

University, as Japanese modernisation came into a second stage. Until this time, his works on old Japanese culture were more and more internationally acclaimed. I will discuss him from the following points: first, from his family background; secondly, from his education and religious faith; thirdly, from his occupational career; and fourthly, from his literary and philosophical development.

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Twenty Years in Migration: 1989-2008: A Writer's View and Review

This paper argues that, in a post-China diaspora, literary and cultural values in Australia are being challenged by the “acquired taste” produced by male writers of Chinese descent and at the same time new stereotypes are being manufactured by women writers of Chinese descent, such as the “three generations of women” phenomenon, written in the style of Jung Chang’s *Wild Swans*, all this happening against the background in which intellectuals who are ex-Chinese nationals have become a divided group: the husbands return unhappy to China to seek professorial positions while their wives prefer to stay behind in Australia to enjoy its so-called democracy and freedom despite the huge cost it involves, such as divorce and split personality disorder, necessary concomitants that accompany their journey back and forth between the diaspora and the source of the diaspora.

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“The Wildly Unorthodox Proceedings of Fairyland”: British Youth in Colonial Hong Kong

Though rarely discussed in such terms the making of empire was by and large a ‘youthful pursuit.’ The practice of empire-building was often coded in European political discourse in terms of rejuvenation. Medical theories positing the impact of hot climates upon white bodies in terms of a rapid ageing led to the valorisation of young metropolitans as ideal colonisers. European society in colonial outposts was strikingly young. In the case of Hong Kong, a British Crown Colony from 1843, constructed variously in colonial discourse as a liminal space (a ‘barren rock’ with no history of its own), or a “fairyland,” on the edge of empires, 62% of the British community were under the age of thirty in 1891, compared with 57% in 1901, and 49% in 1931. This paper builds upon a recent turn in historical scholarship challenging homogeneous representations of middle-class Britons in empire by examining the problems and possibilities raised by this youthful presence. It shows that as tropical holdings came to be considered critical to the future of European empires in the late nineteenth century the age profile of colonial society simultaneously reinforced hopes that empire could endure and presented a series of profound challenges to colonial governments. Age could usefully serve as an

element of identity accommodating others and allowing more ossified discourses of class and race to be transcended. However, with imperial stability under threat, through the construction of affective ties, empire youth also compromised ideals of itinerancy and raised the prospect that localised, hybrid age-related identities might develop, throwing racial integrity into question. Tendencies for youthful exuberance to dissipate and to be replaced not by ideal Christian *manliness* but hedonistic, effete, or libidinous forms of agency, embodied in the monstrous vision of youth old before its time, yet incapable of growing up, presented a serious challenge to imperial stability. Though age was a crucial element in the construction of colonial identity it has, hitherto, largely been ignored by scholars. Here I argue that by studying the significance of the variable age, and in this case youth, potentially new ways of engaging with both the diasporic perspective and with histories of empire may be explored.

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Gypsies Diaspora: “European” Identity in Question

I propose to deliver a presentation that will concern diaspora and the Rom culture. Specifically I will analyse the movie by Tony Gatlif entitled *Latcho Drom* which follows the motion of diaspora that the Rom culture started from North India, around the tenth century. Presently the Rom people can be found in every country of the European Union and as such they represent the only transnational population in Europe and can be considered to be the closest to the ideal of the “European” identity. Despite that, they represent a minority that is rejected and marginalised in those countries where they have nationality. Indeed, as the “stranger from the inside” the Roms force us to distinguish between the concepts of “nationality” and “citizenship.” Despite having “national” identity, they do not have access to the facilities that their citizenship would entitle them. Gatlif’s documentary looks at different forms of music and dance produced by the Rom culture and questions the concept of frontiers and boundaries and their relevance within contemporary Europe. I will show how the Rom’s marginality puts into question the very concept of a “European identity” and the difficulties of transforming this concept into reality. At the same time, I will raise challenging issues and ask if the Rom culture is not a specific model of community that could be used as another way to imagine a different Europe.

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The Doing and Un-Doing of Diasporic Ideologies: The Transnational Circulation of *Chinese Student Weekly* in Indonesia and Myanmar

Diaspora is sometimes cast as a libratory category in theories of Asian American studies and other ethnic studies: it is supposed to stand in opposition to the ideologies of nation-states and