

Conference Abstracts

Friday, July 10th

11.15am - 12.45pm

Menzies Common Room

China's Semi-Colonial Legacy: Thoughts on a History of the Present

Convener: Mayfair Yang, University of Sydney

Chair and Discussant: Prasenjit Duara, National University of Singapore

Colonial and postcolonial studies have primarily addressed those places that were fully colonized by the modern West, such as India and Africa. Studies of the May Fourth Movement, the Chinese Communist Revolution, or post-Mao contemporary China have generally not addressed the vast literature of colonial studies, but have dealt with China as an exceptional case. However, both 1919 and 1949 were both reactions to colonialism (Western & Japanese). 1989 in China can also be seen as a struggle between different understandings of how best to tackle the legacy of China's semi-colonisation by the West and its hegemonic discourses, and how to position China towards its former colonizers. Thus, it would seem that these histories must attend to a more comparative perspective and address ongoing theories of colonialism and postcolonialism.

2009 is another watershed year because after the weakening of Western & Japanese capitalist economies in the global economic crisis of 2008, it is now clear that China will henceforth be a global power on an equal footing with its former colonizers. Indeed, Chinese loans are underwriting the immense U.S. debts and budget deficits. We will need to think about how China's semi-colonial legacy will affect and inform this changing balance of power between a former colonial subject and its colonizers.

This panel hopes to explore the relevance and applicability of colonial and postcolonial theories when applied to modern China, and engage in critiques of these theories in light of China's particular semi- and post-coloniality. Papers will examine the historical specificities of China's semi-colonial experiences and propose new ideas on how they have shaped different aspects of China's present.

Yiyan Wang (University of Sydney)

Chinese Agony over Modernism: the Dubious Agency of Colonial Subjects

The twentieth century was an era of innovation and transformation for art in China from its conception, production, reception, circulation to consumption. At the beginning of the twentieth century, many leading Chinese intellectuals noticed the social function of art in the public domain in the West and strongly advocated for China's adoption of Western art practice. The core of the intellectual debates at the time was about how to make art serve the nation as a tool for public education and how to represent the Chinese nation visually to its own people and to the world. This paper seeks to explore ideas in relation to colonial modernity and agency in the context of modern Chinese intellectual history with a focus on changes in art and art practice in China.

Specifically, the paper will discuss the "perplexity" debates between Xu Beihong and Xu Zhimo over the directions of Chinese art modernization in 1929 during China's First National Art Exhibition in Shanghai. Both the debates and the exhibition were significant: As visible landmarks in the trajectory of China's art modernization, they demonstrate how proactively Chinese intellectuals and art practitioners responded to the dominance of colonial powers and Western cultural influences.

The paper's central concern is the role of colonialism in China's modernization process. In the past two decades, many scholars have begun to challenge the view that colonial powers inflict only immiseration on the colonized. Questions on the ambivalence of European conquests and the agency factor of the nationalist resistance to colonial powers have also been raised. Continuing in this direction, this paper will address, in particular, the issue of agency in choices of routes to nation building and modernization. On the basis of documenting the process of the 1929 "perplexity" debates, this paper attempts to bring new light to the interplay between colonialism and nationalism in China in the early decades of the twentieth century.

Mayfair Yang (University of Sydney)

Sovereignty & Disenchantment: Postcoloniality, Religiosity, and Modernity in China

This paper will address how China's semi-colonial uniqueness must be considered in any account of the fate of traditional Chinese religiosities in modernity. China's twentieth-century semi-coloniality led to a particular configuration of intellectual anti-colonial discourse that was anti-traditional and anti-religious, rather than nativistic, resulting in a trajectory of modern history that is quite different from colonial situations elsewhere in the world. Produced by semi-colonialism, rather than full colonialism, successive waves of Chinese state secularizations provide a distinctive contrast to processes of religious fundamentalism in other colonial situations. Elements of China's precolonial legacy will also be considered in the question of state secularization. The paper emphasizes Chinese agency in both the decline and recent resurgence of these religiosities and offers a critique of colonial and postcolonial theories that position the colonies as mere victims while re-centering the West as the single agent of modernity.

Michael Dutton (Griffith University)

Postcolonialism, China, and the Repressed Binarism in Foucault's Governmentality

What this paper argues is that governmental responses to the SARS pandemic brings to the fore one form of political power, while 911 (NY) brings forth another. If Foucault's notion of governmentality is exemplified by the responses to SARS, the events in New York bring to the surface an older binarism that Foucault's notion of governmentality is said to problematise. Yet, when we look at 'colonial governmentality,' we encounter this difference in form as a paradox. The idea of the colonial, read through Said's *Orientalism*, brings the power of binary forms back into play. For Said, Europe and its Other forms the ontological and epistemological basis upon which the concept of Orientalism is founded. As a 'style of thought,' Orientalism contours all forms of colonial power. If colonial governmentality lives through a paradox, perhaps our world also does and perhaps the responses to SARS and 911, far from being discrete, are an example of different modes of power in operation in different contexts.

With colonial governmentality in mind, can one not say that liberal governance once scratched in this fashion, shows tell-tale signs of the continued power of binary formulations? The 'colonial' in colonial governmentality offers us a means to interrogate our own (repressed) binary codings. China, I would argue, having lived this binary through class struggle in the Mao years, has increasingly opted for the more liberal forms of governance since economic reform. Yet as we know, when the surface is scratched, the tensions that gave rise to this binary rendition of power are still very much present. China, then, teaches us a more complex way of understanding the dynamics and paradoxes of power and, once read through a postcolonial lense, this question reaches beyond national boundaries.

11.15am - 12.45pm

Main Common Room

Institutions and the Arts (1)

Chair: Haiqing Yu

Michael Keane (Queensland University of Technology)

Design for a post-economic crisis China

This paper looks at what some commentators are calling the new China. It examines the reimagining of Chinese urban environments, taking into account the construction of cultural and creative clusters, iconic architecture, and theme parks. It draws on the notion of cultural soft power to explain the connections between propaganda officials, entrepreneurs and real estate developers. The author discusses how the idea of creativity, once a bourgeois concept in China, assumed such importance during China's 'economic crisis'. The key reference is the new book *Creativity is Changing China* by the Vice-Chairman of the Guomindang Revolutionary Committee, Li Wuwei.

Gerry Groot (University of Adelaide)

The emergence of the idea of "Cultural Security": meanings, background and implications for a potential new ideology in China's evolving propaganda state

Cultural security is in some ways a new concept in China and is a part of a new attention to non-traditional security issues. As such, it is in the words of two scholars who have published on this topic in English, "a newly emerging discourse" (Renwick and Cao 2008). In their recent paper, Renwick and Cao attempt to place cultural security in an international relations framework. This approach is an awkward fit and therefore this paper builds on this pioneering work to contextualise the rise of the idea that Chinese culture generally and the state's socialist culture are: A) under threat of erosion by the forces and consequences of globalisation, and B) being deliberately undermined by western, especially American policies of "peaceful evolution" in the forms of cultural imperialism and cultural colonialism. These non-military threats to China are the reason this concept falls under the umbrella of non-traditional security issues.

Despite what might a first glance seem to be a reactionary approach or a form of backwards cultural nationalism, the proponents of cultural security have complex, nuanced and holistic approaches which are a far cry from mere cultural preservation. Instead, the proponents are seeking to find satisfactory and appealing ways to reinvigorate aspects of Chinese culture and develop new ones as a response to modernisation under globalisation so that young Chinese in particular can find strength and pride in it. Another key aspect of cultural security is to develop ideas and concepts with which to defend the existing Party-state from external criticism based on Western values. Moreover, the goal is for the resultant ideology and values to be at least in part universalised and used as a key basis or supplement to China's soft power resources.

As such, cultural security is a clear effort to provide a theoretical and hence practical basis for the long term strengthening of China's comprehensive national power. The emergence and development of the idea of cultural security fit neatly into theories explaining China's continued political stability as being the result of the successful development of a comprehensive and effective propaganda state (Brady, 2007).

