

2nd Australasian conference on
overseas Chinese history & heritage

Dragon Tails 2011

sources. language. approaches.

Conference program

Chinese Museum
Melbourne, Australia
11–14 November 2011

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2nd Australasian conference on overseas Chinese history & heritage
Chinese Museum
Melbourne, Australia
11–14 November 2011

Dragon Tails 2011 showcases emerging scholarship on Australia's Chinese history and heritage, considering the diverse range of available sources, as well as new approaches being used to interrogate them. The conference follows on from the first successful Dragon Tails conference held in October 2009 at Sovereign Hill, Ballarat, Victoria.

The conference provides a forum for discussion about the current state of the field of Chinese Australian history, the challenges it faces and the ways we might move forward to improve our understanding of Australia's Chinese pasts (c.1840s–1940s). Papers address the following themes:

Sources: What sources can we use to uncover the Chinese Australian community's many pasts, where are they and how can we provide greater access to them?

Language: Does it matter that most Chinese Australian history is written with limited reference to Chinese-language sources? If it does, how can we create awareness of those sources and overcome the challenges of working with them?

Approaches: How are different approaches broadening our understanding of Australia's Chinese history and heritage? These might include transnational and global perspectives, the *qiaoxiang* approach, reading material culture, biography and life writing, organisational histories, memory and oral history, digital history and the use of emerging technologies.

Venue

Dragon Tails 2011 is being held in the heart of Melbourne's Chinatown at:

Chinese Museum

22 Cohen Place (runs between Little Bourke & Lonsdale streets)

Melbourne Victoria 3000

Australia

Phone: (03) 9662 2888

Web: www.chinesemuseum.com.au

The historic four-storey Chinese Museum building was built in the 1890s as a furniture factory and warehouse for the Cohen Brothers. The museum itself was established in 1985. It is located behind Her Majesty's Theatre in Cohen Place, which runs between Little Bourke and Lonsdale streets. The museum precinct is close to a range of accommodation options, easy to access by public transport and is surrounded by cafes, restaurants and shops.

Organising committee

Convenors

Dr Sophie Couchman, Chinese Museum & La Trobe University

Dr Kate Bagnall

Committee

Dr James Liepold, La Trobe University

Dr Mei-fen Kuo, La Trobe University

Mr Mark Wang, Chinese Museum

Thanks

The convenors would like to thank Amanda Rasmussen, Tsebin Tchen and Keir Reeves for their assistance in preparations for Dragon Tails 2011.

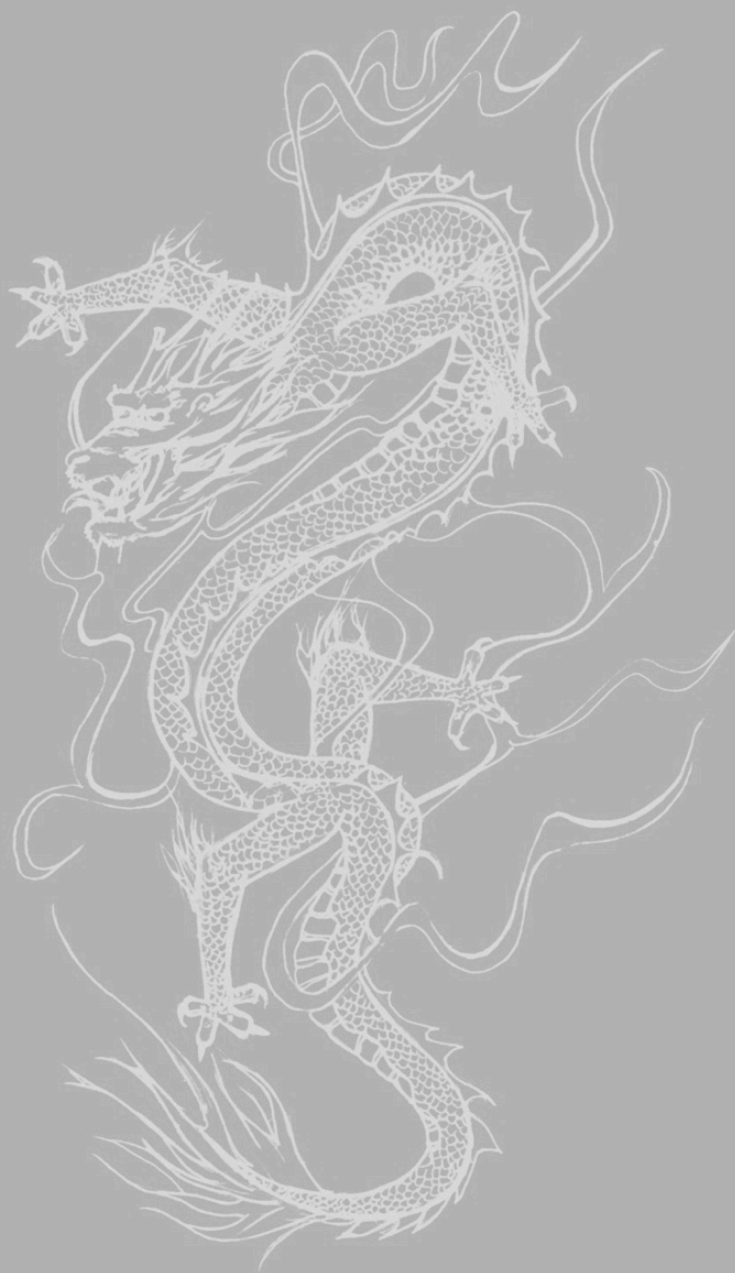
Contacts

For questions or problems during the conference, please see the Registration desk.

The phone number for the Chinese Museum is (03) 9662 2888.

You should also feel free to speak to the convenors, Sophie Couchman and Kate Bagnall (call 0411 488 807 in an emergency).

Conference program



Program in brief

All conference sessions, morning/afternoon teas and lunches will be held at the Chinese Museum, except as noted below. Map and addresses are on the back cover of this program.

Friday, 11 November 2011

5:30pm Registration, welcome and roundtable
7:00pm Close

Saturday, 12 November 2011

8.30am Registration
9.15am Welcome
9:30am Session A1: Keynote address
10.30am Morning tea
11:00am Session A2 (Language/Sources): Chinese political representatives
12.30pm Lunch
1:30pm Session A3 (Approaches): Women and the family
3.00pm Afternoon tea
3:30pm Session A4 (Sources/Language): Reading sources
6:00pm Conference dinner and official opening (at Fortune Banquet restaurant)
9.30pm Close

Sunday, 13 November 2011

8.30am Registration
9.00am Session B1 (Sources): Material culture
10.30am Morning tea
11.00am Session B2 (Approaches): Transnationalism
1.00pm Lunch
2.00pm Session B3 (Approaches): Digital history workshop
3.00pm Afternoon tea
3:30pm Session B4: Activities (at various locations)

- Tour of Num Pon Soon Society building
- Tour of Kuo Min Tang Society of Melbourne building
- Remembering Chinatown: Self-guided audio tour of Melbourne's Chinatown

5.30pm Close

Monday, 14 November 2011

2.00pm Where next? planning afternoon
4.00pm Close

Program in detail

Friday, 11 November 2011

ROUNDTABLE: HOW IS CHINESE AUSTRALIAN HISTORY RE-TELLING AUSTRALIA'S HISTORY?

5.30pm – 7:00pm

Location: Chinese Museum, 1st floor

As a welcome to Dragon Tails 2011, this lively group will consider how Chinese Australian history is re-telling Australia's history.

Included in the evening will be the launch of a special Chinese Australian issue of *Historic Environment*, guest edited by Dr Keir Reeves and Dr Damien Williams, by Kristal Buckley, International Vice President of Australia ICOMOS (International Council on Monuments and Sites).

The roundtable is generously supported by the Faculty of Arts, Monash University.

Participants: Marilyn Lake, Regina Ganter, James Ng, Paul Macgregor, Keir Reeves, Amanda Rasmussen, Jen Tsen Kwok and Sophie Couchman (Chair)

See page 13 for further details.

Saturday, 12 November 2011

REGISTRATION

8.30am – 9.15am

WELCOME

9.15am – 9.30am

Location: Chinese Museum, 1st floor

SESSION A1: KEYNOTE ADDRESS

9:30am – 10:30am

Location: Chinese Museum, 1st floor

Chair: Marilyn Lake

- Elizabeth Sinn – Many Gold Mountains: Chinese migration to Australia in the bigger picture?

10.30am – 11.00am MORNING TEA 2nd floor

Saturday, 12 November 2011 (cont.)

