across the Taiwan Strait: Investigation and prosecution issues

Reports have shown that Taiwan and China are attractive targets for cybercriminals. The special political situation between the two countries has encouraged numerous cyber-attacks across the Taiwan Strait. Establishing an efficient investigation and prosecution system is important to deter criminals from further exacerbating this unsatisfactory situation. This paper discusses issues of cybercrime investigation and prosecution across the Taiwan Strait. Based on interview data collected in 2008 and 2009, in both China and Taiwan, this paper concludes that the current manpower dedicated to cybercrime investigation is insufficient. Also, there is insufficient incentive to attract investigators to devote their time to cybercrime investigation and prosecutors and judges' knowledge of cybercrime and information security is lacking. Informal relations, such as *Guan-xi* and *Mo-chi*, may help in mutual cooperation between crime investigation agencies. However, these rely heavily on the political situation existing at any one time, and can only be effective when relations between Taiwan and China are not tense.

PANEL 11 - Media and Publishing

COOMBS EXTENSION 1.04A, #8

Andrew CHUBB

The University of Western Australia

Foreign Correspondents and Democracy Wall: The impact of the Western media in China 1978-79

The impact of the Western media and individual journalists has been identified in various crucial junctures of China's twentieth-century history. This paper evaluates the impact of foreign correspondents in China between November 1978 and April 1979, at the height of the Democracy Wall movement. It reveals the interaction of Western journalism, Chinese political activists and a rising 'Paramount Leader', Deng Xiaoping.

By their actions and simply by being present, Western correspondents influenced Chinese events during this period in a number of ways: they increased awareness among the Democracy Wall movement's participants of political freedoms enjoyed outside China; drew even greater numbers to the Xidan Democracy Wall in late November 1978; created a channel of communication between the movement's participants and the CPC leadership; directly assisted certain elements within the movement; contributed to the spread of the poster campaign to other parts of China; and provided a conduit for activists to reach both Chinese and foreign audiences.

The net effect of all this on the Democracy Wall movement may well have been to hasten its suppression. Yet, paradoxically, Western correspondents also may have prolonged the movement's lifespan. Which effect should be emphasised over the other depends on our analysis of Vice-Premier Deng Xiaoping's actions in first encouraging the movement's emergence, then cracking down on it.

There is no doubt, however, that the correspondents helped strengthen Deng's political position at home and abroad. The evidence strongly suggests this was no coincidence, for Deng deliberately enlisted the Western media's influence in the service of his domestic and foreign political objectives.

Lauren GORFINKEL

The University of Technology, Sydney

Performing Foreigners and the Chinese Nation: Identity Politics in CCTV Music-Entertainment Programs

This study reflects on China's legacy as it seeks to reinvent itself and its past in the 21st century through music-entertainment television. Through delving into specific moments of performance on China Central Television's (CCTV) song and dance shows, it draws a picture of the politics of boundaries in the construction of a modern state-endorsed Chinese identity. While the overall study examines a variety of CCTV nation-building frames including China as a multi-ethnic state, and the notion of Greater China based on a unified global ethno-national group, this particular paper will focus on how those involved in the production of music-entertainment television seek to mark China's own uniqueness in relation to other nations through the on-stage performances of foreign nationals on CCTV.

The study takes a unique approach in its fine-grained multimodal analysis of salient moments in music-entertainment television texts, examining how audio/musical, visual and linguistic modes interact to create interpretable messages about Chinese national and cultural identity for both domestic and global CCTV audiences. It argues that the different modes interact to create a spectrum of reading positions. At one end, visuals, language and music reinforce each other to form relatively 'hardened' constructions of who the Chinese are. At other times, the modes undermine each other to create ambiguous reading positions in which the boundaries between 'us' and 'other' are much 'softer'. The programs reveal a constant tension between these two end desires. On the one hand, the Party and state wish to present a strong and unified image, and on the other, wish to present themselves as cosmopolitan and outward-looking. This study argues for the importance of taking seriously the role that entertainment television plays in providing a space for conversations on who the Chinese are, and on the power plays, politics, and tensions underlying these conversations even within China's most heavily controlled television network.

Phoebe H LI

University of Auckland

China's Views of the World: the Case of New Zealand

Within the global context of China's rapid economic growth and its subsequent influence, this study aims to explore Chinese views of New Zealand, a small country whose economy is increasingly tied to the massive Chinese market. Applying 'framing theory', the researcher focuses on how New Zealand's national image is portrayed and received in China's mediasphere.

Quantitative and qualitative data spanning the period from 2003 to 2011 have been acquired from news reports by China's top state-owned mass media (such as China Central Television and Xinhua News Agency), and its leading online communities (such as bbs.tianya.cn and kdnet.net). The analysis was conducted to cover primarily three main themes: Chinese students in New Zealand, Fonterra's involvement in the tainted milk scandal in 2008, and the Canterbury earthquakes in 2010 and 2011. The preliminary findings suggest that New Zealand's national image in current China depicts Chinese public perception and judgement of the 'Beijing Consensus' and China's growing importance in the world.

Existing research on the Chinese views of the world has predominantly been conducted by historians and political scientists interested in China's foreign policy and international relations. Using New Zealand as a lens to Chinese eyes on the changing global order, this research provides an alternative angle to canvas unofficial Chinese attitudes towards other countries, either similar to or different from New Zealand.

Shih-Wen Sue CHEN

The Australian National University

Popular Print Culture in China's Early Reform Period: The Case of the Fifty Cent series (wujiao congshu)

In a television news report documenting the day the Shanghai Cultural Publishing House's Fifty Cent series (*wujiao congshu*) first hit the shelves of bookstores in 1986, massive crowds are seen converging on bookstores grabbing as many books as they could without even stopping to read the titles. This scene reflects the "book series craze" (*congshu re*) of the 1980s, a little-studied cultural phenomenon emblematic of China's flourishing publishing industry. In March 1988, it was reported that thirty million copies of the Fifty Cent series had already been printed—at an affordable price in an effort to attract a wide audience. Books in the series ranged from abridged translations of Dale Carnegie's self-help manuals, Doris Lessing's novels, the *Guinness Book of World Records*, to explorations of ghosts and death and instructions on how to interpret body language. This paper uses the case study of the Fifty Cent series to explore the role of book publishing, changes in the publishing industry, and trends in mass reading during the second half of the 1980s. It first examines the origins of the series and its relationship with the Ten Cent series (*yijiao congshu*), which was originally inspired by American publisher Emanuel Haldeman-Julius's Little Blue Books (1919–78). Then, it focuses on issues of book pricing, editorial policies, marketing, and distribution. Finally, it investigates the new ideas introduced to the general reading public through these series.

PANEL 12 - Contemporary Religion

SEMINAR ROOM A, COOMBS BUILDING #9

Benjamin PENNY

The Australian National University

Falun Gong and the "Spiritual Vacuum"

A cursory glance at journalism, and also some academic writing, on the reasons why Falun Gong became popular reveals that after the death of Mao Zedong, China entered into a state of "spiritual vacuum". This paper examines the claim that levels of belief in Falun Gong can be so explained by focussing on the term itself: its history, how it has been deployed, equivalent terms in Chinese, and concludes by arguing that the term "spiritual vacuum" is itself empty.

Emily DUNN

The University of Melbourne

Chinese Protestant depictions of new religious movements: Unity and Conflict

This paper will examine Protestant depictions of new religious movements as they have appeared in the publications of the registered church and online Protestant fora. Both the registered and unregistered ("house") churches have condemned new religious movements, but there have been differences in responses to them. The registered church's criticism of new religious movements reflects its united front with the state, while the responses of other Protestants manifest a reluctance to politicize what they consider to be a religious issue. In both cases, Protestants represent themselves as more orthodox not only than new religious movements, but also than other configurations of Protestantism.

In unfolding the discussion of orthodoxy and heterodoxy in contemporary Chinese Protestantism this paper illuminates areas of continuity within it, for the differences between Protestant responses to new religious movements reflect longstanding tensions within the history of Chinese Protestantism. The paper also extends the study of orthodoxy and heterodoxy in China by taking it

beyond its more traditional philosophical, political and religious settings to examine its treatment in a new millennium, a new technological setting, and an alternative religious context. I contend that issues of orthodoxy and heterodoxy remain fundamental to the politics of religion in contemporary China. From Confucian canon to Christian chat rooms, the pursuits of combating heresy and promoting orthodoxy remain of paramount concern to Chinese believers.

Paul FARRELLY

The Australian National University

Religions that are not religions

The variety of emerging groups and belief systems in the Chinese world requires reconsideration of the existing scholarship of new religious movements (NRMs). In this presentation I will introduce three groups that operate within China and Taiwan's spiritual milieu, yet defy easy categorisation as 'religions'.

Huang Ting Zen, the Museum for Alien Studies and the Wisdom Light New Age all offer services, techniques and products that consumers many purchase in the pursuit of personal transformation. Despite utilising concepts, symbols and practices that are generally considered religious, none of the groups, however, can be simply defined as a religion.

Having introduced the three groups and the doctrines of each, I will discuss how they are most comfortably considered in the established academic discourse on NRMs, as has developed primarily in the West. While there are many appropriate frameworks within the NRM field to apply to these groups, such the new age movement, the human potential movement and the study of ufology, I will argue that these paradigms require revision in the Chinese context.

I will proceed to analyze the three groups in light of the evolving understanding of religion in modern China, in particular the links that each has with Taiwan. In the aftermath of the 'qigong boom' in the 1980s and 1990s, alternative forms of religiosity continue to evolve and adapt to the established political-legal system. The processes which each of these three groups uses to reinvigorate and market traditional Chinese thought offer a new perspective on religious life in contemporary China.