Shuyu Kong (Simon Fraser University, Canada)

The Knot: Main Melody Film and Edutainment in Post-Socialist China

My recent research analyses how propaganda and thought work operate in the field of media and popular culture in contemporary China. In particular, I examine the recent development of an indigenous and officially-sponsored genre "Main Melody Film and TV Drama" (主旋律影视) in the context of media commercialization and globalization during the last two decades, a period when "China's overall political system as well as its approach to propaganda and thought work has undergone a transformation" (Brady, 2008, 3).

In this presentation, I will use the production and commercial success of the romantic melodrama *The Knot* (云水谣, 2006) as the primary case study to examine various strategies and techniques (re)invented to balance propaganda and entertainment, political needs and commercial interests. I will also analyze the Party-State's proactive participation in popularizing "the high/sublime and the serious," and its innovative use of artistic and commercial resources to serve its political agenda. I argue that the Party-State has adopted and developed new approaches and methods in propaganda techniques, institutions and content to accommodate the onslaught of media commercialization and the triumph of entertainment in the cultural industry, to maintain its discursive monopoly, and to regiment the public mind in a globalized society.

11.15am - 12.45pm

Library

Rethinking the Han: History, Memory and Identity

Convener: James Leibold, La Trobe University

Chair: Susette Cooke

Despite the fact that over 1.2 billion people or 12% of the world's population are officially classified by the state as "Han" (*Han minzu*, *Hanzu*, or *Hanren*), this massive category of identity has gone largely unnoticed among non-Chinese scholars and laymen alike. In Greater China and Mainland China in particular, the category of Han has important political, economic and cultural meanings, but outside the Sinophone world the situation is different. To the extent that the term is employ in English, it is used as a synonym for "Chinese." In the steady proliferation of Anglophone studies on *Chinese* ethnic minorities and Chinese nationalism, the Han have seemingly gone missing. The "thusness" of Hanness, Steven Harrell wrote in 2001, means that it largely resists analysis and evidence gathering.

The three papers in this panel seek to interrogate the category of Han from several different perspectives and time frames, exploring the origins, fluidity and limits of Han identity while situating Han within the larger discipline of Chinese studies.

Mark C. Elliott (Harvard University)

The Northern Other and Han Ethnogenesis

It is a dictum subscribed to by most students of ethnicity that identity is created transactionally. Another way of saying this is that ethnic identity emerges only when there is interaction between two groups, one identified as Self and one as Other. Assuming that the group presently calling itself the Han is no exception to this general rule, the question arises: Who is or was the Other to the Han Self? Seeking an answer to this question must be regarded as an important part of developing a critical approach to the study of the formation of Han identity. My paper will therefore undertake a consideration of this question, and will suggest that among the various possibilities the most likely candidate is what I will call the Northern Other, the horse-riding pastoralist, in early times known in the Chinese language generically as the Hu (and by other names as well, such as Fan, Da, Yi, etc.).

The history of relations between the Hu and Central Plains dwellers - known from the third century CE collectively as Hua-is of course long and complex, and cannot be covered in its entirety. Therefore I plan to focus on the later imperial period, specifically on the evolution of the term Hanren before, during, and after the Yuan dynasty, when its meaning underwent, it seems, an important transformation. On the basis of its appearance in the different dynastic histories and other contemporary sources, I will argue that the category of Hanren as we now understand it came into use for the first time at least by the Liao, but, as is well known, was then reinterpreted by the Yuan much more broadly. In the early Ming (i.e., late 14th century) Hanren was again redefined, part of an effort by the Ming founder and his successors to escape the general meaning of "northerner" assigned to it by the Mongols and re-establish it as a category existing alongside, but in clear distinction to, the Northern Other.

This process - which can be thought of as the abandonment of culturally defined terms such as Hua and Hu and their replacement by ethnic labels such as Han, Menggu, and Manzhou in ordinary discourse-was complete by the time of the Qing dynasty, even though the membership of the Han group continued to change. I will conclude the paper with a complementary examination of the terms that emerge in the languages of those peoples (e.g., Jurchen, Mongolian, Manchu) to describe Central Plains dwellers, and ask what those terms can tell us about the formation of Han identity.

James Leibold (La Trobe University)

In Search of Han: Early 20th century Narratives of Chinese origins and development

For most Chinese the category of Han is conceived as a rolling "snowball," a primordial identity which organically expanded and consolidated as it naturally rolled across "Chinese" territory. Outside of China, however, recent academic literature has set its sights on the "deconstruction" and "dislocation" of this "imagined community," seeking to reveal the fragmented, hybridized, and multiple "snowflakes" which conceals the factious unity of the Han snowball.

Seeking a historicized middle ground between these two extremes—one that treats identity as both the transmission and dispersal of cultural memory and epistemic categories through space and time—this paper explores the early 20th century discourse on Chinese origins. By examining the narratives, categories and assumptions with which Chinese male elites sought to locate the birth and evolution of the "nation/race" (*minzu*), I seek to flesh out some of the latent tensions embedded within their ideological work: (1) between a narrowly conceived Han appellation and a more inclusive *Zhonghua minzu* ethnonym; (2) between a cosmopolitan, transnational origin and an indigenous, firmly bounded creation myth; and finally (3) between a singular, arrow-like homogeneity and a multiple, arabesque-style heterogeneity.

Scott Writer (University of Melbourne)

Hakka Community Building in Republican China and Post-War Taiwan

This paper examines formations of Hakka collective identity in Republican-era China and Taiwan. It begins by describing the program of 'Hakka Research' that took shape within Chinese social sciences of the 1930s and which constructed an account of the Hakka as a 'sub-nationality' (*minxi*) of the Han people. Imported to Taiwan upon the assumption of Nationalist rule after the Second World War, this account bundled together the state's claims to represent Chinese cultural orthodoxy and Hakka traditions of patriotic sacrifice and resistance. In contemporary Taiwan, controversies surrounding 'ethnicity' and 'community' have imperilled these received constructions, calling into question the salience of binary distinctions between Han and non-Han groups and encouraging novel practices of group-making.

11.15am - 12.45pm

Meeting Room 1

Labour and Industry

Chair: Hongzen Wang

Anita Chan (University of Technology, Sydney)

Strikes in Vietnam and China: diverging industrial relations patterns

Strike waves have been hitting Vietnam in the past three years, while strikes in China have been sporadic. Based on interview data and documentary research the paper compares the two countries' labor conditions, the legal regulatory frameworks and the key players' attitudes towards strikes. The study shows that the laws have an impact on the two countries' industrial relations systems causing them to diverge. The question that confronts us is whether a legal framework that grants workers the right to strike at this stage in these two countries' industrial relations system obstruct or further workers' struggles for their rights.

Pamela Jackson (University of Queensland)

Pathways to Social Mobility – Trajectories of home grown entrepreneurs in contemporary China

Within many developing regions in China, pathways to social mobility for individuals have changed due to reform and modernisation through significant political, economic and social change. Some outcomes have been increasing migration and poverty alleviation, culminating in local Chinese individuals acting as home grown' private entrepreneurs now being able to take advantage of opportunities that were previously not possible. Challenges still remain, however, particularly where greater social mobility fuelled by changing social conditions provides a platform for more individual choice and subsequent consequences for the individual, the family and community networks. The paper examines the successes and failures that shape patterns of social mobility for 'home grown' private entrepreneurs as they establish, strengthen and/or consolidate their businesses. The case study is set in Suzhou, which has metamorphosed over the past decade due to the rise in private businesses.

Zhiming Cheng (Macquarie University)

Urban Poverty in China's State-owned Enterprise Communities: A Mixed Methods Study and Preliminary Analysis

Urban poverty among laid-off workers has become one of the major challenges confronting China due to the massive retrenchment of state employees started in 1990s. Despite a globally increasing interest in using mixed methods in poverty research, there are no published reports of its application in urban China. Different from most of the recent economic inquiries using national or regional survey data, this paper applies a mixed methods approach that combines qualitative and quantitative methods to examine the poverty in danwei (socialist workplace) communities where the laid-off workers concentrate. By adopting a sequential explanatory model, in-depth semi- and un-structured interviews and Participatory Poverty Assessments were applied after community household survey during the author's fieldwork on textile and military industries in northwestern China's Shaanxi Province.