SESSION A2 (LANGUAGE/SOURCES): CHINESE POLITICAL REPRESENTATIVES

11:00am – 12:30pm

Location: Chinese Museum, 1st floor

What do Chinese and English language sources on Australia's early Chinese political representatives tell about their political, intellectual and personal lives?

Chair: Judith Brett

- Tsebin Tchen – Chan On-Yan's impressions of Australia, 1920s
- Julia Martinez – The Darwin KMT and the politics of speaking English
- Mei-fen Kuo – Chun-Jien Pao and his Australian experience during Sino-Japan War
- Mark Finnane – Tsao Wenyen in Australia: the diplomat as intellectual

12.30pm – 1.30pm LUNCH 2nd floor

SESSION A3 (APPROACHES): WOMEN AND THE FAMILY

1:30pm – 3:00pm

Location: Chinese Museum, 1st floor

How can the history of Chinese Australian women and families be uncovered and told?

Chair: Kate Bagnall

- Morag Loh – *Survival and Celebration*: women in Chinese settlement in Australia, 1986–2011 – reflections on the exhibition
- Alanna Kamp – Chinese Australian women in White Australia: utilising available sources to overcome the challenge of 'invisibility'
- Darryl Low Choy – Sojourners, settlers, selectors and subjects: interpreting a family history through a palimpsest approach

3.00pm – 3.30pm AFTERNOON TEA 2nd floor

Saturday, 12 November 2011 (cont.)

SESSION A4 (SOURCES/LANGUAGE): READING SOURCES

3:30pm – 5:00pm

Location: Chinese Museum, 1st floor

Protest writing, newspapers, court records, interviews, photographs – what different perspectives do sources offer and how do we best understand them?

Chair: Regina Ganter

- Rob Hess – ‘Look at that little dark bloke’: new case studies on Chinese involvement in Australian Rules football
- Gary Osmond – Search for Kwok Chun Hang: the internet, digitised newspapers and Australian Chinese sport history
- Valerie Lovejoy – ‘I argue, I hammer and chisel’: the protest writing of 19th-century Victorian Chinese
- Nadia Rhook – ‘Me no...’: the talk of Chinamen and policemen

CONFERENCE DINNER AND OFFICIAL OPENING

6:00pm – 9:30pm

Location: Fortune Banquet restaurant, 233 Exhibition Street, Melbourne

Dress: Smart casual

- Official conference opening by the Hon. Nicholas Kotsiras, Minister for Multicultural Affairs and Citizenship, on behalf of the Premier of Victoria, the Hon. Ted Baillieu
- Address – Selia Tan: Building the *lu* mansions in the overseas Chinese hometowns of Guangdong

Sunday, 13 November 2011

REGISTRATION

8.30am – 9.00am

SESSION B1 (SOURCES): MATERIAL CULTURE

9:00am – 10:30am

Location: Chinese Museum, 1st floor

How can material culture, heritage objects and places be used to create different understandings of the history of overseas Chinese communities?

Chair: Karen Schamberger

- Helen Fong – The Sze Yup Kwan Ti Temple: a living tradition
- Bill Quackenbush – The Chinese in the Cariboo, British Columbia, Canada
- Joanna Boileau – Researching Chinese market gardening: insights from archaeology and material culture

Sunday, 13 November 2011 (cont.)

10.30am – 11.00am MORNING TEA 2nd floor

SESSION B2 (APPROACHES): TRANSNATIONALISM

11:00am – 1:00pm

Location: Chinese Museum, 1st floor

What can a transnational approach contribute to the study of the Chinese in Australia?

Chair: Amanda Rasmussen

- Christine Inglis – Transnationalism and the Australian Chinese
- Barry McGowan – Transnational lives: the operation of the White Australia Policy in the Riverina (to be read by Kate Bagnall)
- Paul Macgregor – Malaya and Australia: comparative perspectives on Chinese endeavour in British colonial societies
- Pauline Rule – Ho Amei, 1838–1901, a fighter for Chinese rights in two colonies: his Australian experience

1.00pm – 2.00pm LUNCH 2nd floor

1.30pm BOOK LAUNCH 2nd floor

Carol Holsworth, *James McCulloch Henley: Anglo-Chinese Linguist and Advocate in Victoria, New South Wales and Queensland*

SESSION B3 (APPROACHES): DIGITAL HISTORY WORKSHOP

2:00pm – 3:00pm

Location: Chinese Museum, 1st floor

An introduction to the possibilities of digital history, focusing on resources relating to Chinese-Australian history.

- Tim Sherratt – Digital history: new tools and techniques

3.00pm – 3.30pm AFTERNOON TEA 2nd floor

SESSION B4: ACTIVITIES

3:30pm – 5:30pm

Conference delegates will divide into three groups for the Sunday afternoon activities. This is because of space limitations in the buildings being visited.

Each group has 23 people at most. If you did not indicate a group preference at registration, please put your name down as soon as possible as places are limited. If you are not interested in attending the Digital History Workshop with Tim Sherratt, please join Group 3.

See the following page for descriptions of these activities.

Sunday, 13 November 2011 (cont.)

SESSION B4: ACTIVITIES (CONT.)

| TIME | GROUP 1 | GROUP 2 | GROUP 3 |
|--------|--------------------------|--------------------------|-----------------------|
| 2.00pm | Digital history workshop | Digital history workshop | Remembering Chinatown |
| 2.30pm | | | |
| 3.00pm | AFTERNOON TEA | | |
| 3.30pm | Remembering Chinatown | Num Pon Soon | Kuo Min Tang |
| 4.00pm | | Kuo Min Tang | Num Pon Soon |
| 4.30pm | Num Pon Soon | Remembering Chinatown | CLOSE |
| 5.00pm | Kuo Min Tang | | |
| 5.30pm | CLOSE | | |

Remembering Chinatown: Self-guided audio tour of Melbourne's Chinatown

Start from Chinese Museum (1 hour)

Discover the tangible and intangible heritage of Melbourne's Chinatown through the memories of its former residents: Alan Lew, Raymond Lew-Boar, Mabel Wang and Ham Chan. The tour weaves together the memories of these four Chinese Australians with the history of Chinatown during the 1930s–1940s. Includes a colour souvenir booklet.

Tour of Num Pon Soon Society building with Paul Macgregor

200–202 Little Bourke Street (1/2 hour)

This building is the oldest Chinese clubhouse (*huiguan*) in Australia. It has been the club rooms for the Num Pon Soon Society since it was built in 1861. The Num Pon Soon Society supports people from the Sam Yup region, which includes the Num Hoi (*Nanghai*), Pon Yu (*Panyu*) and Soon Duc (*Shunde*) districts. The clubhouse also contains the earliest known surviving Chinese shrine in Australia and possibly the earliest outside of Asia. The building and shrine are both listed on the Victorian Heritage Register.

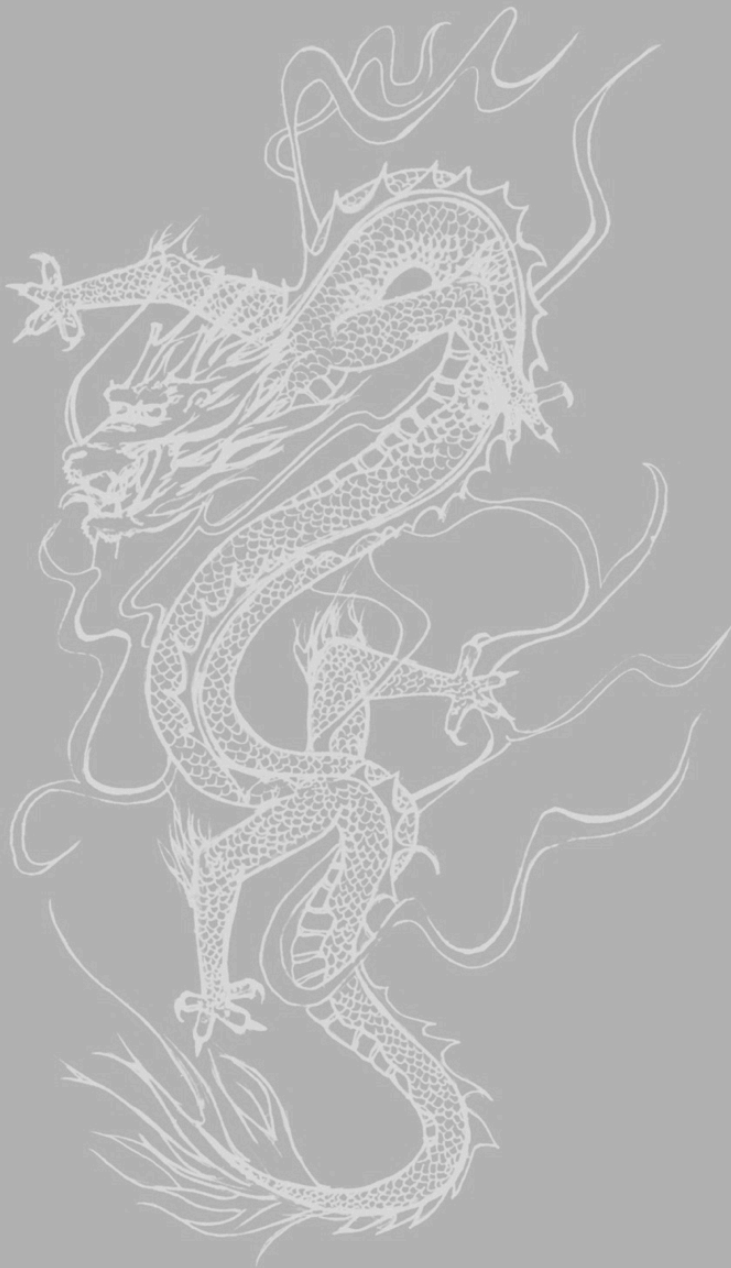
Tour of Kuo Min Tang Society of Melbourne building with Mei-fen Kuo