SESSION 3

3.30PM – 5.00PM, THURSDAY JULY 15

PANEL 13 - *Cinematic China*

APCD THEATRE, HEDLEY BULL CENTRE, #130

Stephanie Hemelryk DONALD
RMIT University

Childhood on film in China

This paper contributes to the vast literature on the cinematic city through a discussion of children, mobility and space in film. The paper considers the city as a framing device for the idea of the child in cinema, but by the same token, debates the ways in which the movement (and stillness) of children give form and fluidity to the cinematic dynamic of urban landscapes. The paper argues that there is a contradiction between the energy of childhood and the constraints of cities that is inherently dramatic and contradictory, and that produces an aesthetic and narrative affect in film. There is necessarily a political dimension to such an aesthetics. Notwithstanding the child's ability to escape the structures of attention that the city seems to require of its inhabitants, they are nonetheless constrained to a degree. Cinema both exploits this constraint in the creation of narrative tension, and exults in the child's escape. The paper focuses on recent documentary and non fiction drama to elaborate the argument. The paper is part of an ongoing project run by Donald in collaboration with the World Cinema centre at Leeds, and will thus refer to Chinese city-films in a larger context of world cinema.

Frances GUO
The University of Technology, Sydney

Screening Conflicting Ideologies: Democracy, (anti-) Nationalism Wrapped in Actions and Violence

This paper examines conflicting political values represented in contemporary Chinese cinema through two films: *Confucius* (2010) and *Bodyguards and Assassins* (2009).

The paper first studies the film *Confucius*, focusing on its depiction of the Chinese sage, the political values it represents, as well as the violence in the film. It also discusses the government's support of the film and explores the social context within which *Confucius* was overshadowed by its Hollywood rival *Avatar*.

The paper then examines the film *Bodyguards and Assassins*. Built around the story of Sun Yat-sen's visit to Hong Kong in the early 20th century, this film manages to weave the values of democracy, equality, nationalism, and anti-nationalism into its politically-safe and commercially-appealing action-packed narrative. This allows the film to pass Chinese government censorship while injecting a refreshing political voice into a popular commercial film. By doing so, the film also forms an effective counter-discourse to the government-funded 'main melody films' with their strong nationalism themes.

Through such analysis, the paper argues that, in today's China, government's intervention does not guarantee, and sometimes has counter-effects on, the success of a Chinese film; and yet, despite the political censorship and the commercialisation of the film industry, the big screen can still be a vehicle for filmmakers to contest the official ideology in China.

Stephen TEO

Nanyang Technological University

Film Genre and Chinese Cinema: A Discourse of Film and Nation

The first attempts at indigenous Chinese feature-film production began in the early years of the Republican era. This paper discusses the symbiotic and at times contradictory relationship between the concept of genre and the rise of Chinese filmmaking as an expression of national cinema in the 20th century. Chinese filmmakers had to grapple with the fact that cinema was a foreign medium and an apparatus brought into China from the West. Hollywood and European film genres were adapted and had to be “sinicized” for Chinese audiences. In this paper, the author will explore the ambivalent role of genre in Chinese cinema, arguing that Chinese filmmakers look upon genre as an indispensable avenue of nationalistic expression while at the same time seeking to expand this expression as a transnational conceit. In this process, specific Chinese genres are created as amalgamations of indigenous and foreign genres which have nevertheless endured as Chinese cinematic genres (e.g. the *wuxia pian*, *wenyi pian*, the opera film). The author will offer analyses of key films as genre milestones in Chinese cinema (including the Hong Kong and Taiwan film industries) to undergird the overall discussion of genre as an ambivalent push-and-pull factor in the historical growth of Chinese cinema. Nationalism and transnationalism characterize the development of genre, but the question of Chinese historical and historicist characteristics in cinematic aesthetics serves as an abiding corollary to genre evolution and progress.

PANEL 14 - *Censorship and Stability*

SEMINAR ROOM 3, HEDLEY BULL CENTRE, #130

Jonathan BENNEY

The National University of Singapore

From “defending rights” to “defending stability”—policy, effects, and discourse

Once championed by the Chinese party-state, the idea of *weiquan* or rights defence is rapidly disappearing from mainstream public language. In its place, and together with an unprecedentedly severe crackdown on the behaviour of lawyers, a state-developed discourse of *weiwen*, or “defence of stability”, is emerging.

This presentation aims to track the historical and conceptual development of the concept of *weiwen*, and, in doing so, contrast it with the party-state’s existing “stability discourse” and with *weiquan*. It will also consider the links between the *weiwen* idea and the increased government persecution of lawyers and activists.

From a practical perspective, the presentation also considers what is happening to corporatist quasi-activists (such as consumer advocates and entrepreneurial users of rights discourse) as their space to use *weiquan* is shrinking. It will argue that the advent of *weiwen* means that it is increasingly necessary for public activists to cooperate closely with government, and that users of *weiquan* are increasingly demonized. On a geographical level, the presentation also aims to juxtapose the growth in localized activism with the increased dangers that rights activists in larger cities also face.

Jonathan HASSID

The University of Technology, Sydney

Rachel E. STERN

Harvard University

Amplifying Silence: Uncertainty and Control Parables in Contemporary China

Well-known tools of state coercion, like administrative punishment, imprisonment and violence, affect far less than 1% of Chinese journalists and lawyers. What, then, keeps the other 99% in line? Building on work detailing control strategies in illiberal states, we suggest that the answer is more complicated than the usual story of heavy-handed repression. Instead, deep-rooted uncertainty about the boundaries of permissible political action magnifies the effect of each crackdown. Unsure of the limits of state tolerance, lawyers and journalists frequently self-censor, effectively controlling themselves. But self-censorship does not always mean total retreat from political concerns. Rather, didactic stories about transgression help the politically-inclined map the grey zone between (relatively) safe and unacceptably risky choices. For all but the most optimistic risk takers, these stories—which we call control parables—harden limits on activism by illustrating a set of prescriptions designed to prevent future clashes with authority. The rules for daily behavior, in short, are not handed down from the pinnacle of the state, but jointly written (and re-written) by Chinese public professionals and their government overseers.

Delia LIN

The University of Adelaide

Gerry GROOT

The University of Adelaide

Ai Weiwei Arrest: Why Him, Why Now?—Challenge to the Paradox of Trust

This paper links two seemingly unrelated recent events in order to gain a more nuanced understanding of Chinese government's "new" intolerance of dissent. One is the detention without charge of prominent artist and outspoken critic Ai Weiwei since 3 April 2011. The other is the publication of China's first annual report on social psychology, *The Blue Book of Social Mentality* in May 2011. As stated in the Preface, the study of social mentality is encouraged by Premier Wen Jiabao's Government Work Report at the National People's Congress (NPC) on 5 March 2010, in which Wen announced the government's new development strategy—'to let people live more happily, with more dignity and to let the society be more just and harmonious.' This paper points out that the government-endorsed findings of *the Blue Book* show an interesting paradox of trust in Chinese society—low public trust in media, food and medicine industry, business and health care, accompanied by strong faith in local governments and the central government. This paper argues that the paradox of trust ensures the legitimacy of the Communist Party's rule in the event of increasing corruption scandals, food poisoning cases and commonly experienced trade and business cheats. Critics such as Ai Weiwei are not tolerated by the Communist Party precisely because of the linkage they make between social problems and misconduct/failure of government/ruling party. Such a linkage challenges and shakes the core of the paradox of trust.

Baohui XIE

The University of Adelaide

From censorship to meta-censorship rationale in China

Across the threshold of the twenty-first century, the term 'transparency' has increasingly instilled in public diction, political propaganda and media advocacy. However, censorship is accentuated in the apparent paradoxes related to the conflict of transparency possibility in government slogan and

clampdown in practice. On the one hand, the Chinese government is propagandizing ‘Touming’, a Chinese term closest in meaning to western metaphoric ‘transparency’. On the other hand, intensive censorship measures are taken to filter ‘unpleasant’ information and even block its media sources. Moreover, modern technology helps creating infinite possibility for free flow of information and freedom of expression. But censorship techniques are also upgraded to a state-of-art level. The multiple paradoxes are increasingly palpated when the Chinese Communist Party and its government try to improve or protect their political legitimacy by deploying transparency rhetoric while censorship keeps standing in the way. The rigorous censorship system that not only filters information but deters mass media and public supervision has elicited the rise and spread of critical sentiments and resentment. As a result, the apparent gap between transparency rhetoric and censorship reality has significantly fractured the legitimacy of the party-state.

But censorship is not something unique in the communist era, but a political strategy that has been used since the start of China’s imperial history. History has seen the evolution and sophistication of meta-censorship rationale. This paper argues that the censorship rationale adopted in the modern China, particularly after 1989, is different from those in the pre-modern times. The present meta-censorship rationale is based on the contradictory CCP legitimacy that rests supposedly on the representation of the working class and the peasantry, as well as the developmentalism at the cost of the poor in the interests of the political and market elite groups that hardly share the CCP communist ideology.

PANEL 15 - *Revolutionary Republic: Culture and Politics in the Early 20th Century*

PSC READING ROOM, 4TH FLOOR, HEDLEY BULL CENTRE, #130

Louise EDWARDS

The University of Hong Kong

Women’s military involvement in the 1911 Revolution

This paper explores the involvement of women in military activities during the 1911 revolution. It examines their roles in forming armies, relief organizations, espionage, and guerilla activities as well as in the provision of financial support for the cause. In providing an overview of the range and extent of the activities the paper argues that women sought to forge new positions for women as public political actors in the hoped-for new Republic. The women linked their demonstrated willingness to risk life and limb to modern notions of ‘citizenship’ but found instead that their actions were understood by the majority of politically active men as simply being part of China’s ancient ‘woman warrior’ tradition that reinforced patriarchal social orders. Despite this mismatch, activist women garnered crucial skills through their military work that would stand them in good stead throughout their struggle for equal citizenship with men in coming decades. The paper draws upon materials from books, magazines, newspapers and journals circulating at the time.