The preliminary analysis firstly profiles the characteristics of households/individuals on community level, and secondly identifies (1) the relationship between these characteristics and poverty, and (2) the main determinants of poverty. The results showed that low income households suffered multidimensional disadvantages due to a number of factors including increasing inequality, industrial reconstruction, legacies of the socialist system and the policy and financial burdens of their (previous) affiliated danwei. For individual household, employment status, position of the household head and the sector where the household head was employed were important factors in overcoming poverty. The rising poverty in urban communities indicates that a substantial number of residents do not benefit a great deal from development; rather, they are main sufferer. Moreover, degradation of these communities increases the risk of becoming slum creation and marginalization.

The preliminary integration of qualitative and quantitative findings shows that the qualitative techniques have effectively helped to reveal the hidden aspects of poverty while the holistic information of communities has been captured by statistical and econometrical tools. These approaches together (Q-squared) not only consider both the outsiders' and insiders' views on laid-off poor but also benefit the making of effective anti-poverty policies. Although a matter of concerns has arisen from it, the mixed methods approach undoubtedly demonstrates its analytical power in a transitional and local context.

11.15am - 12.45pm

Meeting Room 2

Materialism and Travel

Chair: Roslyn Joy Ricci

Brian Kai Hin Tsui (Columbia University)

Timing the Sun at Eight or Nine: Clock Time, National Space, and the Limits of Guomindang Nationalism

This paper presents an overview of clock-time discipline in state-run educational institutions during the Nanjing Decade (1927-1937). In colonial locations, to which capitalist modernity came along with imperialist domination, the prevalence of the clock was a result of the increasing entrenchment of imperialist capital and state institutions in local societies. Non-compliance with clock-time discipline, by extension, is read as everyday resistance to colonial power. The semicolonial condition of Republican China, where the Guomindang state enjoyed fragmented sovereignty, however, presented a different dilemma. The Guomindang state's modernization program relied on the mechanical clock in creating a docile, productive citizenry. At the same time, treaty-port economy and society, in which clock-time was firmly embedded, were anathema to the Guomindang's nationalist impulse and desire for full sovereignty.

By examining educational programs, campus architecture, and student organizations, this paper investigates how the Guomindang regime reconciled the mechanical clock's universalizing time and its quest for a coherent national space. Frustrated by its own inability to confront treaty port-based imperialist interests and turn China into a unified polity, the Guomindang projected its nationalism to construct in its school campuses pristine, organic spaces that would overcome the worst excesses of anomalous everyday experience regulated by capitalist clock-time.

Yi Zheng (University of Sydney)

Travelling, Observing and Recording: Xu Guangqi and Morryson

Xu Hongzu (1586-1641)'s travel notes are often treated as a prototype of Late Ming (early modern) leisure literature. The present study, however, will examine Xu's explorations and records as changing literati practice and modes of knowledge in relation to the changing world of his times. It will study Xu's emphasis on first-hand observation and faithful recording of minute details as an 'empirical' turn which corresponds to the increasing social and cultural interest in 'things' in Ming society. To further contextualize Xu's travelling records and discoveries in light of the changing concepts and practices of natural as well as cultural space in the wider world, I will study them together with Moryson Fyne's *Itinerary* (1617), which is a rarely treated early example of English academic (travelling) cultural and geographic ethnography, as they both bear witness to the early modern fascination with place and space, as well as ways of observing and recording them.

Duncan Campbell (Australian National University)

Miao Quansun (1844-1919): A Book-collector Between Two Worlds

As a bibliophile, the historian and bibliographer Miao Quansun 繆荃孫, sometime official and secretary to Zhang Zhidong 張之洞 (1837-1909), seems to have inhabited two discrete and very different worlds: that of the late imperial book collector and, as the inaugural director of the Metropolitan Library of Peking (Jingshi tushuguan 京師圖書館) between 1910-11, that of the modern public library.

With reference to Miao's voluminous writings on books, book collecting, and private libraries and their plight in times of difficulty, my paper will seek to explore his understanding of the connections between these two worlds.

Heather Leigh Langford (University of Adelaide)

Textile Wonders of the Han Dynasty

Some of the oldest, and most amazing textiles in the world, have been found in China from over 2000 years ago. These little known textiles, the people and the equipment which made them are the subject of this paper.

The textile technology of the period surpassed anything else in the known world as the weaving was far more complicated than any others from a comparable time. Evidence shows that different types of weaves with patterns woven into them were used in pre Han times. By the Han dynasty the weavers were experimenting and implementing different colours and separate designs. Consequently the first brocades were woven alongside gauze as fine as butterfly wings and producing a dress only weighing 39 grams.

The quality of the cloth from both silk and other fibres indicates that extremely even, smooth threads were used. The Chinese spinners were using a spinning wheel for the fine cloth, not a drop spindle which produced a thread which was often knobby. Spinning was done on a wheel which was used in China over a millennium before it was known to have been used in Europe. Not only was a spinning wheel used to reel off silk from a cocoon, but it was probably used to spin hemp and ramie around the same time.

This paper will demonstrate the advancement of technology, love of design and colour that was part of the life of the Han people.

1.45pm - 3.15pm

Menzies Common Room

Governance and Control

Chair: David Bray

Jonathan Unger (Australian National University)

Governance, Control, and Identity in an Industrialized Chinese Village Community: Chen Village Today

Starting in the mid-1970s, Jon Unger has participated in research on a farming village in the Pearl River Delta. Recent research there has focussed on a remarkable transformation after Chen Village became the site for export industry. Even though more than 50,000 'outsiders' now live in Chen Village's territory, politically the 1,000 native Chen villagers entirely control everything by way of a village government that they are the only ones entitled to select. Unger's talk explores the complex ways in which a rural political, regulatory, and police system is utilized to privilege a dominant local group and to reinforce lineage loyalties in an industrialized setting.

Linda Chelan Li (City University of Hong Kong)

Policy process and institutional change: The Rural Tax Reform in China

What initiates, sustains, and forestalls change to patterns of social practice that have endured over time? This question has for long preoccupied students of policy and institutional change worldwide. In large governance systems such as China, multi-level governance structures and large regional diversities bring additional complications to the questions posed in an organizational context. This research addresses these questions of policy process and institutional change in China through the lens of the rural tax reform. It seeks to illuminate on a central question: if excessive tax burdens have been (as is often argued) an enduring, if unwelcome, practice in rural China, what kind of actions, and processes, may possibly bring about their discontinuance, and how may such discontinuance last?

The study adopts a process-tracing method to reveal each of the critical junctures that constitute the processes of change. Who were the policy entrepreneurs who imagined the "impossible" and translated ideas into actions, and then programs? How did interaction between actors play out to *start* change? How did policy design change over time? Who were the main actors and what were their considerations, and contexts embedding their considerations in these changes? Did policy measures lead to changes as intended, and did they last?

The presentation will outline the main thrust of the study, including its main findings and method, drawing upon the materials written for the Introduction of a forthcoming book. In particular it will give an overview of the reform trajectory. It will also elaborate the process approach the study adopts, drawing from the intellectual insights of the Actor-Network Theory.

Carolyn Cartier (University of Technology, Sydney)

State Power in Practice and China's Spatial Administrative Hierarchy

After three decades of economic transformation under reform, considerable research on the People's Republic of China has examined many issues concerning economic development and urban change. But scholarship has paid less attention to how processes of urbanization and urban and regional industrialization are interrelated in the political economy through the spatial administrative hierarchy. The spatial administrative hierarchy — China's changing system of towns, counties, cities and provinces — is the territorial basis of administration and governance. Through the territorial system and its representative ministries and offices, the state maintains, enacts and negotiates power relations over a vast array of consequential policies and opportunities. Yet the prevailing scholarship on dynamics between the central government and the provinces typically adopts the binary of central-local relations, which arguably brackets the processes of change between the different levels of government and as decisions and negotiations move through the system.