Meet at the corner of Market Lane and Little Bourke Street – 107–109 Little Bourke Street (1/2 hour)

Built in 1903 by leading Chinese community member Cheok Hong Cheong, this building was sold to the KMT in 1920 and its facade specially redesigned at this time by Walter Burley Griffin (who designed Canberra). The KMT is one of Melbourne's oldest continuing Chinese community service groups. For many years the society was both a prime mover in and a focus for community affairs in the Victorian Chinese community. Learn more about the history of the Kuo Min Tang Society, its photograph collections and its recent work preserving Chinese Australian archives.

Roundtable

How is Chinese Australian history re-telling Australia's history?



How is Chinese Australian history re-telling Australia's history?

5:30pm – 7:00pm
Friday, 11 November 2011

As a welcome to Dragon Tails 2011, this lively group considers how Chinese Australian history is re-telling Australia's history.

Included in the evening will be the launch of a special Chinese Australian issue of *Historic Environment*, guest edited by Dr Keir Reeves and Dr Damien Williams, by Kristal Buckley, International Vice President of Australia ICOMOS (International Council on Monuments and Sites).

The event will be chaired by Sophie Couchman and a concluding statement given by James Ng.

The roundtable is generously supported by the Faculty of Arts, Monash University.

Chinese Australians have often lived on the margins of mainstream Australia, but have been central to defining what it means to be Australian. They have asked us to confront the racial prejudice underpinning White Australia. They have shared in shaping aspects of Australian culture for which we feel great pride—egalitarianism, mateship and a fair go. They are part of what makes Australia a multicultural nation. Chinese Australians and their social, economic and political links to China, SE Asia and other countries have also challenged Australians to consider the ways that we are part of Asia, as well as belonging to the history and traditions of the British Empire, Europe and the Pacific. So, how does what we know about Australia's Chinese pasts reshape Australian history?

Roundtable participant profiles

Marilyn Lake



Professor Marilyn Lake was awarded a Personal Chair in History at La Trobe University in 1994. Since that time she has also held Visiting Professorial Fellowships at Stockholm University, the University of Western Australia, the Australian National University and the University of Sydney. Between 2001 and 2002, she held the Chair in Australian Studies at Harvard University. She has published 12 books and numerous articles and book chapters in Australian and international anthologies, including 'Chinese colonists assert their "common human rights": Cosmopolitanism as subject and method of history', *Journal of World History* (21: 3, 2010). Her book *Drawing the Global Colour Line: White Men's Countries and the International Challenge of Racial Equality* (Cambridge University Press and Melbourne University Press, 2008) won the Queensland Premier's Prize for Australian History, the Ernest Scott prize for the best book in Australian, New Zealand and Colonization History, and the Prime Minister's Prize for Non-Fiction.

Regina Ganter



Associate Professor Regina Ganter specialises on interactions between Indigenous, Asian and European peoples in Australia. Her books include *The Pearl Shellers of Torres Strait* (1994), based on award-winning research, and *Mixed Relations* (2006), which received the NSW Premier's History Book Award and the Ernest Scott Prize in Australian History in 2007. She has published widely in the field of cross-cultural encounters and contributed to a number of broadcasts, museum exhibitions and curriculum materials. She teaches Australian history and heritage studies in the School of Humanities at Griffith University.

Paul Macgregor



Paul Macgregor is an historian who is convenor of the Melbourne Chinese Studies Group. He was the curator of Melbourne's Chinese Museum from 1990 to 2005. He is the editor of *Histories of the Chinese in Australasia and the South Pacific* (1995) and joint editor of both *Chinese in Oceania* (2002) and *After the Rush: Regulation, Participation and Chinese Communities in Australia 1860–1940* (2004). He has organised three international conferences on the Chinese diaspora in Australasia and has curated numerous exhibitions on the history and material heritage of Chinese Australians. He was also involved in the development of five major research projects: the Australia-China Oral History Project, the Thematic Survey of Sites of Chinese Australian History, the Chinese Heritage of Australian Federation project, the Chinese Historical Images in Australia project, and the (Chinese on the) Mt Alexander Diggings Project.

Keir Reeves



Dr Keir Reeves is a Senior Monash Research Fellow at the National Centre for Australian Studies in the School of Journalism, Australia and Indigenous Studies and the director of the Australian and International Tourism Research Unit at Monash University, Australia. His research currently concentrates on the intersection between heritage, history, cultural tourism and regional studies. Keir completed his PhD on the history of the Chinese gold seekers on the Mount Alexander Diggings at the University of Melbourne. He has published extensively on Chinese-Australian heritage and history and is the current historian member of the Heritage Council of Victoria.

Amanda Rasmussen



Dr Amanda Rasmussen wrote her PhD thesis at La Trobe University under Professor John Fitzgerald and Dr John Hirst. Her history of Chinese in Bendigo 1880–1920 is concerned with the interplay between local experience, national policy-making and transnational living. While researching her thesis, she tutored in modern Chinese, Australian and European history at La Trobe University and the University of Melbourne. Since 2009, she has lived in Beijing. In 2010, she completed the Inter-University Program's advanced intensive Chinese language course at Tsinghua University, and taught twentieth century Chinese history for American exchange students. She now works at China Policy, a policy research and information management company in Beijing. She is gradually grappling with the behemoth that is understanding China, and her Mandarin is rapidly improving.

Abstracts and speaker profiles

(in alphabetical order by speaker name)



Joanna Boileau

Researching Chinese market gardening: insights from archaeology and material culture

This paper explores a multi-disciplinary approach to the study of Chinese market gardening in Australia and New Zealand. It focuses on using material culture and archaeological evidence to uncover the cultural landscapes created by Chinese market gardeners in Australia and New Zealand.

The first part of the paper concerns recent debates in historical archaeology, which emphasise the importance of a multidisciplinary approach that incorporates historical, archaeological and anthropological evidence as well as oral testimony. These debates address such issues as the relationships between material and documentary evidence; the relative weights to be assigned to each body of data; and strategies for combining and interpreting disparate evidence. Although many of these issues remain unresolved, combining various strands of evidence can yield more interpretive power than if they were used individually. Another major debate concerns the relationships between culture, ethnicity and material culture.

The paper briefly discusses the work of Jane Lydon and Grace Karskens on the Chinese in the Rocks in Sydney. Their work highlights the complexity of the cross-cultural encounter, and the special significance of material objects for migrants to a new land as they adapt to a new society and environment. Lydon and Karskens demonstrate the value of more sophisticated approaches that explore the strategic and symbolic meanings of material objects, and their dynamic role in creating, maintaining and transforming culture.

The second part of the paper discusses three items of material culture, separated in space and time, which shed light on the lives of Chinese market gardeners in Australia and New Zealand. The first, a four-tined garden rake, was recovered in a survey of the site of Ah Toy's garden on the Palmer River in far North Queensland. It is an ingenious modification of a ten-tined sluicing rake originally used in mining operations for alluvial gravel. The second object is a fob watch made of Mexican silver, worn by Edward (Ned) Chong who arrived in Australia from the port city of Amoy (now Xiamen) around 1865, at the age of twelve. From the 1890s he ran a market garden at Hookey's Waterhole just outside the desert settlement of Oodnadatta, initially in partnership with a countryman Cherry Ah Chee. The third example is the ceramics recently excavated from the site of Ah Chee's market garden at Carlaw Park in Auckland, which operated from the 1870s to 1920. The ceramics fall into two groups: fine bone china tea ware imported from Europe, and traditional Chinese table ware and domestic ceramics, including porcelain rice bowls, spoons and a wine cup. The latter items are commonly found in overseas Chinese archaeological sites.