Peter ZARROW

Academia Sinica

Violence and Memory: Narrativizing the Revolution of 1911

It is generally acknowledged that as revolutions go, “1911” was relatively brief and its violence was limited. In many areas, new leaders took over peacefully or old leaders simply disaffiliated their districts from the Qing and reattached themselves to the revolutionary cause. In other areas, however, there was hard fighting, sometimes repeat fighting, and ethnic cleansing. This paper

discusses Chinese interpretations of the events of 1911–12 as these events unfolded and in their aftermath, to focus on the question of the role of violence in the imaginary of the new Republic. For many observers at the time of the 1911 Revolution, what was originally seen as “chaotic” (*luan*), as in earlier mainstream discussions of rebellions from the nineteenth century to the Sichuan Railway Rights Recovery Movement, became “revolutionary” (*geming*) within a matter of weeks. The narrative success of the revolution, so to speak, depended on the availability of this framework but also on a new (or newly widespread) appeal of the republican imaginary. The new valorization of the military and militant was ratified during the Republic. Even those initially opposed to the revolution (and, for that matter, even those who remained opposed to it) understood the events precisely as a revolution.

This paper first explores how different strands of revolutionary narrative came together in November and December of 1911, particularly in newspaper accounts of the day. It then examines more troubled accounts that emerged in the first years of the Republic in textbooks and memoirs, and suggests how these accounts justified the limited but real violence of the revolution. Yet the political jockeying of the early Republic not only shaped views of the 1911 Revolution; as well, it led to reconceptualization of the basic concept of revolution as narrative frameworks changed.

Daniel SANDERSON

The Australian National University

Getting to Know New China: Western women’s writing on China 1911–1949

The eventful first half of the twentieth century in China inspired an unprecedented outpouring of English-language fiction, memoir and reportage. The authors of these works sought self-consciously to explain China’s rapidly changing cultural and political landscape to what they perceived as an uninformed and ambivalent Western public. Among these interpreters of China, women were both more numerous and, in many cases, more commercially successful than their male counterparts.

In this paper, I examine the lives and work of a number of best-selling authors, including Ann Bridge, Nora Waln, Alice Tisdale Hobart and Han Suyin, whose writings exerted a profound influence on popular perceptions of China in the West. Through an examination of their careers, and of the responses they provoked, I describe the development of a powerful sympathetic discourse on China that complements and in many ways supersedes that which had long been advanced by male political commentators, Sinologists, journalists and other observers. I will also suggest some reasons for the Western public’s receptiveness to this new approach.

PANEL 16 - Education: China and Australia

COOMBS EXTENSION 1.04, #8

Glen STAFFORD

The University of Adelaide

The value of an Australian education for Chinese international students

This paper explores the value Chinese international students place on their experiences and education in Australia. Drawing on a qualitative study of university students conducted in Adelaide, South Australia, and Pierre Bourdieu’s notion of ‘capital’, I argue that the benefits accrued go far beyond those anticipated at the time the decision to study overseas was taken. While in China, students and their families are focussed on achieving the primarily materialist goal of entry into a quality university as a pathway to a successful life. In the midst of their Australian university

education, however, the students view the ways they have changed as even more important than their educational qualifications. They become more independent, mature and open-minded in ways they did not expect. Moreover, these changes are framed by a reorientation of their values to reflect those of 'post-modern' societies. Through their experiences, the students thus accumulate the 'cultural capital' useful for life in the contemporary globalised world, providing them with opportunities far beyond those they would have had if they had stayed in China.

Min TAO

The University of Wollongong

Teaching mother tongue to Chinese native speakers in Australia—An overview of the curriculum of Chinese as first language in Australian secondary schools

This paper addresses the practice of teaching and learning Chinese as mother tongue or first language in Australia, which is an English-speaking environment away from the learner's motherland: mainland China or Taiwan, Hong Kong, where Chinese is the national or official language and the medium of educational instruction. Through the analysis of the language teaching ecology and the curriculum designs for L1 Chinese learners in secondary schools in Australia, I argue: a) the establishment and delivery of Chinese curriculum for native Chinese speakers in Australian secondary education system is the collaboration among curriculum authorities, Chinese language teaching community and the globalization and commercialization in education section; b) the curriculum for Chinese as first language or background speakers is ultimately the Australian made export product targeting emerging China's international students market.

Yangbin CHEN

La Trobe University

Culture Representation and Schools: Aboriginals in Australia and Tibetans in China

Rabbit-Proof Fence is a movie in 2002 about three aboriginal children escaping from an aboriginal settlement centre. *New Students in the Tibetan Classes* is a documentary film in 2002 about several teenagers' stories of gaining enrolment in a boarding Tibetan school in Chinese proper area. In comparing these two dislocated mainstream built educational institutions for minority groups in Australia and China, this paper attempts to examine the different characteristics of culture representations in the two continuums: Aboriginals-White Australians and Tibetans-Han Chinese. Minority groups' attitudes towards the majority's educational institutions are different. It also reflects the different attitudes from the majority group to the minorities. Beneath the differences, the distinctive majority-minority relations are discussed.

PANEL 17 - Economic Spaces in China's Multi-ethnic West

SEMINAR ROOM A, COOMBS BUILDING, #9

In the past ten years, the Chinese state's 'Open Up the West' campaign has created a dichotomy of two major discourses: the official rhetoric of positivity on the objectives and outcome of this policy; and the general critical responses and evaluations from below and from 'outsiders'. To a large extent, both responses have been oriented on ethnic issues, as they are embedded in the socio-economic and political reality of China's multi-ethnic 'West'. The state perceives the non-Han peoples in these regions as overly place-bound and inherently slow or antagonistic in responding to its developmental strategies, while the same peoples often feel that macro-development has come at the expense of their identity, in addition to issues of institutionalised political discrimination and

economic marginalisation. While not ignoring these important arguments, this panel seeks to sidestep this impasse through detailing the economic practices, livelihoods and imaginings of non-Han peoples in four western regions—Xinjiang, Qinghai, Guizhou and Guangxi. We focus on people’s creative strategies in coping with difficulties, and their appropriation of state policies and economic development processes from below. We examine the economic engagement of Uyghur, Hui, Tibetan and Zhuang groups (both those in their native regions and those venturing into dominant Han-space in China’s industrial zones), privileging the empirical and geographical specificities of economic processes in these out-of-the-way places (Anna Tsing, 1993). We argue that even in the face of powerful external forces of development and globalisation, the economic agency and expectations of ethnic groups are of consequence.

Susette COOKE

The University of Technology, Sydney

Remapping Qinghai: tourism and national construction

As a region historically beyond the borders of Chinese culture, society and effective political control, Qinghai Province has presented a conundrum in the modern Chinese state’s drive for unity, integration and development. Ten years into the PRC’s transformative campaign to Open the West (*xibu da kaifa*) and address these key goals, tourism stands in the front line of the developmental strategy in Qinghai, exploiting with apparent increasing success the scenic and cultural resources of this multiethnic province.

Romantic historicizations of provincial space, appealing to myths of Chinese national identity, attract domestic tourists—overwhelmingly Han Chinese—to a region hitherto remote, actually and perceptively. Tourist maps encode provincial space with nationalizing, integrating inscriptors that plot Qinghai into the story of the evolution of the Chinese nation. While boundaries of state sovereignty and administration have for several decades defined the region as the PRC’s Qinghai Province, remapping the provincial interior with markers of Chinese cultural belonging now appropriates it for the past, promotes it for the present, and aims to secure it for the future. Regional minority nationalities, targeted for tourism development in state plans, are obliged to showcase their cultures in a package acceptable within the Chinese nationalist scheme. Tourism and the state-promoted national imaginary reinforce each other in the economic and the nation-building agenda, a powerful alliance in the discursive and material construction of Qinghai’s future identity.

Kelly DOMBROSKI

The University of Western Sydney

Seeing and Cultivating Diversity: Mapping the Social Economy of Qinghai, China

The stories told about Qinghai are stories of marginalisation, underdevelopment, and backwardness. They feature lots of numbers and just as many stereotypes. Outsiders come and go, their eyes seeing only the stories they have been told: Qinghai is China’s poorest province, a vast dusty plateau just north-east of Tibet, populated by Tibetans, Hui Muslims, Han Chinese and a number of other minority groups. Local people learn these stories and retell them to researchers and outsiders trying to help them ‘develop’. Yet we know that throughout history, and internationally, stories of marginalisation, underdevelopment, and backwardness mostly serve to reinforce and lock in these ‘big stories’ through processes of subjectification. For real change to occur, authors like Doreen Massey, Anna Tsing, and J.K. Gibson-Graham argue, we must allow the future to be open to other stories and to resist the temptation to force all our stories into the one over-arching story of globalisation and uneven development. In this paper I consider how can we imagine a different sort of Qinghai, that allows for a different sort of future. Through strategies of mapping the inherent sociality of the local economy, economic practices overlooked by the ‘big stories’ of development

become more visible. This paper offers a fresh look at the social economy of Hui in Qinghai through 'seeing' a few of the many 'small stories' of diverse economic practices that support life. I consider also how my research strategies can help in 'cultivating' diversity, as I work with development practitioners to see and cultivate the already-present assets of local people in an 'out-of-the-way' Hui community.