This paper adopts the perspective that the spatial hierarchy forms the geographical foundation of continuing state political power and economic decision-making, and considers the merits of adopting the spatial administrative hierarchy as a general approach for examining social and political economic questions. The empirical discussion considers both historic and contemporary perspectives, including the role of the hierarchy in maintaining political stability and territorial coherence over the *longue durée*, the management of the fiscal system, and the planning of new cities as a basis economic development and urbanizing modernity.

Zaijun Yuan (Monash University)

Grassroots Heroes in Chinese Local Congress Elections

The Chinese People's Congress is known as a "political puppet" with its strings tightly held in the hands of the communist party. The party has been dominating the congresses of various levels, controlling all their activities including the elections, which makes the average voters have little interest in the issues regarding the "people's" congress. However, in the years 2003, 2006 and 2007, a large number of "grassroots heroes" competed in the elections as "independent candidates" for local congress seats. Though few of them won because of the party's severe suppression, the new political phenomenon in China deserves a good study.

Based on the data obtained from the field and archive research, the paper studies the backgrounds, incentives of those candidates and their behaviours in the elections. The research on the party's suppression in the elections discovers the true nature of the Chinese direct elections and the true status of the people's congresses in China's political framework. The paper also tries to evaluate the possible impact of independent candidates on local elections based on the analysis of the available factual evidence.

1.45pm - 3.15pm

Main Common Room

Institutions and the Arts (2)

Chair: Yiyang Wang

John Clark (University of Sydney)

Asian Biennales and Contemporary Chinese Art

The paper treats issues of certification and curatorial practice, curatorial functions, the way Biennales may be viewed as institutions and as exhibition types, the function of Biennales as national art sites, including the participation of Chinese art at Biennales since 1993, the way Chinese artists take part in international exchange, major cultural and ideological differences between local Chinese and international art worlds, the function 'Independent' curators, the special features of Biennales in Asia, the forces affecting Biennales and international art worlds, and finally questions of globalization, Euramerican hegemonies and anti-hegemonies [The paper is a version of work given as the Hulsewé Wazniewski Lecture in 2007 at Leiden, and at the special workshop on 'Globalization and the Museum', organized by ZKM Karlsruhe, Goethe Institut and Chinese University of Hong Kong, May 2009]

Maurizio Paolillo (University of Salento, Italy)

Annibale Carracci (1560-1609) "Ideal Landscape" and the Conception of Landscape in Chinese Traditional Painting: confronting "Real" and "Ideal"

This year 2009 is the 400th anniversary of the death of Annibale Carracci (July 15th, 1609). Carracci, the author of the masterful frescoes of Rome's Palazzo Farnese, was one of the leading figures in Baroque painting. He created a kind of works called by Western art critics "ideal landscapes", a category applied also to Poussin and Claude Lorrain later works. This proposed paper will focus on a comparative view between Carracci landscapes and traditional Chinese landscape painting, with special reference to Five Dynasties-Song periods, in order to stress differences and also analogies between these two worlds: a special attention will be devoted to the term "ideal" in 17th century West and in Chinese traditional literature on painting, and to the role of human and architectural elements in paintings, an aspect which can reveal the difference between East and West in perceiving the relation Nature/Culture.

Ping Wang (University of New South Wales)

A lonely boat anchored amidst Autumn chill - Ci poetry and Literati Painting

This paper aims to analyse the interrelationship between Chinese ci-poetry and painting, focusing on the aesthetic effects of the poetry of both Li Yu and Li Qingzhao. While *haofang* poetry resembles the Monumental landscape painting of the Northern Song in its embodiment of masculinity and sublimity, and *wanyue* poetry resembles the landscape and Flower-bird Brushwork of the Southern Song in its exhibition of femininity and exquisiteness, the poetry of Li Yu and Li Qingzhao is more akin to the Freehand Brushwork of Expressionism of Song literati

1.45pm - 3.15pm

Library

Better City: Shanghai (1)

Convener: Tina Schilbach, University of Sydney

Chair: Minglu Chen

'Better City, Better Life' is the official slogan for the EXPO 2010. The World Exhibition serves as a benchmark for Shanghai's international recognition as a world city, and a platform for demonstrating its economic and cultural achievements. The EXPO will be showcasing the spectacular, and drawing attention to the grand visions for Shanghai's future. The event, however, also provides an appropriate opportunity to reflect on a slightly smaller scale what the meaning of the modern and the international may be for the people who actually traverse, experience and inhabit the city - not just during the EXPO but also well beyond. This panel will discuss Shanghai's promise to build not only a "better city" but also to provide a "better life" from the perspectives of distinct groups of Shanghai 'residents'.

Niv Horesh sets the scene by discussing Shanghai's development through a comparative historical lens and offers a closer examination of the city's micro-economic dynamics. Thao Nguyen then analyses how the EXPO directly affects the lives of Shanghai locals through an interrogation of official civilisation campaigns targeting urban etiquette. This is followed by Philippa Brant, who evaluates the provision of school education for migrant children and discusses how recent reform has affected their sense of belonging in Shanghai. Julie Lim then looks at the presence of overseas Chinese consumers and their encounters with Shanghai as a service society. Tina Schilbach's paper on the global elites in Shanghai contrasts their experience of sensory enchantment, corporate privilege and residential disappointment. The panel is concluded by Liu Dahong and Stephanie Hemelryk Donald, who discuss contemporary art practice in Shanghai.

Niv Horesh (University of New South Wales)

From Mudflat to Cyber-Hub: Lessons for Development Economists from the Shanghai Experience, 1842-2008

In no city East or West, have I ever had such an impression of dense, rank, richly clotted life... You have only to stroll through old Shanghai to be certain of it. London and Paris offer no such certainty. And even India seems by comparison provincial and precarious.

Aldous Huxley on Shanghai (1926)[1]

Until recently, studies of Shanghai's development trajectory over the last two centuries were largely devoid of precise microeconomic data on the city's foreign sector, and those conducted in the PRC — often permeated with ideological reprobation.[2] Perhaps because of the inaccessibility to important archival sources in the city until the 1990s, other aspects of Shanghai's pre-war fabric had remained for a very long time fairly enigmatic too — e.g. divisions between and among the city's many different ethnic communities, the role of organized crime and the leverage enjoyed by foreign and Chinese financiers in municipal politics, or the formidability of Shanghai's labour movement to name but few.[3]

In the near absence of solid facts, a florid if somewhat clichéd discourse cropped up to capture what was perceived as an urban sprawl pregnant with opportunity and peril; Like Huxley, Western and Chinese authors often fell prey to misconception.[4] They tended to mystify Shanghai as anything from the 'Brothel of Asia', through the 'Paradise for Adventurers' to nothing short of the 'Pearl of the East'. [5] Scholars, too, later reinforced these notions with epithets of their own, e.g. 'Decadent City', 'Collision Point of Cultures', or 'Crucible of Modern China'. [6]

The reason why observers — Western and Chinese alike — found Shanghai a hard nut to crack was the fact that, once it had been ceded by the Qing, following the Nanjing Treaty of 1842, the city became neither quite foreign, nor quite Chinese. Whether looked at through the prism of institutions, economy, culture or lifestyle — Shanghai tended to display mind-boggling hybridity. This hybridity could only be overturned in the post-war era, when PRC commissars cleansed the city of much of its foreign heritage. That it was, however, disarmingly uncanny, is perhaps best illustrated in the famous 1949 footage showing sandal-clad but highly-disciplined PLA soldiers eyeing neon lights and sky-scrapers in disbelief, as they marched in from the bucolic Mainland to repossess the city from its equally puzzled urbanites.[7]

This presentation will endeavour to avert notions of Shanghai's 'inscrutability' at least insofar as they arch into the realm of development economics. It will adumbrate those financial conjunctures and institutional patterns that had the most lasting impact on how business was carried through in Shanghai before the Pacific War, and compare them with the city's growth dynamic and new knowledge base under the current reform thrust.

[1] Huxley [1991], pp. 271-273.

[2] See, e.g., Murphey (1953) and *Zhongguo ziben zhuyi gongshangye de shehui zhuyi gaizao* (1993).

[3] For pioneering studies that have begun addressing some of these aspects — see Wasserstrom (1991); Roux (1993); Perry (1993); Wakeman (1995); Takahashi and Furumaya (1995); Goodman (1995); Martin (1996); Bickers (1999); Lu Hanchao (1999).