These three examples demonstrate how material culture can enrich our understanding of Chinese history and heritage, adding an extra dimension to documentary sources.

Joanna Boileau is a postgraduate student in history at the University of New England in Armidale. She is writing a thesis on Chinese market gardening in Australia and New Zealand. Joanna has worked as a heritage consultant for local government. Her most recent project involved researching the heritage of the Chinese in the Tweed Valley in northern New South Wales. She wrote a book on the Chinese in the Tweed Valley, *Families of Fortune*, recorded several Chinese archaeological sites in the region, recorded filmed interviews with members of the Chinese community and assisted Tweed River Regional Museum to mount an exhibition on the Chinese in the Tweed Valley.

Mark Finnane

Tsao Wenyen in Australia: the diplomat as intellectual

As a Chinese diplomat in Australia (1936–1944), Tsao Wenyen played an important role in articulating to Australian audiences a vision of Chinese-Australian partnership in the Pacific. This paper will however focus on a different aspect of his time in Australia—namely the nature of his intellectual enterprise, which included the writing and publication of two books and an ultimately frustrated attempt to win academic credentials in an Australian university. The paper begins with this latter story—one of personal aspiration and institutional inertia. From 1941 to 1945 Tsao was enrolled at Melbourne University for a doctoral degree in law. The product of his labours was eventually published by Melbourne University Press as a significant treatise on the constitutional structure of Republican China. The story of Tsao’s difficulties and eventual failure in getting this treatise accepted for the degree repays telling, and prompts questions—about Tsao’s desire for recognition and about the scope and objectives of his intellectual work. From that starting point we will consider briefly the content, publication and reception of Tsao’s books, *Two Pacific Democracies* (published by Cheshire in 1941) and *The Constitutional Structure of Modern China* (published by Melbourne University Press in 1947). These were unique products of a Chinese diplomat’s time in Australia, offering to English language readers a Chinese republican view of strategic and political possibilities at a time of international conflict and great anxiety about the future.

Mark Finnane is ARC Australian Professorial Fellow at Griffith University, School of Humanities and the ARC Centre of Excellence in Policing and Security. His principal research interests are in criminal justice history, his most recent book a biography of an Australian judge, criminologist, historian and civil libertarian, *JV Barry: A Life* (UNSW, 2007). He has been Honorary Professor at Beijing Foreign Studies University and is a regular participant in conferences of the Chinese International Australian Studies Association. This paper originates in research on Sir John Barry, who wrote at length about a later book by Tsao Wenyen, *Rational Theories of Punishment* (1956).

Helen Fong

The Sze Yup Kwan Ti Temple: a living tradition

The Sze Yup Kwan Ti Temple in Glebe, Sydney, one of only two extant pre-modern temples in New South Wales, will celebrate its 120th birthday in 2018. This paper will discuss its organisational history from 1898, its association with the Sze Yup Society, a systems analysis and an analysis of the material culture of the temple and its objects. New sources of information about the temple and its attendant community will be presented. This paper will also discuss challenges the temple management faces in maintaining the heritage value of the temple in a changing society.

Helen Fong, BA, M. Art Admin, Grad Dip TESOL, is the historian for the Sze Yup Kwan Ti Temple. She has been researching the temple for over ten years, as well as participating as an active member of the Sze Yup community. She was co-founder of the Australian Chinese Community Association (ACCA), which claims to have over 8000 members and 80 staff. Helen is currently writing a book about the social history of the Chinese of Sydney. To assist with this project she was awarded a Centenary of Federation grant and a Varuna Publisher Fellowship in 2009.

Rob Hess

'Look at that little dark bloke': new case studies on Chinese involvement in Australian Rules football

Over the last decade, several publications based on case studies drawn from around Australia have been completed on the involvement of people of Chinese heritage in a range of sporting historical contexts. Notably, while the bulk of these investigations have focused on Australian Rules football, other sports such as swimming, cycling and rugby league have received attention. Importantly, the results of these studies have begun to be incorporated not only into more general histories of Australian sport, but into broader histories of Chinese communities in Australia. While the accumulation of isolated examples may not in itself be sufficient to immediately develop new archetypes of Chinese involvement in sport, they do represent an important and necessary part of a long-term information-gathering exercise.

The purpose of this paper is to bolster an emerging research genre by surveying the current state of play and reporting on the sources and methods underpinning several new case studies. In this instance, examples are highlighted from the history of Australian Rules football in Victoria during the 1940s, when several individuals of Chinese heritage played at, or on the fringe of, the code's elite level, during a period when the Young Chinese League team was flourishing. A key case study is Phillip Esmore (born 25 September 1920, died 26 September 1992), who represented Dunolly in country Victoria and Oakleigh in the Victorian Football Association, as well as playing socially for the Young Chinese League team. Sources for the examples to be discussed include museum archives and photographic images, digital and hard-copy press reports, and interviews with family members.

Rob Hess is a senior lecturer at the School of Sport and Exercise Science at Victoria University. He is an experienced media commentator and has appeared in print, on radio and on television.

As convener of the Football Research Collective, Rob also has insights into the research interests of dozens of football scholars working throughout Australia.

He is the publications officer of the Australian Society for Sports History, an associate academic editor of the *International Journal of the History of Sport*, executive editor of the *Bulletin of Sport and Culture* and an Editorial Board member of the *Football Studies journal*.

Christine Inglis

Transnationalism and the Australian Chinese

One of the major themes in writing about 19th-century Chinese emigration is that the Chinese coming to Australia and other countries came initially as sojourners and that those who remained were often reluctant settlers who continued to be oriented towards China. In this, the Chinese were precursors of the transnationals who, since the 1990s, have come to the fore as representatives of a new paradigm critical to understanding contemporary migration and incorporation. Yet recent historical scholarship has highlighted the simplistic nature of these generalisations about the settlement experiences of Australian Chinese as they overlook the many ways—including intermarriage, social relationships, participation in economic and political activities and cultural behaviour and identification—that the early Chinese and their descendants were incorporated into Australian life. What does this tell us about the utility of adopting the paradigm of transnationalism for understanding the Chinese experience in Australia? Conversely, what is the relevance of the Chinese experience in Australia for conceptualising transnationalism? These are the issues that will be explored in this presentation which will unpack recent developments in theorising about transnationalism and show how they provide a more complex and nuanced basis from which to examine Australian Chinese history and heritage. Examples relevant to this examination will be drawn primarily from the period before the end of the White Australia Policy.

Christine Inglis is Director of the Multicultural and Migration Research Centre at the University of Sydney and Editor of *International Sociology*. Her research interest in the overseas Chinese in Australia and elsewhere spans a period of four decades. Among her publications are the entries on Australia and Papua New Guinea in the *Encyclopedia of the Chinese Overseas* (ed. Lynn Pan). In preparation is a book entitled *Transnationalisms and Chinese in the 21st Century* to be published by Hong Kong University Press.

Alanna Kamp

Chinese Australian women in White Australia: utilising available sources to overcome the challenge of 'invisibility'

Since the 1980s, scholarship on Chinese Australians in the White Australia Period (1901–1973) has increasingly utilised research 'from below' approaches. Academics and other researchers have begun to foster more inclusive research methods that consider the Chinese communities and the experiences, views and attitudes of Chinese Australian individuals. As such, the research focus has shifted from the administration of policy and White Australian attitudes towards Chinese Australians in the period, to the experiences and perspectives of Chinese Australians themselves. While this growing body of research is invaluable and of great importance for understanding a more nuanced history of Chinese in Australia, it has largely been the perceptions and experiences of male Chinese Australians that have been reported in the literature. Until quite recently, migration scholarship has typically focused on males as the primary actors in the migration process and it is in that vein that research on Chinese Australians in White Australia has followed. The gendered bias also reflects the limited evidence and official documentation regarding the movements of females, itself an historic outcome of patriarchy in official administration. Researchers have justified their sanguine stance on this male-centred research by reference to this limited documentation and the actual numerical dominance of males in the Chinese Australian population in the period.

While official documentation regarding Chinese Australian women is scarce and the actual numbers of female Chinese Australians in the period was lower than their male counterparts, Chinese Australian women were present in the nation and thus their experiences and perspectives should not be ignored or rendered invisible. Instead, alternative methods should be used to overcome these challenges and uncover Chinese Australian women's experiences in the White Australia context. Drawing on postcolonial and feminist research, as well as research 'from below' methods advocated by historians and geographers, is one means of overcoming the gendered bias in traditional research sources. In particular, recorded semi-structured interviews with women who were present in White Australia utilised in a historical geography approach, provide data that are in the women's own words and from their own perspectives. These voices provide insights into Chinese Australian women's experiences and perceptions of family life and relations, cultural maintenance, education, work, marriage and discrimination in the White Australia period. Personal documents such as photographs, business records and certificates of achievement also provide snapshots of slices of life and rites of passage. These sources uncover what have previously been 'invisible' experiences, contributions and perspectives and allow Chinese Australian women greater access into the Australian historical narrative.