Ayxem ELI

The University of Tasmania

From Kashgar to Keqiao: integration and alienation of Uyghur textile traders in a Chinese city

It is a widely accepted notion that the economic surge of the People's Republic of China in the past thirty years has left the ethnic Uyghur in the far-west frontier region of Xinjiang politically marginalised and economically stagnant. While this is true at the macro level, it must be viewed in tandem with the economic and political engagement of some important sections of the Uyghur community. Uyghur traders in southern Xinjiang, for example, have been among the first to exercise internal and trans-border mobility to embrace the market since the late 1970s, and have played an indispensable role in China's expansion into the market of Central Asia and other Islamic countries, especially in the context of textile and small goods trade.

This work examines the Uyghur business community in the China Textile City of Keqiao in Zhejiang Province, which is arguably the largest textile-trading centre in Asia. Of around 5000 Uyghur in Keqiao, at least 70 percent are from Kashgar, a region proclaimed by the central government in 2010 to be the 6th Special Economic Zone of China. Paradoxically, economic opportunities created through this policy has been largely recognised by Han Chinese investors and migrants, while Uyghurs are finding more chance in China proper. By tying these two cities through Kashgarians' trading networks, social activities, as well as exercises of remittances, this presentation looks at the new economic realities and power structures that are engendered in the trans-border (both domestic and international) socio-economic and political context among the Uyghur.

Jenny CHIO

The University of Technology, Sydney

Learning by Being: Ethnic Tourism as Development in Guizhou and Guangxi

Drawing on fieldwork conducted in two rural, ethnic tourism villages in Guizhou province and the Guangxi Zhuang Autonomous region, this paper examines the processes by which village residents responded to and lived with tourism as development. Both villages, Upper Jidao (Guizhou) and Ping'an (Guangxi), are engaged in learning tourism by learning how to *be* more ethnic and more rural in ways consistent with the nation's modernization. After all, from the perspectives of both the Chinese state and village residents, the end goal of developing ethnic tourism is to construct not only a better place to tour, but a better place to live. In this way, I argue that to understand the question of travel in contemporary China, it is necessary to situate tourism within the complex, complicated mess of obligations, relations, and expectations imaginable and possible in rural China today, or what I call a landscape of travel. As I will seek to demonstrate, learning how to do ethnic tourism becomes thoroughly enmeshed with understanding how to be ethnic in contemporary, modernizing China.

To explicate this process of learning by being, in this paper I focus on one particular ethnographic moment. I arranged for twelve members of the Upper Jidao Tourism Association (comprised of local residents) to visit Ping'an in June 2007, towards the end of my fieldwork period in China. This trip became a stark indicator, to me, of the much larger issues at stake for village communities engaged in ethnic tourism. In ethnic tourism, the can be quite steep: experiencing the relatively thriving

tourism in Ping'an reinforced for the members of the Upper Jidao Tourism Association of the long way they still had to go to becoming ethnic and touristic enough in the ways demanded by the ethnic tourism industry.

SESSION 4

9.00AM – 10.30AM FRIDAY JULY 15

PANEL 18 - *Spatial perspectives on the Chinese revolutions* c. 1900–1960

SEMINAR ROOM 3, HEDLEY BULL CENTRE, #130

Theorists of nationalism have often emphasised the distinctiveness of nation-states as spatial structures. The transitions that forged national spaces in modern China, however, remain to be fully plotted and described as does the role of spatial factors in 20th century Chinese experience. This panel uses the occasion of the 100th anniversary of the Xinhai revolution to reflect on space as both a device for analysis of historical transformations, and as an object which the processes of national revolution sought to use and transform. Starting with the peregrinations of Sun Yatsen across and between spaces shaped by the sovereignties of empire and newly emerging nation-states of the early 20th century, it moves to a reflection on the transformation of social and physical space wrought by the Mexican and Chinese revolutions of 1910 and 1911, and finally to consider how activists through much of the 20th century have sought to use the specificities of China's spatial structure in furthering their revolutionary aims.

Justin TIGHE

The University of Melbourne

Untidy sovereignties and spaces: Sun Yatsen and the Chinese world of the early 20th century

This paper argues that by the late 19th century four major forms of sovereignty or rulership had come to shape the Chinese world. These were: a metropole of regular Chinese administrative space; a varied series of "extraterritorial" spaces of foreign domination in treaty ports and concessions that had developed mainly along the east coast of this metropole, a vast inland frontier understood to be separate from Chinese administrative space and finally what can be problematically referred to as a space of "diaspora" beyond the territorial extent of the Qing empire which was increasingly shaped and structured by the "melancholy order" of new world empires and nations. There was much fluidity and movement between these spaces and, depending upon context, boundaries could be both rigid and malleable. The connections and contrasts between metropole, foreign concession, frontier and diaspora produced a larger sense of a Chinese world which untidily encompassed overlapping notions of empire, nation and semi-colony, home and overseas, territory and culture, kinsman, citizen, subject and émigré etc. . . . This paper examines Sun Yatsen's negotiation of these spaces from his birth in Guangdong, to his schooling in Hawaii, his medical studies in Hong Kong, and, as Minister for Railways in 1913, his brief visit to Kalgan, one of the gateways of the Mongolian frontier. Sun's journeys reveal the complexities and sprawl of the Chinese world in the transition from empire to republic. This paper further proposes this fourfold division as a productive model in understanding the different dynamics shaping this world and indeed modern China through the 20th century.

Lewis MAYO

The University of Melbourne

Social and Physical Spaces of the Mexican and Chinese Revolutions

The Mexican revolution of 1910 and the Xinhai Revolution of 1911 were contemporaneous events: in both cases radical programmes of social, cultural and economic transformation that affirmed the structures of nations against those of empire—not simply the historical legacies of the imperial states that had previously existed on Mexican and Chinese soil, but also the twentieth century imperial powers of Europe, the United States and Japan—were involved. They were also events which occurred within complex domestic and global spatial systems: China and Mexico were heterogeneous geographical structures, which revolutionaries wished to meld into functioning wholes, while also accommodating regional agendas that sought to weaken the encroachments of centres. Both revolutions were responses to the spatial power systems that had emerged in the trans-Pacific and trans-Atlantic zones from the late 15th centuries, and the more radical transformations of these structures that had occurred in the early to mid 19th centuries. Local/National spaces were radically reconfigured by the revolutionary processes in both countries, processes that ran from the early 1900s through to the 1950s and beyond. These were social as well as physical transformations—in both cases peasantries, industrial workers, elites and middle classes struggled to make sense of the new configurations that came along with revolutionary projects that referred to but also sought to transform and displace ideas emanating from the North Atlantic rim. While focusing on the twentieth century this paper will attempt to place these developments in the larger context of Mexican and Chinese history, extending back to the period before the formation of a trans-Pacific order in the 1500s.

Anthony GARNAUT

The University of Melbourne

The spatial dimension of revolutionary mobilisation

In 1957, Mao Zedong wrote that political work ‘must proceed from the fact that China has a population of 600 million,’ such that ‘every positive factor’ might be mobilised for the task of building socialism. Several historians including Yeh Wen-hsin and Pauline Keating have highlighted the importance of space as a factor conditioning the Chinese revolution. Rather than looking at how particularly spaces shaped the revolutionary experience, this paper explores in more general terms how China’s revolutionary leadership managed space. A case study is presented from the late 1950s, when the orientation of the revolution diverged sharply from place to place, based largely on the status of each locality within the national grain distribution system. In food deficit areas such as Liaoning, which had many positive factors to contribute to the construction of a new China, the Soviet model of socio-economic development was pursued in a relatively calm manner. However in much of Sichuan and Anhui, where the main positive factor identified by the state was a large amount of readily transportable grain, the 1950s passed in a relentless barrage of violent mass campaigns that culminated in devastating famine. This contrast between the political economy of food deficit and food surplus areas provides a tangible point of departure in thinking about how strategies of revolutionary mobilisation were modified in response to the human and material endowment of different spaces.

PANEL 19 - Social Policies

PSC READING ROOM, 4TH FLOOR, HEDLEY BULL CENTRE, #130

Xiaoping FANG

The University of Technology, Sydney

Cholera Pandemic, Social Mobility and Control in Rural China, 1961-1964

The seventh cholera pandemic, called El Tor cholera, broke out in Indonesia in 1961 and quickly spread to Southeast Asian and East Asian countries. By June 1961 it had reached China, first appearing in Yangjiang County in Guangdong Province, and it re-emerged in Guangdong in February 1962. In July 1962, it rapidly spread through the southeast coastal areas of Fujian, Zhejiang, and Shanghai. This incident occurred twelve years after the founding of the new Communist regime. The rural social and political systems had recently been adjusted following the Great Leap Forward, which lasted from 1958 to 1961, and China was not a member of the World Health Organization when China was afflicted by the cholera pandemic. Basic measures were adopted to contain the spread of cholera in the coastal areas from 1962 to 1965, such as quarantine orders and the administration of vaccines. Of these, the vaccination program was more difficult as it was required to accomplish the vaccination of at least 80% of the rural population in just two weeks, particularly those people living along rivers and roads. To accomplish this goal, medical personnel had to be organized to administer the vaccinations quickly and efficiently in the rural areas, where the union clinics were the main agencies of the state medical system. Contextualizing this incident against the backdrop of the gradual formation of the rural disease prevention system since the early 1950s, this paper aims to explore how the social mobility and social control impacted the implementation of vaccination campaigns and quarantine orders. This paper re-examines the prevailing argument regarding the top-down medical system and the orthodox interpretation mode of “mobilization-acceptance” concerning disease prevention in the early socialist era of China.