[4] Huxley depicted Shanghai as timeless but, in fact, the origins of significant Chinese settlement in its immediate environs can be traced back to the 8th century at the very earliest. On Shanghai before the arrival of Europeans — see Elvin (1977) and Johnson (1995); For a detailed chronology of Shanghai's development — see Tang Zhenchang (1989), pp. 963-994.

[5] Henriot (2001), p. 6; See also Miller (1937).

[6] Sergeant (1990); Wei (1987); Dong (2001)

[7] Barber (1979), pp. 144-159; Bergère (2002), pp. 359-362.

Thao Nguyen (University of Western Australia)

Turning Ordinary People into Lovely Shanghai Citizens: A Critical Study of the Language of Campaign Manuals

In 2010, an anticipated 150 million people will come to Shanghai for the World Exposition, the largest in World Expo history. As the Olympics did for Beijing, so will the World Expo focus the world's attention on Shanghai. Alongside massive infrastructure projects, there are 'population' projects which aim to make Shanghainese people aware of potential faux pas in etiquette when their city is on display. Under the auspices of the Civilisation Steering Committee (CSC) which is directly answerable to the Chinese Communist Party (CCP), these projects seek to create the kind of civilised, genteel society commensurate with the striking progress China has made in the economic realm. This paper is a case study of an etiquette campaign entitled, 'A Million Families Learn Etiquette Program.'

Through critical analysis of the language of campaign instruction manuals and six months of ethnographic research in Shanghai and Beijing in the past year, this case study looks at how campaign goals are realised at the grassroots, what participants understand to constitute 'civil' conduct and how participants exercise agency to make civilisation discourse relevant to their everyday lives.

Philippa Brant (University of Melbourne)

Unequal Citizens: The Case of Education for Migrant Children in Shanghai

Shanghai, like many cities in China, has seen an influx of domestic migrants seeking economic opportunities associated with the reform period. These migrants, although an integral part of China's economic growth and modernisation, are invariably treated as 'second-class citizens'. The aim of this paper is to investigate the political, legal, and practical barriers affecting access to public education for migrant children in Shanghai, by virtue of their status as migrants, and to examine the emergence of schools set up by and for migrants in response to their treatment as unequal citizens in Shanghai. This paper argues that, despite recent changes to government policy, the situation of migrant children's access to education presents a clear example of the discrimination and marginalisation faced by migrants in Shanghai.

1.45pm - 3.15pm

Meeting Room 1

Migration

Chair: Beatriz Carillo

Guofu Liu (University of Shantou)

Changing Chinese Migration Law: from Restriction to Relaxation

There has been incredible increase in the number of foreigners coming to China and number of Chinese citizens going abroad since the reform and opening in 1978. Chinese migration law experienced significant change during this period. This paper will make a contribution to gaining insights into Chinese migration law from 1949, the establishment of the People's Republic of China to the date. The historical development of international migration law is also briefly examined to value its experiences. This paper will lastly explore the perspectives of Chinese migration law based on the historical inertia of China migration law and experiences of international migration law.

Hongzen Wang (National Sun Yat-sen University)

Old Labour Dormitory Regime and New International Labour Migration in Taiwan

This paper discusses the workers dormitory regime in Taiwan for migrant workers from Vietnam and other Southeast Asian countries. Labour migration in Asian region booms since early 1990s, and Taiwan has received more than 300,000 migrant workers from Southeast Asia every year for unskilled jobs. Put aside domestic helpers, most migrant workers for factories live in dormitories like those Chinese migrant workers from hinterland to Guangdong. They are debt-, employer- and occupation-bonded, thus trapped in the condition of indentured labour.

Dormitory, designed as a part of whole labour reproduction space in the 1960s and 1970s in Taiwan, turns to be a part of labour control space in China in the 1990s to 2000s, with different surveillance forces to bond these migrant workers in production only. Contrast to Chinese dormitories for migrant workers, these dormitories are managed by private companies subcontracted by the employers. In addition, their movement is monitored by profit-oriented placement agencies since they have to pay high placement fees every month, deducted from their salary. So the daily life activities of migrant workers in physical spaces are controlled not only by employers in factories, but also by dormitory management company in dormitory, and by placement agency in Taiwan. Under such strict surveillances, they have to become domicile working bodies to help Taiwanese capital accumulation in the global capitalism.

Karen Liang Guo (Unitec New Zealand)

Where to move?: the voice of overseas Chinese

This workshop outlines and discusses issues of immigration of Chinese immigrants in New Zealand, with reference to a relevant PhD research project. One of the fundamental issues identified in this research, based on the perspectives of a group of Chinese immigrants was whether they needed to stay in New Zealand or move back to their original country. The participants were wrestling with several questions, which made them indecisive of future moves. Examples of these questions included 1) should they think for themselves or for their children 2) what do they need in life? 3) Where is a better place to live in?; 4) In which country will their children get the best education? 5) In which country will their children get the best future? 6) Which country will be more powerful in years?

All the participants found the questions to be unanswerable, but a consensus emerged among the majority of them was that they needed to make the best efforts wherever they stayed. Another agreement reached by all the participants was that the Chinese culture must be maintained by themselves and for their children regardless of where they were.

The workshop brings together the themes and concepts presented by the Chinese immigrants with a discussion of their implication for politics and society. It is clear that the participating immigrants were designing lives in ways that reflected contemporary 'cultural' and 'multicultural' situations of the society that they lived, at individual, socio-cultural and institutional levels. On this basis, an agenda for research which illuminates practice and informs policy could incorporate propositions regarding the actual life realities of immigrants and of immigrant children.

Linda Tsung (University of Hong Kong)

Access to majority language and educational outcomes: South Asian background students in post colonial Hong Kong

Ethnic minorities make up over 5 per cent of Hong Kong's population and there is strong evidence that ethnic minority students are being increasingly marginalized in the post colonial context of an official shift to a trilingual (Cantonese, English and Putonghua) and biliterate (Chinese and English) society. This study examines the extent to which South Asian students are gaining fluency in Chinese and the impact of this on their educational outcomes.

It focuses on the teaching and learning of Chinese in secondary schools 'designated' for South Asian students, a provision aimed at improving education experiences and outcomes for minority background students. Data are drawn from student language proficiency testing and teacher interviews. The study found low proficiency in Chinese due in part to teaching methodology based on approaches to learning Chinese as a first language. There was evidence of inadequate teacher preparation, curriculum and resources; structural issues limiting access to language education; and a cycle of low student motivation and performance. The study concludes that educational outcomes for these students will not improve without a seismic shift in policy thinking and improvement of educational provision for minority students.

1.45pm - 3.15pm

Meeting Room 2

Philosophy and Religion

Chair: Yi Zheng

Roslyn Joy Ricci (University of Adelaide)

Contemporary Global Philosophy and Film: Lin Yutang a Thinker Ahead of His Time

In the *jiǔ* years 1939 and 1959 Lin Yutang wrote books relevant to third millennium global society: *Moment in Peking* (京华烟云 / *Jing Hua Yan Yun*) and *From Pagan to Christian* (信仰之旅). *Moment in Peking* follows the fortunes of three affluent Peking families – the Yao, Zeng and Niu families – during the period from 1900 to 1938. Lin created Yao Mulan (姚木兰), an intelligent and heroic protagonist with Yao Sian (姚思安), a playboy turned Taoist as her father. In 2005 CCTV filmed *Moment in Peking* as a 44 episode drama. *From Pagan to Christian* follows Lin's life from a philosophical perspective. Lin completed the full circle of Christian – Pagan – Christian beliefs: raised as the son of a Presbyterian minister, he embraced the beliefs of his Chinese heritage as an adult only to return to Christian practice again in later life. Missionary school upbringing clashed with foundational Chinese beliefs turning Lin towards Confucianism and Taoism in his adult life. In maturity he took the best of Chinese philosophical thought and married it with Christian belief established in childhood.