Alanna Kamp (BA BSc UNSW) is a PhD candidate in the School of Social Sciences at the University of Western Sydney. Her areas of research include the historical geographies of Chinese Australian experience, attitudes to immigration and experiences of other 'non-White' groups throughout Australia's history and contemporary times. Her doctoral research is focused on the experiences of belonging and exclusion of female Chinese Australians in the White Australia Policy period. Her recent publications include a co-authored book chapter in *Muslim Spaces of Hope: Geographies of Possibility in Britain and the West* (edited by R. Phillips) and articles in the *Journal of Australian Indigenous Issues* and *Geographical Research*.

Mei-fen Kuo

Chun-Jien Pao and his Australian experience during Sino-Japan War

This paper will discuss how Chinese diplomats for Australia reported, interpreted and mobilized the Chinese Australian community after Japan captured China from 1937. It argues an alternative perspective on Chinese Australian identity and the mission of Chinese diplomats in Australia. Although prior studies claim the Sino-Japan war and Chinese nationalism strengthened patriotism in the Chinese Australian community, reports of Chinese diplomats for Australia during 1937 to 1942 show high appreciation for the happiness and lifestyle of Chinese immigrants in Australia. In this paper, I will examine the reports and archives related to the Chinese Consul General, Chun-Jien Pao, and his three Vice-Consuls, Y. W. Tsao, L. K. Wang and K. D. Hung, who did not encourage the Chinese community to embrace patriotism and loyalty to their homeland. On the other hand, from 1937 to 1942, Chinese diplomats for Australia tried to connect Australian and Chinese communities in terms of 'cultural exchange' and universal values. Their efforts had also enhanced knowledge and friendship between China and Australia on the eve of the establishment of first Chinese Australian Ambassador in 1942. This paper will first introduce development of Chinese Consulate in Australia before 1936. The appointment of the Sydney Chinese Consulate in 1936 defined new roles of Chinese officials in Australia. The paper will then argue how various materials related to Chinese diplomats—such as English language publications, Chinese diplomat archives, working diary of a Chinese Consulate, private materials and oral history—show different views on Chinese Australian history and identity. The reports, stories and archives related to Chun-Jien Pao and his colleague demonstrate that they were not only political representative for China but also a window on the social life of the Chinese community in Australia.

Mei-fen Kuo left her native Taiwan to undertake a PhD thesis on the late 19th century and early 20th century origins and development of Chinese-Australian community in Sydney under Professor John Fitzgerald. After completing her doctorate, she won an internationally competitive Australian Endeavour Award in 2009, and the next year secured an equally competitive Australian Post-doctoral Fellowship as a part of a three-year Linkage Grant supported by the Australian Research Council. She now is working with Professor Judith Brett and Dr James Leibold on the project *Unlocking Australia's Chinese archive: the political organisation and social experience of the Chinese Australian community, 1909–1939*.

Morag Loh

Survival and Celebration: women in Chinese settlement in Australia, 1986–2011—reflections on the exhibition

Survival and Celebration developed from discussions with members of 33 families. Thirty had been in Australia since the second half of the 19th century; all but three had encountered discrimination emanating from 100 years of institutionalised racism. Legal discrimination had ended by 1975 but racism flared in the 1980s (the 'Blainey debates' and 'Asian Invasion'). The exhibition and its accompanying seminars responded to this.

The dominant narratives in Chinese-Australian history had been political, economic, male. Experiences of women and children challenged, expanded and enriched these, raising questions of social participation, identity, class, gender roles and modern technology. Diversity of experience extended beyond individual differences to be explained by social and economic conditions specific to various states and regions. For instance, in Victoria herbalists were often prosperous, their patients overwhelmingly non-Chinese. Why not in WA? Why did participants from Darwin seem so comfortable with their identities?

In a consultative process publication was always approved by donors. For some, however, certain topics were not for publication. Polygamy and arranged marriages seemed unacceptably outside Christian norms; some accounts of humiliation and of Anglo-Australians who denied the cruelty of racism were deemed better not mentioned. I doubt there would be such reticence today. Multiple partnerships are not unusual nor, in some immigrant communities, is arranged marriage. Histories of women, children, ethnic groups and Indigenous Australians show many others have experienced injustice and survived to celebrate.

Paradoxically, now life is easier for minorities, some want to forget harder times and some immigrants, intent on making their way, don't value troubled pasts. But well-researched family histories are valuable. They speak about how we all were as a society and what we still are, about oppression, justice and a common humanity.

Morag Loh is an author and curator whose work has dealt with migration experiences and histories of women and children. In the 1980s she developed an archive on Chinese at the State Library of Victoria which later became part of her Bicentennial archive and exhibition series *Building A Country*, which documented the presence of eight immigrant communities and their descendants. She wrote *Dinky-Di*, a history of Chinese-Australians in our war efforts; *Sojourners and Settlers*, the Victorian Government's Sesquicentenary publication; *People and Stories from Indo-China*. Articles on families and medicine appear in *Histories of the Chinese in Australasia and the South Pacific*; *Chinese in Australia and New Zealand*; *Gippsland Heritage Journal*; *The Journal of the Royal Historical Society of Victoria*; *Hemisphere*; *The Encyclopedia of Melbourne*. She has served on governmental cultural advisory bodies at state and federal level.

Valerie Lovejoy

'I argue, I hammer and chisel': the protest writing of
19th-century Victorian Chinese

Chinese immigrants to 19th-century Victoria faced prejudice and discrimination, not just from individual Europeans but from harsh laws that prevented them from competing equally with European workers and severely limited their opportunities for family reunions in Victoria. The assumption that Chinese Victorians meekly submitted to such treatment has arisen because of the scarcity of 19th-century sources that speak directly of their experience. The surviving small but important body of protest literature deserves close examination as paying attention to the voices of Chinese Victorians who speak through their writing gives a unique opportunity to understand the quality and extent of Chinese resistance. This paper considers examples of both personal and public Chinese protest writing, arguing that Chinese Victorians demanded social justice through personal pleas, letters to newspapers, petitions and letters to the Victorian government. This paper also considers why Chinese protests, despite their eloquence and sincerity, so often fell on deaf ears.

Valerie Lovejoy is a senior research assistant in the Faculty of Education, La Trobe University Bendigo. She completed her PhD, *The fortune seekers of Dai Gum San: A history of first generation Chinese on the Bendigo Goldfield in 2009*. Valerie is the author of *Mapmakers of Fortuna: a History of the Army Survey Regiment*. She has a passionate interest in regional history, believing that micro studies of regional communities can contribute depth and texture to broader studies. Valerie is also interested in oral history and has extensive experience in interviewing a wide range of people. Projects she has worked on include *Women on Farms, 1901–1945*; *Life at the G.K. Tucker Settlement, Carrum Downs and A History of the Woodend Bypass*. She is currently working on Bendigo Education projects with La Trobe University.

Darryl Low Choy

Sojourners, settlers, selectors and subjects: interpreting a family history through a palimpsest approach

This paper examines the richness and the depth of a family history that can be identified and explored through a palimpsest approach. This approach facilitates a vertical examination of the family's history through a generation by generation series of cycles as opposed to the more conventional approach which entails taking a number of horizontal slices through that history.

The original idea of a palimpsest is a manuscript page from a scroll or a book from which the text has been scrapped off in order to use the page again. The word comes through the Latin from the Greek (*palin* = again and *psao* = I scrape).

Applying this concept in a historical perspective has seen historians beginning to use the term as a description of the way people experience times, that is, as a layering of present experiences over faded pasts. In similar ways to which archaeologists have applied the concept, it can represent a record of material remains that is suspected of having formed during an extended period but cannot be resolved in a way that temporally discrete traces can be recognised as such. In a family historical sense this might apply to attitudes to assimilation in a new country, or the imperative to 'fit in' in the dominant society, or to pursuing educational goals especially in a quest to 'better oneself or one's family'.

In the case of the author's paternal and maternal families, who first ventured to Australian shores from China from the 1860s–70s, it is revealing and educational to (re)examine their stories and those of successive generation through a palimpsest approach. Looking at their stories through a palimpsest lens sheds new light and raises new theories on hitherto perplexing events and circumstances that have surfaced in the family history to date. The paper will illustrate the approach through examples of palimpsest derived interpretations of this family history.