Jill MILLER

The Australian National University

Time banks and the aged in China: creating a new tradition with old values

As China faces the challenges posed by a rapidly ageing population, solutions are being sought to provision of care for growing numbers of frail older people. One way is through voluntary organisations known as time banks which first appeared in China in the 1990s based on models from both Japan and the United States. This paper describes time banks and outlines how they can enhance the lives of seniors. Their systems are based on traditional ideas of reciprocity within a community. The time that older members give to others while in their active third age entitles them to help in their frail fourth age. The benefits that members derive through giving their time also include new friendships to replace those lost through retirement and new skills.

PANEL 20 - Law, Politics and Society

COOMBS EXTENSION 1.04, #8

This panel examines the unstable and constantly evolving relationship between law, politics and society in contemporary China. Orthodox interpretations of the rule of law require that the exercise of political and administrative power be subject to and accountable to law, whilst allowing that policies and politics play important roles in formulating legal norms and rules. Similarly, the freedom of parties to enter into civil relationships of their own choosing is underpinned by the network of laws and rules that define and regulate the scope of that freedom and the manner of its exercise.

However, in no country is such a static interpretation of the rule of law given effect in practice. In fact, political and economic interests and relationships penetrate all aspects of the performance of legal relationships and law enforcement. This is especially so in China where the authority of law is still largely dependent on the support of the CCP and the autonomy of the legal system and legal actors is severely circumscribed. Since 2008 many fear a ‘retreat from law’ that affects not only law enforcement in politically sensitive areas, but also extends to commercial relations.

The relationship between law, politics and society is multifaceted and different conclusions are often drawn about it depending on the particular issue under examination. This panel examines aspects of this relationship from a range of different perspectives with the aim of explicating this relationship from the point of view of criminal justice, business and administrative modes of law enforcement.

Sue TREVASKES

Griffith University

The Party, Politics and Criminal Law

This paper examines the increasingly unsettling relationship between criminal law and politics in China. It explores some recent developments in justice in this current era of post-Harmonious society where the Party now articulates the development of judicial authority in terms of its own ideological and organisational leadership over the three arms of justice rather than in terms of ‘rule of law’. For a time in the 2000s, harmonious society rhetoric permitted the introduction and implementation of a number of impressive reforms to the justice system. Some of these reforms remain in place while others have been placed on hold indefinitely. “People’s Justice” in 2011 means something other than it did in the mid-2000s when reformers in the Supreme People’s Court sought (mostly unsuccessfully) to push through a number of new reforms to improve conditions for some of China’s more vulnerable people. In present-day China, the party is seeking to re-establish a more congenial relationship with ‘the masses’ by targeting corruption. Yet its intention to smooth over social relations with the masses does not include the softening of state responses to any dissenting activities of the masses who step out of line in protesting injustices visited upon them by corrupt developers and government officials. While the party trumpets ‘people’s justice’, the reality is those who protest against injustice remain targets of the party-state’s continual drive to stabilize society and to maintain order.

Andrew GODWIN

Melbourne Law School

Pradeep TANEJA

The University of Melbourne

The Growing Struggle between Politics and Law in China and its Impact on Business

This paper explores the dynamic—and increasingly fraught—relationship between politics and law in China and its impact on business. The themes are examined in the context of a case study; namely, the ongoing controversy over tainted milk in China. This controversy first arose in 2008, when the cause of infant deaths and illness was traced to milk powder that had been tainted with melamine. A Chinese company and its directors, a foreign company and local government officials all became embroiled in the resulting scandal. Although the victims received some redress in the form of a government-initiated compensation scheme, the controversy continued to rage as a result of attempts by parents to achieve justice, the jailing of an activist and the recent discovery of more melamine-contaminated milk powder in April this year.

The case study highlights some major problems that continue to plague the business environment in China, including malfeasance on the part of local government, ignorance and naivety on the part of

foreign investors, the lack of independence on the part of the courts and the extent to which China's political leadership prioritises social stability over rule of law.

In the paper, the authors will examine the key lessons from the case study in terms of the impact of politics and law on business in China and identify some likely future developments and trends.

Sarah BIDDULPH

Melbourne Law School

Law and policy innovations in the pursuit of rights and stability

This paper examines the development of law and enforcement practice in the context of threats to social order. It looks at the dynamic interplay between legal reforms which purport to strengthen the protection of rights on one hand and to achieve the policy imperative of social stability on the other.

It does so through an examination of the steps taken to address the problem of working conditions and non payment of wages to migrant workers during the 2000s and the 2010s. The chronic abuse of the rights of migrant workers and failures of the law effectively to address these problems resulted in widespread protest and serious disruption of social stability in many parts of China. One of the initial responses was to launch an enforcement campaign followed by major reform of labour legislation in 2007 and 2008. Unions were also encouraged to take a more active role in representing the interests of migrant workers.

This example illustrates a number of features of the interaction between law and policy in situations where abuse of rights has undermined social stability. Some of the 2007 legal reforms raised the prospect that a more decentred approach to rights protection may be evolving: that is making it easier for aggrieved parties to take action to protect their own rights. However, developments in the law and enforcement practice since these major legislative reforms indicate that there is still reluctance to move away from administrative forms of regulation which rely on actions taken by state agencies, including the unions, to enforce the law and protect rights and whose primary objective is social order and stability.

PANEL 21 - Chinese Humour

COOMBS EXTENSION 1.13, #8

Jocelyn CHEY

The University of Sydney

The Chinese humour tradition and its evolution since 1911

China has complex cultural traditions about humour and laughter. While humour is a universal form of human behaviour, the Chinese perspective has been little studied. Accordingly humour scholar Jessica Milner Davis and I have collaborated in a study of Chinese humour with contributions from specialists in a wide range of disciplines.

Our forthcoming two-volume book offers insights into how and why Chinese societies, past and present, approach humour in personal life and in the public sphere. It addresses the etymological difficulties of "humour" as a concept in Chinese language and understanding and explores connections and contrasts with Western "humour-styles". Periods discussed range from earliest times to the present day, covering many different forms of humour, verbal, visual and behavioral.

The unifying focus of the book is humour and laughter in their multitudinous forms of expression in

Chinese tradition and culture, and change and continuity in humour over time and through social milieus and regions. Comparative studies across cultures highlight significant differences in concepts and practices between China and Western and other Asian cultures.

The Confucian Doctrine of the Mean *zhongyong* 中用 over centuries influenced both popular and elite concepts of appropriateness in the use and display of laughing and humour. As individualist values have spread during the twentieth century, one might expect that humour might have become more widespread, but surprisingly, Confucian precepts still exert influence. Some traditional forms such as puns *shuangguanyu* 雙關語 or *xiehouyu* 歇後語 remain popular, others have fallen on hard times, such as *xiangsheng* 相聲, still others been invented (*e'gao* 惡搞) or reinterpreted (Happy New Year movies *henian pian* 賀年片). Factors influencing the use and abuse of humour include the political climate, communication technology and the persistence of regional, dialect and class preferences.

Heather J. CRAWFORD

The University of New South Wales

Humour in New Media in China – Who's laughing now?

This paper examines the main consumers of new media in China, Generations X and Y, focussing on their need to generate or seek out humour. Comparative analysis was undertaken with equivalent cohorts in Australia and the USA to determine whether the need for humour is universal. Interviews, experimental research and content analysis of television commercials were completed, examining individual-level and culture-level differences in personality, values, uptake of new media and responses to humour. The aim was to understand similarities and differences in desire for humour within the groups and the relative speed of adoption of new media, so as to determine the appropriate level of standardisation of communications while retaining optimum levels of effectiveness.

Responses to standardised global humorous advertising indicated that effectiveness of communication can be maintained while obtaining the benefits of standardisation. Results also showed no significant differences in the need for humour among university students in the three countries. While the forms of humour vary to a degree in content and theme, desire for humour is universal. Indeed, contrary to expectations, the Chinese students perceived more humour than groups in Australia and the USA.

Media consumption patterns differed somewhat between groups, partly due to economic differences and availability. The three screens of mobile phone, television and internet are all heavily used to share humour, often at the same time. As online and mobile applications become increasingly diverse and popular, their patterns of use and impact on young consumers become increasingly important to communicators.

The value of this information lies in improving effective cross-cultural communication. Understanding similarities and differences in media consumption and active demand for humour enables organisations to target a global consumer segment having very similar response patterns to humorous appeals, supporting standardisation of messages and channels with consistency, efficiency and cost benefits.

Rey Calingo TIQUIA

The University of Melbourne

Qi, Humour and Healing in the Year of the Dragon Ren Chen Nian 壬辰年 2011 in Australia

This paper argues a physical basis for humour according to Traditional Chinese Medicine (TCM), in which humour, that is those funny stories or jokes that make one burst into laughter, is linked with the emotion of happiness or joy. This makes humour a function of the operations of what I will call the “endogenous heart”. This paper is intended to outline why this should be so and the clinical consequences which flow from conceptualizing humour this way in TCM. To some extent, such an understanding of humour may be compared to European theories in classical and medieval times of the four “humours” that constitute the human body. These are yellow bile, blood, phlegm, and black bile, which correlate respectively with the four elements of fire, air, water and earth. The Western notion of the “four elements” is comparable to the Five Elements (*wu xing* 五行) of TCM (wood *mu* 木, fire *huo* 火, earth *tu* 土, metal *jin* 金 and water *shui* 水) in the sense that in both philosophical systems, the “elements” constitute the ultimate roots of all natural things.