Hsi-yuan Chen (Institute of History & Philology, Academia Sinica)

Summoning the Wandering Ghosts of the City: The Li Sacrifice in the State Cult and the Popular Festival in Suzhou

There were various kinds of fairs held for certain occasions every year in Suzhou, allegedly one the most affluent and abundant cities in the Yangtze delta region. In fact, people in Suzhou enjoyed watching fairs (kanhui) a lot. They even coined various terminologies to signify specific activities surrounding the fairs. Arguably the custom of watching fairs had already been embedded in part of their everyday life. Of all these fairs, the most popular and populous during the Ming-Qing period was held on the annual ghost festivals: namely, *qingming* (lit. Pure and Bright; the 5th of the traditional twenty-four solar terms), *zhongyuan* (the fifteenth of the Seventh month), and *shiyuesuo* (the first day of the lunar tenth month). Originally these three annual feasts for the dead could be traced back before the Ming-Qing period, and it was a rooted custom in China that people commemorated their ancestors by offering sacrifices on these occasions.

Arguably it was Ming Taizu, the founder of the Ming dynasty, who deliberately incorporated these three festivals into official observances by ordering the local government to assume the responsibility to take care of the unworshipped ghosts, so the populace had only to fulfill their filial obligation by offering sacrifices to their ancestors. Accordingly the officials and the populace had their respective duties to fulfill on these festivals and there should be no interaction between them at all. However, quite on the contrary, things turned out that these three yearly ghost festivals became the most clamorous occasions where the officials and the populace, the divine and the profane, the living and the dead had intimate contact.

By using the li sacrifice in Suzhou as a case study, this paper proposes to examine the dynamic interactions between the state rites and popular religions. When the people in Suzhou went out to "watch" the fair for the unworshipped ghosts, they did not really expect to encounter any of the wandering souls. What they really saw and enjoyed was a vociferous spectacle with streams of people. And they were part of it. Ironical as it may sound, the official cult designed originally for the dead without descendants' sacrifice had turned out to be a popular carnival for the living without social or gender differentiation.

Ming Chen

The cultural symbolic meaning of "nine"

The Chinese character "九"(nine) does not only function as a counting number, but also reflects the philosophical core of the Chinese traditional culture, as it itself has a profound cultural connotation.

The Chinese first dictionary, *Origin of Chinese Characters*, says: "The Nine came from Yang. It seems that its tail can express anything" ("tail" means the last line in the character "九"). In *The Explanation of Bibliomancy in the Book of Changes*, it is stated: "The Explanation for Qian (Heaven) is Nine. That means Nine is a rule of God" In *The Discrimination of Nine in the Songs of Chu*, it is said: "The Ninth, a numeral of Yang, the rule of the Tao. The Five Elements of Guanzi says: "The God rules using Nine".

In Laozi, the ancient Chinese philosophy book, it is indicated: "Tao gives birth to One. One becomes Two. Two becomes Three. Finally Three becomes everything in the world". The *Spring and Autumn of Lvshi*, another Chinese ancient historical book, says: "The Top One gives birth to Two Poles, and Two Poles become Yin and Yang".

From the above statements, we can find out that Nine is closely related to Tao, Nine can be used as not just a number, but also the highest level of Yang. It also rules Tao. Yet Tao, One, the Top One and the Changes have the same meaning of the origin of the universe. Two poles is a unique symbol of the Chinese culture - Yin and Yang; Sky and Land; Heaven and Earth. The Three represents the human being living between the land and the sky. Another Chinese ancient philosophy book named *Xunzi - The King's rule* says: "So the Sky and the Land give birth to a man of honour, and this man is the Third in the world.

In the ancient Chinese philosophy, the "Sky, Land and the human beings" were called the Three giants, so Three is the basic number reflecting the world and the people. The Three is the core of the Chinese philosophy. Nine is the square of three. The way from One to Three and then Nine actually reflects the origin of the Universe and the development of the human society.

Apart from the above, the concepts related to character “nine” in Chinese culture can be seen everywhere. For example, the Sky has nine levels. The Land has nine states. The emperor is called the Ninety-five Emperor (which means the highest rank). The official has nine grades. Music has nine styles. The Poem has nine forms, and the Chinese sacred books have nine series. The capital has nine gates, etc. Also, in Chinese language, there are a large number of phrases related to nine. For instance, “one word equals nine tripods” (means a solemn promise) and a nine-storied terrace must be built upon its lowly base”. A lot of auspicious phrases involve “nine” or its homophones.

Thereby, the character “nine” reflects the concept of the ancient Chinese philosophy - “one changes to three”, and also contains the abundant information about the Chinese culture. It is not doubted that the analysis of the character “九” (nine) is helpful in understanding the profound contents of the Chinese culture.

Peter T Chang (La Trobe University)

Confucianism: The Comeback Kid

May 4th, 1919, Confucianism was the fall-guy for China's ills. 90 years on, in 2009, this classical Chinese tradition is making a comeback. It has become Beijing's centerpiece in promoting to the world a genteel image of China. This paper examines the Confucian resurrection and its role in the PRC's soft-power campaign. I begin with an analysis of Beijing's exaltations of a 'harmonious world', a theme utilized to convey China's benign aspiration. This political concept I plan to show is rooted in the pan-Chinese religious symbol of the Dao, where the ancients envision all humanity as co-existing in harmony. I then examine Confucianism reemergence. Today Beijing is eager to present China as embodying Confucian best. Pundits are intrigued by the choice, why Confucianism? When there are other traditions to chose from, namely, Legalism, Mohism, Daoism, and Buddhism.

I plan to explain the attraction lies in the Confucian's moderate and this-worldly inclinations, qualities deemed by the ruling elite as most adept to realize the Dao on earth, i.e., a harmonious world. Finally I will present a critical evaluation of China's aspiration. Can Beijing bring about the Confucian inspired governance and a harmonious world? What if China fails to deliver?

3.45pm - 5.30pm

Menzies Common Room

Approaching Inequality: Political Economy and Cultural Politics

Convener: Wanning Sun, University of Technology, Sydney

Chair: Luigi Tomba

Existing literature on inequality in contemporary China tends to focus on income disparity at the village level, land distribution in rural households, and differentiation of earnings of urban workers in various danwei. The focus on inequality through income is understandable, since economic reforms for the past three decades have led to dramatic economic stratification, reflected most tangibly in individuals' earning capacity and consumption power. Another strand of analysis approaches inequality at a number of spatial levels, addressing a range of disparities including, most obviously, the rural-urban, coastal-inland, and east-west. However, for the same reason that the causes of increasing inequality are complex, its manifestations and consequences are also diverse, calling for variegated approaches to understanding it.

From their individual contexts and adopting different approaches, the four papers in this panel are united by a common desire to explore inequality as a multi-faceted social reality. We seek to demonstrate that inequality in post-Mao China is played out in spatial/material, but equally importantly, in symbolic/discursive realms. Furthermore, the papers in this panel show that inequality is not only produced and practised in economic and structural terms, but it has also given birth to new social artefacts, generated new moral debates, and produced alternative cultural politics.

Yingjie Guo (University of Technology, Sydney)

Harmonizing Inequalities: Social Policy in the Hu-Wen Era

While the first redistribution of social wealth in the reform era focussed on economic efficiency without taking social equality seriously, the second, under Hu Jintao and Wen Jiabao, has sought to balance social justice and efficiency. Hu and Wen's well-known social model is a 'harmonious society' as well as 'an all-round well-off society'. The model provides the basis of a raft of social policies aimed at 'controlling the growth of the upper stratum of society, expanding the middle, and reducing the bottom'. This paper will analyse the general thrust of these policies. It argues that the shift of attention to the middle reaches of society highlights rather addresses the tension between the Chinese Party-state's ideologies of equality and increasing social polarization and between its attempts to bring a semblance of social harmony amidst growing inequality and conflict.

Feng Chongyi (University of Technology, Sydney)

Chinese Liberal Intellectuals' Attitudes Towards the "Welfare Mix"

In the context of the West liberals are generally regarded as a right wing political and intellectual force prioritising efficiency over equality and promoting market mechanisms at the expense of welfare state. Liberals in contemporary China are fundamentally different. They do take individual liberties as the core value and oppose any form of despotism, despotism of Leninist party-state in particular. At the same time they fight in the forefront against social inequality and seek to champion the cause of working class questing for equality and better life. This paper will discuss the ideas of Chinese liberal intellectuals about the roles of state, society and the household in providing social security in China.