Major General Darryl Low Choy, AM, MBE, RFD, (retd) BA, GCert Higher Ed, Grad Dip Urb & Reg Plan, MBlit Env (City & Reg Plan), PhD, commenced his military career as an Army cadet with the Innisfail State High School Cadet Unit. He enlisted in the Army Reserve as a Private in 1964 and rose to the rank of Major General before retiring in 2007 after 43 years of service. He is a qualified military engineer and he commanded the Queensland 7th Brigade from 1993 to 1996. From 1997 to 2004 he held the three most senior Reserve appointments in the Army and the Australian Defence Force.

In his civilian life Dr Low Choy is Professor of Environmental and Landscape Planning in the School of Environment, Griffith University. His current research is focused on values-led planning and indigenous landscape values; resilience and peri-urbanisation of the landscape; and climate change adaptation for human settlements.

He chairs the Queensland State Government's Regional Landscape and Open Space Advisory Committee and is a member CEOs Committee for Natural Resource Management. He is an advisor to the NSW Natural Resources Commission on planning for natural resource management. He is the National President for Toc H Australia.

Paul Macgregor

Malaya and Australia: comparative perspectives on Chinese endeavour in British colonial societies

Lowe Kong Meng was born in Penang; Louis Ah Mouy came to Melbourne via Singapore; the Rev. William Young was half-Scottish, half-Malay; Chinese Australian merchants invested in Malayan tin-mines; Liang Qiqiao came to Australia via Penang. Fleeting mentions of Malaya arise in Chinese Australian history, yet a deeper story of Chinese connection between Malaya and Australia needs elucidation. The British founding of Penang, Singapore and Hong Kong was coeval with the establishment of Australasian colonies. In Malaya, the British encouraged Chinese to come as miners, plantation labourers and traders. British schools, justice, newspapers, administration and company structures became attractive to Chinese émigrés in Malaya, and thus influenced Chinese engagement in Australia. This paper will explore the impact of Chinese experiences in British Malaya on the development of Chinese communities in Australia, looking at parallels, connections and divergences in areas such as immigration patterns, labour force arrangements, gender relationships, attitudes to authority, political engagement, the role of the *gongsi* and brotherhood associations, relations with China and commerce. Rather than the usual polarity of Chinese vs European culture, I will argue that the Chinese who were transformed in British Malaya and Australia formed new types of Chinese society which had a profound effect on China's modernisation.

Paul Macgregor is an historian who is the convenor of the Melbourne Chinese Studies Group, and was the curator of Melbourne's Chinese Museum from 1990 to 2005. He is the editor of *Histories of the Chinese in Australasia and the South Pacific* (1995), and joint editor of both *Chinese in Oceania* (2002) and *After the Rush: Regulation, Participation and Chinese Communities in Australia 1860–1940* (2004).

He has organised three international conferences on the Chinese diaspora in Australasia, and has curated numerous exhibitions on the history and material heritage of Chinese Australians. He was also involved in the development of five major research projects: the Australia-China Oral History Project, the Thematic Survey of Sites of Chinese Australian History, the Chinese Heritage of Australian Federation project, the Chinese Historical Images in Australia project, and the (Chinese on the) Mt Alexander Diggings Project.

Julia Martinez

The Darwin KMT and the politics of speaking English

In the 1920s and '30s the executive members of the Darwin KMT publicised their activities in English through the local Darwin newspapers. The use of English by young Chinese in Australia was not unusual during this period. This paper considers the politics of English usage, considering who might have been the intended audience for these English-language publications. The use of English served several purposes. It allowed the Chinese to use the local print media. It communicated ideas to the young Chinese who were more likely to read English than Chinese and finally it provided the non-Chinese population with an insight into Chinese activities.

Dr Julia Martinez is a historian who works in the field of labour migration and ethnic relations. Her particular interests are the study of Asian workers and the Chinese diaspora in the Asia-Pacific. Julia's PhD thesis (2000) was an historical study of Asian and Aboriginal labour in the multi-ethnic port of Darwin. Current projects include a study of the Chinese in colonial Vietnam and a study of Indonesian indentured workers in Australia.

Barry McGowan

Transnational lives: the operation of the White Australia Policy in the Riverina

The paper draws on research work undertaken in connection with an exhibition on the Chinese in the Riverina, which was launched in Wagga Wagga on 12 December 2010. It examines the practical operation of the White Australia Policy on the lives of the Chinese people in the Riverina, with particular attention to the procedures involved in applying for Certificates Exempting from the Dictation Test (CEDTs) and the operation of the student entry provisions. Particular attention is given to the strategies adopted by Chinese people to circumvent some of these restrictions, for example, those applying to Chinese women married to Chinese Australian men. The provincial nature of life in the Riverina resulted in close links between various Chinese families and these linkages were used to full advantage to circumvent the restrictions.

Barry McGowan (PhD, BA, ANU; BEc, Adelaide) is an historian and heritage consultant who specialises in mining history and heritage. He is a Visiting Fellow at the School of Archaeology and Anthropology at the Australian National University (ANU) in Canberra, Australia.

Barry has written extensively on the history and heritage of the Chinese people in Australia. Along with Dr Lindsay Smith, in 2008 he completed a heritage study of the Chinese people in southern New South Wales and the Riverina for the NSW Heritage Office. His most recent project had been curating an exhibition on the Chinese in the Riverina district of New South Wales, for the Museum of the Riverina, Wagga Wagga.

Gary Osmond

Search for Kwok Chun Hang: the internet, digitised newspapers and Australian Chinese sport history

American historian Roy Rosenzweig remarked in 2004 that the internet represents 'an extraordinary historical resource'. Of the many internet tools now at our disposal, on-line archives are among the most trustworthy, avoiding through their documentary integrity accusations of unreliability and ephemerality commonly levelled at many other internet sources. For researchers of Australian sport history, the internet has indeed provided a boon, facilitating not only preliminary research but also the creation of well-rounded narrative histories in some cases.

This paper explores the little-known visit to Australia in 1935 by a Chinese swimmer, Kwok Chun Hang, through internet searches primarily of digitised newspapers contained in Trove, the impressive on-line repository of the National Library of Australia. This resource facilitates a reconstruction of Kwok's visit, opens an investigation into racial constructions of the swimmer, and presents some local Chinese community reactions. A surprisingly rich narrative history can be assembled about Kwok, a Hong Kong-based breaststroke champion who visited Australia for the national and Victorian Centenary Championships in January 1935 along with Japanese and French Olympic champion swimmers. While he made brief appearances in Queensland and New South Wales, his visit, which was co-sponsored by the Victorian Chinese community and the Victorian Amateur Swimming Association, focussed on Victoria and included tours to several country towns. Through an examination of his visit, this paper aims at augmenting a growing account of Chinese athletic involvement in Australia.

The second aim is to critique this web-enabled history of Kwok's visit from methodological and epistemological perspectives. What is missing in all the richness offered by this digitised 'trove'? Until all available documents are digitised, the internet is only so useful and other original sources must be plundered. Historical method demands this, but can even full digitisation hold a magic key to unlocking the past? In the case of sport history, especially of obscure figures from the past, newspapers are often the main if not the only source. In the case of Chinese athletes in Australia, where some documentary traces may exist in Chinese language repositories, evidence is not always easily accessible to researchers whether in a 'real' or a 'virtual' archive. The critique therefore is not only of the internet, but also of its constituent domains and documents, especially newspapers, which are anecdotal and partial evidence. Ultimately, while the internet opens new research avenues, aspects of the past will remain elusive irrespective of available source material. Thus while this internet-based history of Kwok Chun Hang may pass muster as a stand-alone account, like any history it is ultimately and necessarily incomplete due to limits imposed on our ability to speak confidently about the past.

Gary Osmond is a sport historian in the School of Human Movement Studies at the University of Queensland whose research interests include race, memory and myth in the context of Australian sport, and broader methodological and epistemological issues in sport history. His paper on swimmer Kwok Chun Hang intersects with his previous research, co-published with Marie-Louise McDermott, on the Kong Sing brothers, with his several published works on racial constructions of Asian and Pacific Islander athletes in Australia, and with his current research project on sport historians' uses of the internet.

Bill Quackenbush

The Chinese in the Cariboo, British Columbia, Canada

Research undertaken at Barkerville Historic Town, British Columbia, Canada with regard to the largest ethnic group to enter the Cariboo region—the Chinese of the Siyi (now included in Wuyi) county area of Guangdong province, China, has been ongoing for over 50 years. Some of the first people listed in the Williams Creek registration of miners in 1862 were Chinese. Involvement in the initial Gold Rush to the Cariboo and the subsequent development of British Columbia is unquestioned, but close inspection indicates holes in our understanding of and presentation of that history.