PANEL 22 - Library Resources

MCDONALD ROOM, MENZIES LIBRARY, #2

Di OUYANG

The National Library of Australia

Latest News and Services in the National Library of Australia

This session offers an overview and an update of the electronic databases and internet resources available offsite for research in Chinese studies with focus on ‘Duxiu’ online database. “Duxiu.com” is a huge content-based database created by SuperStar Digital Library. It searches full-text, books, journals, newspapers, theses, web pages, conference proceedings and video clips. The database also contains English resources. Duxiu is now available to National Library registered users.

Niv HORESH

The University of Western Sydney

Writing a World History of Money: How New Australian Library Resources Serve the Cause?

In this talk, the author will present the source-material complexities of his latest research project; explain how it is benefiting from NLA new acquisitions, and offer some tentative thoughts as to the means of fostering an ecumenical approach to electronic database utilisation. Special attention will be paid to the ways in which globalization and digitization are currently reshaping historians’ daily routine, and to the narrowing of East-West as well as North-South academic divides.

Dennis KISHERE

Monash University

Unique Chinese Studies Materials at Monash University Library

Monash University Library was established in 1961. Since inception the library has collected materials relating to Chinese Studies. From the 1980s the library started collecting materials in the Chinese language. In 1995 the Chinese language collection become part of the new Asian Studies Research Collection. Amongst the materials there have been unique and rare titles which are not always known about by researchers. The aim of this presentation is to highlight some of the

interesting materials which the library has collected over the years. Materials described will include old school textbooks, English language travel books, comics and DVDs from the Norodom Sihanouk collection.

Bick-har YEUNG

The University of Melbourne

Researching with the Great Proletarian Cultural Revolution in China at the University of Melbourne Library

This paper examines the key resources collected in the past decade to support the research of the Great Proletarian Cultural Revolution in China (1966–76) at the University of Melbourne Library. The sources cover text books (教科书), children books (儿童读物), manuscripts of working and personal diaries (工作及个人日记手稿), picture-story books (连环画), propaganda paintings (宣传画), little red books (小红书), local newspapers (文革小报) and statistical data (统计资料) which were published from mid 1950 to 1980. The paper offers tips on acquiring these materials which are seldom appearing in the market today. There will be discussion on the collection development and policy in obtaining these rare sources and how they can be accessible to Chinese Studies scholars for scholarly research.

PANEL 23 - Representations in Late Qing and Republican China

SEMINAR ROOM A, COOMBS BUILDING, #9

Haruka NOMURA

The Australian National University

Writing Turkey in Shanghai, 1872–92

My presentation examines mutual transformation of the local and the foreign, with a focus on the conflicting images of the Ottoman Empire on a Shanghai-based Chinese-language newspaper, *Shenbao*. The decades 1872–92 following the Qing defeat in the second Opium War saw a growing number of the Chinese literati commit to another body of knowledge shaped in the far west of China. Information about the disintegrating Ottoman Empire, filtered through such knowledge, was transformed on the Chinese text with available vocabularies and concepts into the narratives for the community of the news-reading literati. An analysis of the newspaper thus illuminates the ambivalent confrontation of this social stratum with the world of expanding Western empires and China in it.

WEI Shuge

The Australian National University

Breaking through the Encirclement: China's Foreign Propaganda in Chongqing, 1939–41

The years between 1939 and 1941 were the most difficult period for the Nationalist Government led by Chiang Kai-shek during the Sino-Japanese War (1937–45). The government was forced to move its capital to Chongqing after the fall of Wuhan in late 1938. The government's inadequate military capacity found it difficult to withstand Japanese air raids. Wang Jingwei's defection to the Japanese sapped Chinese morale and the Nationalist-Communist tension escalated into military conflict in early 1941 which further threatened Chiang's authority. For Chiang Kai-shek, foreign support was more important than ever in checking Japan's advance and saving China from a total defeat. Immediately after the outbreak of the Sino-Japanese War, Chiang had actively sought support and

sanctions against Japan from the international community. However, the loss of the lower and middle Yantze area forced the government to abandon the sophisticated news infrastructure and network it had taken years to build. This paper presents how the Chongqing Government resumed and developed its foreign propaganda apparatus during the early Chongqing period; how it established connections with the rest of the world and how it changed foreign propaganda policies to adjust to the volatile war situation. It argues that foreign propaganda had become an important strategy for the Chongqing Government to resist Japan. The official foreign propaganda machinery supervised by Hollington Tong was the main institution to help Chongqing break through the encirclement of information and present its case worldwide.

Michael Wing-hin KAM

The University of Queensland

Christian Identity and Business Capital: A Case Study of the Guangzhou Baptist Business Elite in Republican China

In modern China, there were many prominent Chinese entrepreneurs who were Christians. Besides the Taishan and the Zhongshan Christian business groups who have already attracted many scholars' attention, the Guangzhou Baptist was another significant business group in Republican China but still not yet entering into many historians' sight. This business group included the members, such as Zhang Xinji, Lin Zifeng, Ping Dachun, Tan Xitian and Xian Xihong, those of whom were active merchants in the Guangzhou business circles between the 1920s and 1940s. Focusing on their business activities in the Ka Wah Savings Bank and the New Asian Hotel, this paper examines how Christian identity contributed to their business success

SESSION 5

2.10PM – 3.10PM, FRIDAY JULY 15

PANEL 24 - *Conceptualizing Social Change and Globalization*

SEMINAR ROOM 3, HEDLEY BULL CENTRE, #130

Wanning SUN

The University of Technology, Sydney

The Cultural Politics of Visibility: Rural Migrants and Documentaries

Increasingly, the experience of rural migrant workers (*nong min gong*) in the Chinese city has become a subject matter in literature, media, and popular culture. This paper delineates the constructions of the rural migrant in a variety of documentary genres (e.g. television, film, and photography) and in a range of discursive spaces (e.g. state, independent, transnational). Analysing them in terms of modes of production, circulation, and target audiences, the paper considers the process by which the migrant worker comes to exist as a visually mediated identity as well as the politics of mediatization and visibility which marks this process.

Andrew KIPNIS

The Australian National University

Chinese Nation-Building as, instead of, and before Globalization

In this era of “globalization”, nation-building has become a relatively neglected topic. In this essay, I use Thomas Hylland Eriksen’s textbook, *Globalization*, as a framework for exploring nation-building in China. I take his eight-concept chapter outline—disembedding, acceleration, standardization, interconnectedness, movement, mixing, vulnerability, and re-embedding—and apply it to dynamics of nation-building in China. In so doing, I tease out actual and potential relationships among the processes evident in Chinese nation-building and globalization. In addition, I explore some of the relationships, productivities and pitfalls of “globalization” and “nation-building” as concepts.

PANEL 25 - *Gender Roles*

PSC READING ROOM, 4TH FLOOR, HEDLEY BULL CENTRE, #130

Michael PATON

The University of Sydney

Gender in Ming Dynasty China: The Water Dragon Classic

This paper considers the relationship between spatiality, emotions and gender from the theoretical perspective of traditional Chinese thought in the early art/science of *fengshui* (wind and water). The discussion is based on translations of the seminal Form School *fengshui* text: *Mi chuan shuilong jing* (*the Secretly Passed down Water Dragon Classic*), compiled by the renowned scholar Jiang Pingjie in the late Ming dynasty (circa. 1600 CE). The discussion concludes with what light these traditional concepts might shed on present day gender roles and business in China, specifically in relation to the oversimplification of the Confucian basis of Chinese culture in the business literature.

Haiqing YU

The University of New South Wales

Being Young and Sexy

“Being Young and Sexy” examines the sexualization and commercial sexualization of youth culture in reform-era China. It draws on real life experiences of the so-called ‘post-80’ (80 *hou*) and ‘post-90’ (90 *hou*) generations, who are mostly single children in their families and grow up in the reform and post reform eras. It aims to demonstrate how gender and sexualities can be a contested terrain and critical site for the expression of sexual citizenship. In particular, it examines sexual adventurism (one-night stands and sex bloggers) and new sexualities (androgynous personas in *Super Girls* and *Happy Boys*, China’s idol-style popular music talent competitions on television).

This paper draws on existing ethnographies and sex surveys, as well as data collected from websites, as part of the literature review. It also uses media reports such as television programs, radio call ins, and newspaper reports to supplement data that will be collected from surveys, focus groups and interviews with university students in a number of cities in China. It endeavors to provide a lived personal sexual experience of young people in China and demonstrate how the mediated expressions of sexualities can be read in the context of Chinese neoliberal biopolitics.

PANEL 26 - *China’s Foreign Aid*

COOMBS EXTENSION 1.13, #8

James REILLY

The University of Sydney

Lessons Learned: Chinese Views on China’s Foreign Aid History

How do Chinese views of China’s long history as both an aid donor and aid recipient influence China’s aid program today? Three distinct sources of ideas and experiences on aid stand out. First, having recently celebrated sixty years of providing foreign aid, China is one of the world’s most experienced providers of development assistance abroad. Second, China has been one of the most important aid recipients from first the Soviet Union, then Japan, and finally from European donors and multilateral aid agencies. Third, China has transformed itself from a poor, rural country into a major economic world power in a short time period. What lessons have Chinese scholars and officials learned from these very different experiences? How do they apply these lessons in China’s aid program today? More broadly, what does the case of China’s aid program tell us about the ways in which ideas and historical experiences influence foreign policy outcomes? This paper draws upon interviews with Chinese scholars and officials, recent Chinese academic scholarship, and official reports in exploring the links between historical lessons learned and foreign policy formation in China.