Wanning Sun (University of Technology, Sydney)

Baomu as Metaphor: The Cultural Politics of Inequality

Three decades of market liberalisation in China have led to dramatic socioeconomic stratification and the entrenchment of inequality. However, for the same reason that the causes of increasing inequality are complex, its manifestations and consequences are also diverse. For instance, the inequality created by China's household registration system manifests itself not only in the systematic exclusion of the rural population from a range of goods and services – housing, employment, health, education – but it has also engendered a new language of interests, needs and rights within which these issues are discussed. Situating its discussion in the context of the stark asymmetry between urban consumers and their rural migrant women domestics (baomu), this paper examines myriad ways in which discursive resources are marshalled to construct the baomu in certain ways, thereby reinforcing her subordination. The paper thus argues that inequality in post-Mao China should be approached as both political economy and cultural politics.

Beatriz Carrillo (University of Technology, Sydney)

Welfare reforms and social support networks

Introduction of economic reforms and marketization in the health care system have been responsible for rapidly increasing healthcare expenditure accruing to both local governments and end-users. Existing inequalities (between regions, rural-urban and income inequalities amongst individuals) thus necessarily have consequences on the availability and quality of health services as well as on equitable access to those services. Medical expenses have been shown to be one of the main causes of rural poverty and to have direct consequences on intergenerational equity on most other socio-economic indicators. Even though the Central government has recently committed substantial increases of funding to the health care system and health insurance schemes, there are yet no clear strategies to establish ways by which private (both profit and non-profit) provision can act as a complementary to public provision.

This paper will argue that in order to tackle China's growing demand for health services (due to demographic, epidemiological, and economic factors) and to build a more equitable, efficient and cost effective health care system the Central government needs to actively encourage, through a strong regulatory framework, more public-private partnerships in the health sector.

Representing, Governing and Containing HIV/AIDS in China**Convener: Yu Haiqing, University of New South Wales**

Chair: Gerry Groot

This panel brings together four researchers from diversified disciplinary areas to examine HIV/AIDS in China. With the largest infected population in the Asia-Pacific, China has braced up its HIV/AIDS campaigning, with the help of international NGOs, local GONGOs and organizations such as UNAIDS and WHO. At the same time, the Chinese government has also stepped up its efforts to contain and police HIV/AIDS within the PRC border. The panel has been drawn together to address a range of questions related to the concepts and practices surrounding the management of and engagement with HIV in 'popular China.'

These questions include: the impacts on Chinese consumers of media representations of the HIV positive (Hood); implications of an increasing number of HIV/AIDS documentaries on DV (digital video) activism and rights awareness among both urban and rural Chinese (Yu); and the centrality of HIV in China's public health reform as well as its concurrent domestic-international entanglements (Chan). Four panelists draw upon theories and approaches in media studies, sociology, anthropology and political science to engage in a timely dialogue on how HIV/AIDS are represented, governed and contained in China.

Lai-Ha Chan (University of Technology, Sydney)**Oscillating between Mao and Deng: the Domestic-International Nexus of China's Public Health Reform**

During Mao Zedong's cradle-to-grave government-subsidised health care system, China emphasized wide entitlement and access to medical care. The government bore the responsibility to provide basic health services, allowing Chinese citizens to enjoy various types of basic health care. In the course of Deng's economic reforms, however, the Chinese government has placed economic development at the top of its policy agenda. Not only has public health been given a relatively switched to a user-pay health system. By denying the poor access to basic public health, this market-oriented health system has exposed its deficiencies and weaknesses in controlling emerging infectious diseases. Outbreaks of infectious diseases, such as hepatitis, tuberculosis, HIV/AIDS, SARS and avian flu, have in recent years unsettled people within and beyond the country.

In order to overhaul the ailing medical system, the Chinese government announced in late of 2008 an ambitious plan for achieving universal health care in the country by 2020. This paper is going to utilise Putnam's 'two-level games' on the interaction between domestic and international factors to examine China's health reform. It first tries to understand the change-and-continuity of China's health care system over the past six decades. Then, it examines the connection between globalisation and China's public health, focusing on the domestic-international entanglements in China's health reform.

Jinmei Meng (University of New South Wales)**Evolution of China's AIDS law: Coming out of Denial and Discrimination?**

Over the last two decades, China has set up its AIDS legal system. In the wake of HIV epidemic, to stop HIV from entering China and to prevent HIV spreading by the infected people, China introduced harsh laws to control HIV positive people by restricting their freedom. However, such laws drove HIV infected people underground, encouraging HIV prevalence. From 2000, China began to review its inappropriate HIV legislations. In 2003, China introduced 'Four Free and One Care' policy. In 2004, China reviewed the Law of Prevention and Control of Infectious Diseases and cancelled compulsory HIV testing and the isolation of HIV infected people. Voluntary counseling and testing of HIV was officially adopted by the Administrative Measures on Free Voluntary HIV Counseling and Testing. In 2006, China made the Regulation on AIDS Prevention and Control (RAPC). Prohibition of discrimination based on HIV was adopted as a principle of HIV control by this regulation.

China has stepped out of denial of HIV/AIDS. However, given the lack of anti-discrimination law, the tight connection of law and politics, and widespread judicial corruption, anti-discrimination based on HIV is just a theoretical principle rather than a practical guideline. HIV-related discrimination is continuing in China.

Johanna Hood (University of Technology, Sydney)

Shifting Sufferers and Susceptibilities: Urban Media Representations of HIV/AIDS in China

Prior to 2000, HIV was presented in China's urban media as existing mainly outside the country, and in specific types of non-local sufferers. As such, knowledge about HIV positive Han Chinese, who did exist but rarely were stories about them told, was unknown to the majority of urban Chinese media consumers. From 2001-2, however, the narrative began to change and include an increasing amount of stories of 'local' HIV positive. Along with an increase of available information about HIV, these reports have accelerated dramatically, so much so that it has been established by a variety of scholars and NGOs working on HIV/AIDS in China that over 90% of urban Chinese learn about HIV/AIDS through print and telecommunications media.

Despite these major shifts, there is little research into what kinds of impacts the media is having on those who consume its messages about HIV. My research examines the shifts in how HIV positive Chinese sufferers have been presented to China's urban media consumers over time and the impacts on attitudes and understandings of the virus and its sufferers. In my AV presentation, I provide a brief overview of how the presentation of HIV and suffering has changed in China's media. I examine the inclusion of a new category of sufferer, that of the Han Chinese HIV positive, and I suggest local ways of understanding the meanings and consequences of this change. Examining this shift suggests that although understandings of the virus do exist across demographics, these have been formed in ways whereby most urban Chinese do not associate themselves with any possible risk of transmission/infection. As such, by examining the stories the media tells its consumers and by pairing these with the results of my fieldwork, I provide insight into current problems encountered by public health educators, who are frustrated by the "distance" the public feels toward HIV/AIDS.

Haiqing Yu (University of New South Wales)

Documenting HIV/AIDS in DV-China

This article examines the implications of an increasing number of HIV/AIDS documentaries on DV (digital video) activism and rights awareness among both urban and rural Chinese. It locates the rise of HIV/AIDS videos among professionals and amateurs within the socio-cultural context of Chinese DV culture. It traces three kinds of AIDS-DV in contemporary China: those produced by the official media (e.g. CCTV), those made by professional documentarians and filmmakers (of both Chinese and overseas origins), and those shot by amateurs. The article compares the three kinds of DV representation of HIV/AIDS in order to identify and problematise the politics of AIDS-DV production in contemporary China.

3.45pm - 5.30pm

Library

Better Life: Shanghai (2)

Chair: Niv Horesh

Julie Lim (University of Sydney)

Visions of a service society: Shanghai's service industry and the Overseas Chinese consumer

As guests who have come with a variety of purposes to what may be considered a worker's paradise, a glimpse of 'modern China', or a return to the 'homeland', there are distinct marginalised groups of Chinese inhabiting a shared urban space in the city of Shanghai. Alongside their foreign and local Chinese counterparts, overseas-born Chinese consume similarly, but experience differently 'the service encounter' - the moment at which exchanges of language, goods, and money take place, often between strangers. From fieldwork focusing on coffee shops, food and beverage establishments, I will explore how overseas-born Chinese balance issues of race, culture and language through the service encounter, and share their own visions of Shanghai as a modern service society.