Research on the Chinese in British Columbia has taken a far different tack for the Chinese than for non-Chinese. Obscured by language and cultural differences, initial historical accounts focused mostly on anecdotal stories, English language accounts in newspapers and analysis based on questionable understanding of the Chinese. Exclusionary laws and head taxes between 1887 and 1946 contributed to the Chinese who lived in the province remaining relatively mute about their own history and early historians not recognizing the important role that the Chinese played. Omitted from text books until recently, a white Anglo-Saxon version of history emerged. That has changed and Barkerville's research of Chinese history in the Cariboo has been a leading element. Most recently we have branched out to trace the history back to China by visiting the area from whence the people arrived, as well as in establishing contacts for exchange of information. The Chinese that came to Barkerville and the Cariboo are only a small part of a much larger diaspora and understanding of the variety of experience will widen the knowledge base. This paper will outline the research to date and examine nagging questions associated with a part of one of the world's largest migrations of people and make suggestions for future research.

Barkerville is nestled in the narrow Williams Creek valley of the Cariboo Mountains of central British Columbia. It grew around one of the richest concentrations of placer gold the world has ever seen and the area continues to be a producer to this day. It is presently a living history museum with 100 heritage buildings, 200,000 artifacts and thousands of photographic and documentary resources that support a summer presentation program that includes shops, restaurants, live theatre, costumed interpreters and a variety of special events. Declared a National Historic site in 1923, it is a provincially owned entity.

Bill Quackenbush graduated with a Master's degree in Archaeology from Simon Fraser University, Burnaby, B.C. in 1990 and has been curator at Barkerville Historic Town ever since. Born and raised in southern Ontario, he migrated to B.C. as an adult, spending five years in the Queen Charlotte Islands before entering university at the age of 27. Work has included everything from manufacturing vent windows for GMC trucks to reducing road kills for a comparative specimen collection. His interests are material culture, Canadian history, industrialism, mining, the fur trade, metals, First Nations, historical economics, the Chinese diaspora and music.

Nadia Rhook

'Me no...': the talk of Chinamen and policemen

In November 1893, Constable James Cooke arrested a Chinese man Hen Shing for stealing wood from a Carlton depot. In his testimony Cooke reported that when he arrested the 'prisoner', Hen Shing, Cooke said, 'I have a warrant for your arrest for stealing timber', to which Hen Shing reportedly replied, 'Me no steal timber'. In order to understand colonial power, argues Bhabha, historians might examine 'those strategies of normalization that play on the difference between an "official" normative language of colonial administration and instruction and an unmarked, marginalized form—pidgin, creole, vernacular—which becomes the site of the native subject's dependence and resistance, and as such a sign of surveillance and control'. This paper should demonstrate that the Melbourne Supreme Court briefings are valuable sources for studying the linguistic history of the Chinese in Australia. Amongst other social conversations, they report spoken communications between policemen and Chinese men recorded in and evidence patterns of spoken communications between policemen and Chinese men of varying linguistic abilities. A vital arm of colonial legal systems, colonial policemen evoked and enacted the authority of the law via spoken language. In late 19th-century colonial Victoria, the police were government authorised to arrest speakers of any language in the name of the law—without the aid of an interpreter. While the majority of policemen in the colony were monolingual English-speakers, colonial Victoria was a multi-lingual society and many Chinese arrestees were Pidgin English, non- or second-language English speakers. This paper will examine such conversations between policemen and Chinamen during arrests, and in particular reports of Pidgin English speech. In doing so it will analyse the racial identities that were produced and performed in these conversations, and thereby attempts to understand and highlight the linguistic agency of Chinese in the legal system.

Nadia Rhook is a PhD candidate at La Trobe University, currently researching language and race in the courts of colonial Victoria. This research looks at the material effects of language differences in the legal system, as well as the racial significations of speech. Her previous research focused on language and power on Moravian missions in colonial Victoria. She has a background in linguistics and teaching English as a second language.

Pauline Rule

Ho Amei, 1838–1901, a fighter for Chinese rights in two colonies: his Australian experience

Within ten years of Ho Amei's return in 1868 from Melbourne to Hong Kong he was acknowledged in the latter colony as a man of talent, an opinion-maker, a Chinese businessman sufficiently cosmopolitan that he could be invited to dine at an Englishman's table. His status within the Chinese community was acknowledged when he was appointed Chairman of the Tung Wah Hospital Board in 1882 by his fellow Hospital Board 'Directors' and in 1883 Chairman of the associated social welfare organization, the Po Leung Kuk, both key Chinese institutions in Hong Kong.

On his return from 10 hard years in the Australian colony of Victoria he needed to make his way again. However his earlier experiences in an advanced capitalist economy of the time led him to move beyond the mercantile enterprises and property buying which were key activities of many Hong Kong Chinese businessmen. He launched into marine insurance, mining, munitions buying, investment in telegraph development and other speculative ventures both in Hong Kong and Guangdong province. These ventures challenged western economic supremacy and promoted Chinese modernization and independence. He also spoke out frequently in a provocative manner against the colonial government over injustices that limited the rights and freedom of the Chinese in Hong Kong, such as the long-lasting Light and Pass System.

This paper will explore Ho Amei's years in Australia. Its aim will be to uncover and examine not only his involvement with his older brother, Ho A Low, in the Chinese fight against the extreme racial hostility of the late 1850s but also his apprenticeship as an entrepreneur in a time of mining booms and busts, his experience of the building of a new society with modern economic infrastructure and his interaction with western ways, including family life. In colonial Victoria he was also at times an outspoken fighter for Chinese dignity and rights. The paper further aims to clarify his role in managing the introduction of Chinese diggers into the goldfields of southern New Zealand.

This research provides a prelude to the work of Carl Smith and Elizabeth Sinn on Ho Amei's activities in Hong Kong and southern China. Its methodology is biographical as was Carl Smith's unique, exhaustive and invaluable research into the European and Chinese inhabitants of colonial Hong Kong. Although the paper will only consider the life of one individual, Ho Amei, with his many attempts at capitalist ventures, is an early and important example of the significant role of overseas returned Chinese in the bigger picture of the modernization of China. As the British historian Linda Colley has demonstrated, the investigation of individual lives can be used to create an understanding of large historical transformations.

Pauline Rule has researched the experiences of Irish women in 19th-century Victoria and published several papers in the proceedings of Irish-Australian conferences and the *Australasian Journal of Irish Studies*. More recently she has also been researching and writing about the experiences of Chinese men and Chinese women in colonial Victoria and Hong Kong. This research has included an exploration of relationships between Chinese men and European women in 19th-century Victoria.

Tim Sherratt

Digital history: new tools and techniques

History is changing. Access to vast collections of digitised resources, such as the Trove Australian newspaper database, unlocks new evidence and reveals new stories. But how do we make best use of such riches?

In this talk I'll be exploring some of the possibilities of digital history. New tools can help you manage your research or build collaborations. Collections can be visualised, contexts explored and connections made. But digital history is also about participation, finding new ways to publish, share and reuse your data.

I'll be drawing examples from my Digital Tools Emporium, Invisible Australians and the redevelopment of the Chinese Heritage of Australian Federation website.

Dr Tim Sherratt is a digital historian, web developer and cultural data hacker who's been developing online resources relating to archives, museums and history since 1993. He has written on weather, progress and the atomic age, and developed resources including Bright Sparcs, Mapping our Anzacs and The History Wall. Tim is currently working as a freelance troublemaker, as well as being an Adjunct Associate Professor in the Digital Design and Media Arts Research Cluster at the University of Canberra. He is one of the organisers of THATCamp Canberra and is a member of the interim committee of the new Australasian Association for the Digital Humanities. Tim was recently awarded a Director's Fellowship at the National Museum of Australia, and one of the National Library of Australia's 2012 Harold White Fellowships to explore the application of text mining to the Trove newspaper database.

Elizabeth Sinn

Many Gold Mountains: Chinese migration to Australia in the bigger picture?

In the 1850s, as thousands of Chinese migrated to Australia to work in the gold fields and other occupations, millions of other people across the world were also leaving their homes, voluntarily or involuntarily, for new lands. Among the Chinese, destinations included Southeast Asia, North and South America, Australia, New Zealand and Oceania.

This talk will concentrate on the migrants that went to the Gold Mountain countries—California, Australia, Canada and New Zealand in the 19th century—who formed the core of the ‘Cantonese diaspora’, a term used to distinguish it from the much larger and older migration movements of people from Chaozhou and Fujian who went mainly to Southeast Asia. For the first time in history, Cantonese were able to carve out enclaves overseas, with far-reaching consequences on the social and economic development of the Pearl River Delta region.