Philippa BRANT

The University of Melbourne

Chinese Foreign Aid: Changing the Dynamics of Development

The emergence of China as a significant provider of development assistance operating outside of the dominant aid system has prompted heightened interest within academic, public and policymaking circles. This increased presence in many developing countries is changing the dynamics of ‘development’ and foreign aid provision, in ways that are really only beginning to be seen and understood. Questions remain as to whether China will fundamentally challenge the existing aid

norms and practices—the international aid regime—and what effect it might have on ‘developing countries’ as well as for the aid policies and practices of traditional donors.

There is a tension between the call for China to become a ‘responsible stakeholder’, and thus play by and reinforce the existing norms, rules and expectations, and the increasing imperative for the international system, including the international aid regime, to be reformed. China’s foreign aid approach and policies, and if/how it engages with the aid regime, will therefore be significant in this regard. At the same time, China’s foreign aid provision has been subject to much critique—in the Western discourse and also from within recipient communities.

This paper explores the role of China as a provider of foreign aid and the implications this has for ‘traditional’ donors and for the dominant international aid regime. Drawing particularly upon field research in the South Pacific and China, this paper examines the rhetoric and practices of China’s aid policies and programs and draws conclusions about its engagement with and effect on the international aid regime.

PANEL 27 - *Constructing historical imaginings: photographic representations of change before and after the Xinhai Revolution*

COOMBS EXTENSION 1.04, #8

Jeremy CLARKE
Boston College

Forgotten photographs and unknown photographers – riches from Catholic missionary archives

Chinese Catholic history reflects strong influences from the French orders that worked in China since the Opium War period. Missionaries frequently took photographic records of their works to inform broader publics of the daily life of the Chinese church. These photographs have rarely been reproduced. If so, they have often appeared in a de-contextualized way.

Archival deposits are rich in materials that display the evolution of modern China, pre- and post- the Xinhai Revolution, and which helped construct one type of historical imagining about China. These images can also offer new insights into further such imaginings.

Claire ROBERTS
The Australian National University

China exposed – Hedda Morrison archive at Harvard

Hedda Hammer Morrison (1908–91) is the most important female photographer to have worked for an extended period in China (1933–46) in the decades prior to the Communist Revolution, and a key figure in the creation of an image of China for the West. She trained in Germany and worked in China and Hong Kong and travelling to many other places in the Asia-Pacific.

Morrison’s activity centred on Peking but she also took photographs in Hebei, in Shanxi, in Shandong, in Shaanxi and in Nanjing. Her photographs, at once documentary and artistic in their interest, record people and places, customs and ways of life that are crucial to our understanding of twentieth century Chinese history and society. Many of the buildings, historic sites and landscapes that she photographed have changed dramatically, are inaccessible, or have been destroyed, while the customs and crafts that she documented are no longer practised in the same way. This talk will

focus on previously unknown images drawn from the archive in the Harvard-Yenching Library and consider their historical and cultural significance.

PANEL 28 - Databases for Chinese Studies (Exhibitors)

MCDONALD ROOM, MENZIES LIBRARY, #2

Shuming BAO

University of Michigan

The Spatial Analysis for Urban-Rural Studies of China

China has experienced the largest rural-urban migration and the rapidest urbanization in its history since 1980s. The recent gov't statistics and Census data provide rich information for urban-rural studies of China. This paper will discuss some important but also confusing concepts of urban and rural population, intra- and inter-region migration, permanent and household registered population; explore the recent trends of migration and urbanization; apply spatial econometric models for urban-rural analysis; and discuss the policy implications from the analytical results. I'll also give an introduction to the new research infrastructure for urban and regional analysis as a global effort jointly by the University of Michigan, Wuhan University, East China University, Wanfang Data, All China Market Research Co., and some other partners. I'll give a demo on how spatial intelligence technologies can be applied for spatial data integration, data selection, and data analysis for urban and regional studies of China.

Jason DAI

Introduction to WanFang Data

WanFang Data was established in 1992 by the Information Center of the Chinese Ministry of Science and Technology. It is a leading provider of information contents and services in China. WanFang Data provides a wide range of electronic resources, covering journals, dissertations and theses, conference proceedings, companies and products, standards, patents, laws, local gazetteers, videos, etc. WanFang Data is an official e-resources supplier of China Academic Library and Information System (CALIS), a member of China Committee of the Global Health Library (GHL) of the World Health Organization (WHO). Database products include: China Local Gazetteers (CLG); China Online Journals (COJ); Dissertations of China (DOC); Academic Conferences in China (ACIC); WanFang Video Database (WFVD); etc

Angela LI

How can CNKI Support Chinese Studies?

China National Knowledge Infrastructure is a key national e-publishing project of China started in 1996. Approved by the Press and Publications Administration of People's Republic of China and backed by Tsinghua University, CNKI project starts with e-journal products and later further expands its product line to newspapers, dissertations, proceedings, yearbooks and reference works and etc. CNKI is a symbol of Chinese e-publishing industry, which greatly boosts the Chinese library systems to go digital and helps researchers with their studies. CNKI provides: One-stop Browse and Search of Overall Resources; Intelligent Grouping and Sorting of Searched Results; Searching Elements of Knowledge; Knowledge Network Node.

SESSION 6

3.30PM – 5.00PM, FRIDAY JULY 15

PANEL 29 - *Changes in Social Structures*

COOMBS EXTENSION 1.04, #8

Tom CLIFF

The Australian National University

Tazhi: harmony and hierarchy in a neo-danwei

For its permanent employees, the Tarim oil company (Tazhi) in Korla, Xinjiang, is in many respects similar to a socialist-era work unit, or *danwei*; Tazhi, however, exhibits socio-politically and economically significant differences to the traditional *danwei* form. Tazhi is a neo-*danwei*. “Neo-*danwei*” implies a resilience and a resurgence of old forms of enterprise structure and social relations alongside certain new characteristics in the contemporary era. A central facet of both the neo-*danwei* and its precursor is the intimate connection between social order (harmony) and *the* social order (hierarchy and social divisions). In this paper, I explore how hierarchy and social divisions both produce and compromise harmony within the neo-*danwei* in 21st-century Xinjiang. I conclude with a discussion of how the oil company, by acting as a socio-political model to the periphery and by “contributing resources” to the metropole, seeks to “create harmony” outside the *danwei* walls.

Luigi TOMBA

The Australian National University

Making cities: Place making and the politics of urbanization in industrializing Guangdong

Urbanization in Southern China is a complex and comprehensive process of transformation and some of the most significant changes take place outside of the metropolitan areas. Urbanization is also a struggle, for resources, spaces, and social status. In the Guangdong villages that are withstanding the impact of urbanization resources, spaces and social status are greatly contested: land use-rights are in limbo between rural collectives who own them and state and its allies who wants them. The traditional units of rural governance, the villages, thus find themselves adapting their forms of collective management and relying on new practices of place making to capitalize on the growing “value” of their territory. At the same time these localities’ well being remains dependent on the influx of migrants from other areas that further complicate the role of local communities in the process of urbanization.

This paper analyses the complex situation of village collectives in a township in southern Guangdong and argues that urbanization is producing both increased attention to place making and a varieties of ways in which urbanizing villages are resisting the encroaching power of the urban state.

Peifeng LIN

The University of Technology, Sydney

Challenging Industrial Relations: The Rise of Labor and the Contradiction of State Corporatism

For the past decade, labor protests in China’s burgeoning private sector have become more frequent and intense with increasingly significant social and political consequences, as exemplified by the recent strikes at Honda plants in Guangdong. It is the aim of this study to try to make sense of the changing scene of industrial relations in China.

This study argues that the rising power of labor and the intensification of labor-capital conflict have placed severe pressure on the existing industrial relations system, threatening to disrupt social stability considered vital by the party-state. In the past few years, this has prompted the party-state to reconsider its approach of regulating industrial relations—characterised as state corporatism in scholarship—by promoting, for example, collective wage bargaining.

The study aims to present a new approach based on a critique and revision of the use of state corporatist framework to analyse industrial relations in China. I argue that the existing ‘state corporatist’ institutions, such as the trade unions, have not been able to play their supposed role of interest intermediation and representation. This, I contend, is the result of a deep contradiction at the heart of state corporatism in an authoritarian party-state where the unwillingness of the party-state to concede sufficient power for state corporatist institutions to operate tends to undermine the formation of functioning state corporatist industrial relations.

Drawing from a well-known case of collective bargaining in Wenling, I argue that the latest effort to promote collective bargaining can be best understood as an attempt to restructure industrial relations within a functioning state corporatist framework in order to accommodate and control labor’s rising power. I conclude that this attempt is also seriously plagued by the same contradiction of state corporatism that rendered the existing ‘state corporatism’.

Ivan CUCCO

The University of Technology, Sydney

A class analysis of benefits distribution in a Chinese High-Technology Development Zone

Most studies of income determination in post-Mao China reduce nonwage forms of compensation (benefits) to their monetary equivalent and are only concerned with their contribution to total incomes. I suggest instead that the nature, function and combination of benefits are as important as their monetary value.

Building upon Wright’s neo-Marxist class analysis, I argue that benefits should be conceptualized as mechanisms of social control over labour. Since mechanisms of social control are not homogeneous across class locations, the processes governing the distribution of different forms of benefits can be expected to vary according to the class location of individuals.

In this study, the neo-Marxist class model proposed by Wright in ‘Class Counts’ (1997) was used to allocate employees to a class location according to their degrees of authority and expertise. A series of probit models was then estimated to investigate how class location and individual-level attributes affected the distribution of different categories of benefits.

The results of the study were largely consistent with Wright’s predictions. In particular, benefits related to long-term career prospects and to temporal class trajectories were strongly associated with middle class locations—locations defined, in Wright’s terminology, as ‘contradictory locations within capitalist class relations’.