Tina Schilbach (University of Sydney)

Cosmopolitan gestures in the global city: making a home for Shanghai's foreign professionals

Earlier this year, the Shanghai government announced new regulations for residence rights. The reform of hukou entitlements has been welcomed as a step towards more transparency in what has been a practice notorious for its opaque standards. Despite this cosmopolitan gesture shortly before the EXPO 2010, the new rules reconfirm an elitist approach to urban residency. Shanghai's official visions for the city are little concerned with the dreams of labour migrant mobility. They extend a much warmer welcome to the transnational mobility exercised by the global classes, whose contributions help attract investment and build global city credibility. Local policy and a close-knit expatriate community are providing an extensive support network. It is relatively easy for foreign elites to stay in the cocoon of Shanghai's transnational capitalist spaces, isolated from the conditions of local integration. However, not all corporate migrants are part of a "visitor class" in search of a temporary urban home.

Shanghai has seen a growing number of foreigners who are seeking long-term residence and whose lives and careers are more intimately tied to the local environment. While the local government celebrates the global class arrivals, however, it is more cautious about the modalities of their integration, reflecting fundamental uncertainty about how to deal with the contingent cosmopolitan input to the city's globalisation process. Taking as an example Shanghai's Green Card scheme, this presentation explores how foreign professionals experience the enchantments of corporate privilege against the barriers to long-term residency in the city.

Liu Dahong (Shanghai Normal University) and **Stephanie H Donald** (University of Sydney)

Art Praxis in Shanghai

A short film will be shown to discuss contemporary art practice in Shanghai.

3.45pm - 5.30pm

Meeting Room 1

Information Resources for Chinese Studies

Convener: Bick-har Yeung, University of Melbourne Library

Chair: Thao Nguyen

Di Pin Ouyang (Chinese Unit, Asian Collections, National Library of Australia)

Online anywhere in Australia: using the NLA's Chinese e-resources

The primary purpose of this presentation is to provide the audience with an overview of what Chinese resources that they can access at their place of choice.

Australians already have access to a significant range of electronic resources through their State/Territory, academic and public libraries. However, the Chinese language collection of the National Library is the largest Chinese collection in Australia. Since September 2008 all registered users of the NLA resident anywhere in Australia have been able to obtain direct access to a range of Chinese e-Books, subscription online resources and digitised Chinese collections. Remote access to access Chinese e-Resources, regardless of location is available directly through the Library's online catalogue and the Australian National Bibliographic Database (ANBD) in Libraries Australia.

The presentation will demonstrate the Chinese resources available to users and describe how they can be accessed without having to visit the National Library.

Dennis Kishere (Chinese Studies Librarian, Monash University)

Providing information for Chinese Studies at Monash University Library

Monash University Library has built up a broad collection in Chinese Studies in both Chinese and English languages and includes print, audio-visual, microform and online resources. Nevertheless it is impossible to anticipate the depth and range of reference queries likely to be encountered and the sort of materials required by users. The Chinese Studies Librarian started his role in 1991 mainly looking after the book and serials collection in the library supplemented with some materials derived from inter-library loans. These days the Chinese Studies Librarian uses subscribed and free databases and online resources as much as the print materials on shelves.

This paper starts with a description of the range of materials held in the library and online resources used for reference work. I then analyse the main types of reference queries and how they can be addressed. This involves a description of the main types of users of Chinese Studies library resources. I describe issues in Chinese Studies librarianship: the proliferation of free online resources such as e-books and mobile phone literature, the affect of censorship on the provision of information and problems with the impermanence of online resources. This paper will be supported by power point slides of the main points covered.

Bick-har Yeung (University of Melbourne Library)

Electronic Resources for researching China : projects conducted by Asian Libraries in Melbourne

This paper will discuss a number of projects conducted by Asian Libraries in Melbourne (ALIM) and how these projects support the research of Chinese Studies in Australia. ALIM is a collaborative venture between Monash University and University of Melbourne libraries since 1994. By sharing resources and expertise and jointly developing collections, ALIM facilitates access to Asian materials in Melbourne libraries and provides an enhanced service to researchers and students.

3.45pm - 5.30pm
Meeting Room 2

Intercultural Communications

Chair: Evelyn Chia

Jianxin Wang (University of Auckland)

On Misuse

Enlivened with humorous anecdotes collected by the author, illustrated with examples from previous research and my own, this presentation discusses four types of language misuse, to explore the possible ways to improve the cultural and language awareness of EFL learners in China and CFL learners overseas. These possible misuses are: mistranslation caused by superficial reading, misinterpretation caused by differing rhetoric patterns, misunderstanding caused by linguistic conventions, and misuse caused by insufficient language knowledge.

Yina Wang (Beijing University of Forestry)

Misunderstanding: culture differences and East-West communication

This presentation focuses on cultural clash between Chinese culture and Western culture and possible solutions. By analyzing one culturally conflicting tea drinking scene, one business conversation that results in differing expectations, and four misleading idiomatic expressions, I explore the underlying causes that may have contributed to misunderstanding and wrong expectations and, worse, ill feeling and resentment in east-west communication. They are the differing social convention in tea drinking, the different linguistic structure and emphasis in east-west speech, and the east-west difference in culturally rich idioms. As a promising solution to avoid misinterpretation, I further provide and examine a table talk concerning a Chinese mother who doesn't know English, her American daughter-in-law who doesn't know Chinese, and her husband -- the son of the mother, who has to interpret for them. In this conversation the husband has acted as a successful mediator, rather than a rigid direct word to word translator.

Susan Yue Hua Sun (Auckland University of Technology)

Chinese Taught Completely Online: striving after fashion or tomorrow's *fait accompli*?

At the beginning of 2008, AUT launched a complete online Chinese course, the first in a New Zealand university, which is now in its fourth-time running. The biggest concerns and challenges for the teachers have been: how do we, in the cyber world:

- 1) re-invent the interactive environment, which traditional language classrooms inherently have, where students have virtually no chance to play with the target language alone?
- 2) teach characters as it is in a traditional classroom, where students constantly observe strokes being dashed off on the "blackboard" one by one in the prescribed order and shaping into characters?
- 3) foster a functioning online community?

The traditional classroom methods could easily be taken for granted; and the myth is that technologies could do all that. Critics maintained, however, online learning is a barren, solitary, inhuman experience consisting nothing more than downloading texts, audio/video materials and submitting assignments. Drawing on the teachers' experience, data from students' post-questionnaires, and recordings of various online interactions, this article critically examines the effectiveness of methods and strategies developed for online language interaction and production, characters learning, and community building in this course.

Can Qin (La Trobe University)

Chinese international students' identities

The international education industry is framed by a global cultural hierarchy in which the educational products of developed countries are purchased by students from developing countries. China – sending more than 100,000 students overseas each year recently (Department of Foreign Affairs and Trade, 2005) – is one of the most significant customers of the industry. However, Chinese international student identity cannot be understood in terms of simple market analysis based on country of origin.

This paper explores the complexity of Chinese international student identity in terms of previous social position and experience in China, visa condition, cultural tradition and personal resources, all of which contribute to how Chinese international students think about who they are and who they should be. Based on field work which I conducted from 2006 to 2008, I found that many Chinese international students had developed a neo-liberal view of themselves as individuals before leaving China, believing that they were on a level playing field and they were going to be judged by their personal ability and achievement wherever they were.

On arrival in a foreign land, however, their sense of 'Chineseness' was likely to come to the fore and be reinforced. Their physical appearance, visa restrictions, and the cultural and political stereotypes operating in the host country would affect their view of themselves and their place in the world. Their social labels of 'student', 'foreigner', 'consumer', 'guest', and 'Chinese' come into play, bringing both advantages and disadvantages in pursuing recognition overseas.