PANEL 30 - Education in China

COOMBS EXTENSION 1.13, #8

Tsz Yan Emily FONG

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From a 'barbaric' language to universal modern skill: 'Ownership' of English in today's China

“疯狂的是英语，开放的是心态。”

“Crazy is [our] dedication to learning English, open is [our] attitude.”

(Zhang, in *Renmin Ribao*, 7 August 2008)

The concept of 'ownership' has been employed to investigate 'non-native' speakers' ideological stances toward English which is traditionally said to be 'owned' by 'native' speakers such as Britons and Americans (e.g. Norton 1997). With the global spread of English, learners who view themselves as 'legitimate' speakers are increasingly said to 'own' the language. Once deemed a language of the military aggressors and "barbarians" (Adamson 2002), the status of English has reached a new peak in today's China. Learning English is now considered a patriotic act that facilitates modernisation and globalisation.

In response to the foreign-made documentary "Mad About English 我为英语狂" (2008) on the 'English fever' in China, a Chinese makes the above comment which captures issues associated with the 'ownership' of English that has been appropriated to construct 'open', as well as 'modern' and 'new' Chinese 'identities' in the new century. Drawing from the results of a critical discourse analysis of the Chinese national newspaper *Renmin Ribao* (People's Daily), this paper examines the ways in which Chinese official discourse claims ownership of English. Findings show that Chinese ownership of English is linked to the perceptions of 'globalisation' as two-way exchange of the Chinese and English language. China is not a 'victim' of "English imperialism" (Phillipson 1992), but an active player in the globalisation of English.

Linda TH TSUNG

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Multilingual education for minority students in China

Multilingual education in China generally refers to schooling in which the minority language and majority languages, (standard Chinese) are used as teaching media, or taught to any extent. As a unique province in China with the maximum number of ethnic minority groups and a diversity of languages and cultures, Yunnan has a long history of multilingual education practice since the founding of the PRC and its experience is quite distinct and different from other parts of China. Based on two field studies, this chapter intends to discuss the different types of multilingual programs in Yunnan, report the latest development of multilingual education and explore possible solutions to major issues in multilingual education in China. The research findings indicate linguistic diversity has become a means of resources by parents and teachers in Yunnan. There are an intricate situation with the presence of long-standing problems and newly emerging issues. There are some gaps between government policy and current practices in schools. The paper argues that the multilingual education policy, if properly implemented, will not only promote educational achievement among the ethnic groups but also contribute to local economic prosperity and political stability.

Juming SHEN

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Open higher educational resources in China: Reforms and prospects

The rapid development of the information society and the expansive diffusion of information and communications technologies have improved the speed and effectiveness of the spread of knowledge. In this context, Open Educational Resources (OER) movement is emerging worldwide, serving as a strategic measure of educational innovation and reform for nation-states. This study introduces the open educational resources in China and focuses on the organization of China Open Resources for Education (CORE), the national project of Quality Courseware, and the open educational resources in Chinese radio and TV universities to illustrate the status quo of China's OER movement. The author analyses the operation models, the funding system, the administrative system, and the resource content of the three programs and makes a comparison between Quality Courseware and MIT OCW. In this way, the author summarizes and presents the features of China's open educational resource movement, which indicates the prospects of China's higher education sector. The study ends with some suggestions for the further development of China's open educational resources.

PANEL 31 - A Fearful Legacy? The Modern Life of Classical Chinese

PSC READING ROOM, 4TH FLOOR, HEDLEY BULL CENTRE, #130

Limin BAI

Victoria University of Wellington

The Role of Classical Chinese in the Creation of a New Knowledge Paradigm: A late-Qing intellectual dialogue and its meaning for today's humanistic education

By the end of the nineteenth century, language learning, translation and linguistic pursuits were all linked closely to issues relating to the challenges facing the Chinese intellectual community, and were deemed a life-or-death matter for the entire nation in the face of Western encroachment. It is against this context that this paper discusses the role of classical Chinese in the late Qing intellectual campaign for creating a new knowledge paradigm.

The discussion focuses on a scholarly community in Shanghai, including Liang Qichao 梁啟超 (1873–1929); the Ma brothers: Ma Jianzhong 馬建忠 (1844–1900) and Ma Xiangbo 馬相伯 (1840–1939); and Li Wenyu 李問漁 (1840–1911). Among them, Li and the Ma brothers were trained at the Jesuit Society in Shanghai. After the Ma brothers left the Jesuit Society and became active in the late Qing Reform Movement, Li took over the position Ma Xiangbo vacated. He became a prominent Catholic educator and the chief editor of the first Chinese-Catholic newspaper. Liang, as a rising intellectual leader of the time, met the Ma brothers prior to the 1898 Reform, and studied Latin under Ma Jianzhong.

Despite their different educational and religious backgrounds, they appear to have shared the same view that classical Chinese, like Latin, was not a dead language but could be creatively blended with Western learning for the creation of a new type of scholarship and for training qualified translators. This paper analyzes their views with a focus on their dialogues on Ma Jianzhong's *Mashi wentong* 馬氏文通 [The Ma Grammar], and Li Wenyu's *Guwen shiji* 古文拾綴 [Classical Chinese Essays], a textbook for the College St. Ignace. The paper concludes with a premise on the relevance of this late-Qing intellectual dialogue in today's humanistic education.

Duncan M. CAMPBELL

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Broken Sentences: Re-reading Mencius 1A.6

The *Mencius* (*Mengzi* 孟子), as one of the core texts of Confucianism, has attracted enormous efforts of exegesis and commentary over the course of more than a millennium. Since the nineteenth century, the text has also created something of a community of English-language translators, brought together across the generations by their shared effort to capture in English something of the celebrated elegance and rhetorical power of the original classical Chinese text.

Mencius 1A.6 is a short and otherwise relatively obscure section of the work in which Mencius tells us of his one and only audience with King Xiang of Liang 梁襄王 in around 318 BCE. What exactly was said or not during the course of this encounter?

In this paper, I examine how the commentators have understood this passage down through the ages, and how, therefore, English-language translators of the book have translated it. In conclusion, I suggest an alternative reading of this passage that attends to the literary qualities of the text rather than simply its philosophical import.

PANEL 32 - Reading the Strange in History

SEMINAR ROOM 3, HEDLEY BULL CENTRE, #130

Lauren MURRAY

The Australian National University

Embracing the Strange: The interpretation of Liaozhai zhiyi in the Australian context

This paper explores the translation history of the *Liaozhai zhiyi*, and the porous boundaries between fiction and history which shape *wenyan* collections of *zhiguai* and *xiaoshuo* tales. It argues that the rigid boundary between rational and emotive thought that informs the Western divide between text and the spoken word, history and literature is not appropriate for the task of understanding traditional categories of Chinese writing. In order to gain a full appreciation of the complexity of the text, Western readers must often alter their established habits of reading and accept a heavier interpretive burden. Yet this altered understanding of the role of reader also has the potential to alter the Australian understanding of what constitutes a historical text. After discussing the role of the reader as notator, interpreter and commentator in seventeenth-century *wenyan* fiction, this paper will move on to explore the especial potential for *zhiguai* tales to problematise the notion of 'truth' in Australian historiography. A nuanced appreciation of traditional Chinese literary texts may supply new perspectives which invigorate Australian historiography, which has suffered from an emphasis on ethnocentrism which relegates diverse perspectives to the realm of the 'strange'. For Australian readers, the broadly humanist musings on the powers of perception and the mysteries of reality in Chinese *zhiguai* and *xiaoshuo* tales can supply an impetus for a shift to newer, dialectic concepts of 'truth' in Australian post-colonial history.

Nathan WOOLLEY

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Gods, Ghosts and Small States: Understanding Xu Xuan's Jishen lu

The collection *Jishen lu* by Xu Xuan (917–92) records a range of religious and otherworldly events that unfolded against a backdrop of events in the wider world. Historically and geographically, the work is a coherent account of local experience. While some of the protagonists are of humble

station, many named individuals had notable careers as officials or in the military and appear in other sources for the period. The collection records minor events from the fall of the Tang proper up until the time it was written in the mid-tenth century, focussing on places, events and figures that were significant to people living in the south. In addition to this wealth of historical information, it also contains details of the impact of the politics of the times on events of the realm of spirits. In *Jishen lu*, the supernatural world responds to and interacts with the politics of the day as understood by Xu Xuan, presenting a world sympathetic to the interests of the state he served, the Southern Tang, and privileging this state's position in the period of division of the tenth century. Accounts in *Jishen lu* contribute to the religious history of the Southern Tang's territory, constructing inside its borders a numinous realm. The presence of religious figures and sacred sites, and the occurrence of strange events, endorse the rule of this state over its land. As a record of "popular" religious practice, *Jishen lu* reflects the political context in which it was written. Comparison of the collection with Xu Xuan's other surviving works on religious and political themes support this understanding.

Xiaohuan ZHAO

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Wugu Sorcery, Power manipulation and State/Social Control in Imperial China

Wugu 巫蠱 sorcery is regarded as a black magic, with a long history traceable back to the very beginning of Chinese civilisation. A survey of *wugu*-related historical events shows that the belief and practice of this black magic was often associated with or used as an instrument in political struggle in imperial China. However, of the limited research on *wugu* sorcery, most has been from an ethnic, anthropological or folkloristic perspective, or simply treated it as an issue of TCM (traditional Chinese medicine) with little attention given to the political role this black magic played in imperial China. This research aims to examine the centuries-long belief and practice of *wugu* sorcery and to explore through case and comparative studies its influences on, and implications for, court politics, power manipulation, social control, and the implementation of law in dynastic China.

Keywords: *wugu* sorcery, black magic, power manipulation, state/social control