The Chinese migration to Australia, as the talk will discuss, shared many common features with those in other Gold Mountain countries, including:

- the rise of the myth/legend of the ‘Gold Mountain sojourner’ (金山客)
- their social and economic impact on the old country
- the emergence of consumer markets among overseas Chinese, the Gold Mountain firms (金山莊) and trade and capital flow between China, Hong Kong and the Gold Mountain countries
- remittances and repatriation of bones for reburial in the native place
- ‘coolies’ and exclusion
- the primary importance of Hong Kong as a bridge and transit point.

Trained at Hong Kong University, Elizabeth Sinn is a historian with a general research interest in Modern China and Hong Kong and special interest in the history of charity, business, culture, the press and migration. Before she retired in 2004, she was the Deputy Director of the Centre of Asian Studies, University of Hong Kong and a member of the Humanities Panel of the Research Grants Council (RGC). She has received numerous RGC grants, including one for the Hong Kong Oral History Archives. Currently, she is the lead scholar in the Hong Kong Memory Project, a joint project of the Hong Kong Government and the HK Jockey Club that aims to build a website for archiving and showcasing records related to Hong Kong’s history, culture and heritage. She is writing a book about Chinese migration to California in the 19th century.

Selia Jinhua Tan

Building the *lu* mansions in the overseas Chinese hometowns of Guangdong

During the late Qing Dynasty, many overseas Chinese people from Guangdong province spread out to work on construction sites in Southeast Asia, Hong Kong and Macao. These people gained working experience and knowledge of construction practices. They grasped the know-how of using new materials and techniques; some even knew how to make working drawings. These people became the main construction force in the *qiaoxiang* area. As for architects, many of them were trained in the USA and came back to start businesses in Guangzhou and Hong Kong and served their hometowns too.

Overseas Chinese clansmen with experience of life in foreign countries, architects by training and builders with outside working experience, worked together on the buildings and village planning in their hometowns of Guangdong. As such, the village landscape in these areas was somehow a combination of Chinese and Western thoughts.

谭金花，女，1969年生于广东开平。2003年在美国研究北美华侨史，2005年在香港大学建筑系研读建筑保护。现为同一专业的博士研究生。曾任开平市碉楼研究所所长，负责开平碉楼申报世界文化遗产的研究工作，多年参与侨乡的调查和研究，为撰写上送联合国遗产中心的《开平碉楼申报文本》和《管理文本》的主要撰稿者之一，现为五邑大学广东侨乡文化研究中心的研究人员，并于该校建筑系任教。

Selia Jinhua Tan was born in Kaiping, Guangdong Province in 1969. In 2003, she undertook research into Chinese American history and, in 2005, completed her masters in heritage conservation at the University of Hong Kong. She is now a PhD candidate in the same program.

Selia Tan has been Director of the Kaiping Diaolou Research Department of Kaiping City, in charge of research work on the Kaiping *diaolou*. Due to her in-depth research into the *diaolou*, she was chosen as one of the key team members to prepare the World Heritage application dossier and management plan submitted to UNESCO. She now teaches at the Department of Architecture and is a researcher in the Guangdong Qiaoxiang Culture Research Center of Wuyi University in Jiangmen, Guangdong.

Tsebin Tchen

Chan On-Yan's impressions of Australia, 1920s

This paper will focus on a journal written by Chan On-Yan recording his impressions of the people and places he encountered during a two-year stay in Australia and the South Pacific in the early 1920s. As a 'Chinaman'—or 'Asiatic' in the more polite contemporary circle—visiting a country from which supposedly his presence had been specifically proscribed by law, what Chan saw and found interesting to note provides us a different perspective of Australian society at the time when Australian national identity was supposed to be forming in the years following the Great War. With his background as an active revolutionary and a representative of the modern China—the Chinese Republic had been established all of 10 years when he came to Australia—we would also expect Chan's perception and expectation to be rather different from that of the more traditional Chinese eye; so it may be that we can infer something from his account of the changes that were taking place in the Chinese society. Chan's journal is in Chinese, published in 1925 and long out of print, but a copy is held in the collections of the Kuomintang (KMT) Society of Melbourne.

Chan On-Yan—this is in Cantonese pronunciation; it would have been Chen Anren in Mandarin pinyin—was a native of Dongguan, a district on the Pearl River estuary south of and adjacent to Guangzhou, the provincial capital of Guangdong province. He would have been born in about 1890 and was educated in a German mission school. He joined Sun Yat-sen's Revolutionary Alliance in 1910, and in 1911 took part in the uprising in Guangzhou when the Republicans took control from the imperial government. He then went back to university, taught high schools and edited a number of newspapers. In 1921 Chan went to Singapore and Malaya as a KMT organiser; the next year, 1922, he was sent by Sun as his personal emissary to Australia and the South Pacific to 'promote revolutionary principles, develop [revolutionary] party activities, liaise with overseas Chinese [for support of revolutionary actions], and investigate Chinese community conditions and affairs'. His tour lasted 23 months, during which he visited Chinese communities in cities and towns in Queensland, NSW, Victoria, South Australia and Western Australia in Australia; in Auckland, Wellington, Hamilton and Wanganui in New Zealand; in Fiji, Tonga and Tahiti in the South Pacific; and in Rabaul, Madang, Kavieng and Kokopo in Papua New Guinea. After his Australian experience, he returned to academia and taught at a number of universities including Sun Yat-sen University. Chan On-Yan's last known publication was dated 1949.

Tsebin Tchen is a town planner by profession, a sometime politician, and a student of history with no formal credential whatsoever. This is his first participation at a history conference.

He came to Australia in 1958 as a high school student, a forerunner of sort—without intent—of the many thousands who have since come and made education one of Australia's most profitable foreign exchange earners. He became a town planner with a master degree from Sydney University and, taking advantage of Prime Minister Harold Holt's 1966 decision to end the ban on Asian migration, managed to persuade immigration officials to accept him as one such migrant without having first to leave Australia, as stipulated by his student visa. For the next 30 years he worked at his profession competently though without distinction, and also maintained an interest in community affairs and politics. In 1998, he not only won a place on the Victorian Liberal Party's Senate ticket but actually went on to win a seat in the Senate, the first Asian migrant to do so. Unfortunately for him, the wheel of time in politics turned rather too quickly, and he lasted but one term. On the upside, that single term included the Centenary Year, which may be why he has kept up his interest in history.

Call for papers: special journal issue

Chinese/Australian connections: business, politics and family ties

Who: Any Dragon Tails 2011 participant (not just speakers)

Theme: We are looking for papers that explore the place of Chinese Australians in the wider world—whether this be Hong Kong and China, South-East Asia, Britain, North America, New Zealand or other sites in the Pacific—to highlight the business, political and familial connections that both brought Chinese people to Australia and prompted Chinese Australians to depart again from her shores. Papers should be historical in focus (1840s to 1940s) and could address this topic through approaches such as transnational or global perspectives, *qiaoxiang* studies, memory and oral history, reading material culture or biography.

Format & length: Research article or report, peer-reviewed; 5,000 to 8,000 words including footnotes; illustrations, maps, figures as appropriate.

Anticipated publication date: 2013

Process: We are initially asking for a short outline of your proposed paper, to enable us to see how many papers we might have. We will then decide whether to pursue a special journal issue or whether a book/published proceedings might be possible. Note that we will not necessarily be able to accept all proposed papers, and that all papers would also go through a double blind peer review process before being formally accepted for publication.

Expression of interest: Please send a one-page outline of your paper (up to 500 words), together with a two-page CV, to dragontailsconference@gmail.com by Monday, 19 December 2011.

Call for papers: illustrated book

The heritage of Chinese Australian lives

Who: Any Dragon Tails 2011 participant (not just speakers)

Theme: We are looking for stories that highlight the richness and diversity both of the lives of Chinese Australians and of the historical sources that tell us about those lives. The essays should tell the story of a particular source (a text, image, object or site) and its connection to a Chinese Australian person or family—providing a joint biography of the object and person. We are particularly keen to feature 'unknown' source material, including items in family collections and Chinese-language material.

Format & length: Short, lively and engaging illustrated essay; 3,000 to 5,000 words including (minimal) endnotes; 4–8 illustrations (photographs, reproductions of historical documents etc).

Anticipated publication date: 2013

Process: We are initially asking for a short outline of your proposed essay, to enable us to see how many contributions we might have. We will then decide if the project is feasible. Although the book is likely not to be peer reviewed, it will be professionally produced and authors should expect editorial feedback on their contributions.

Expression of interest: Please send an outline of your essay (up to 500 words), together with a brief bio of yourself (up to 300 words), to dragontailsconference@gmail.com by Monday, 19 December 2011. We're happy to answer any questions you have beforehand.

Lunch and refreshments

Morning tea, lunch and afternoon tea will be served on the 2nd floor of the Chinese Museum. We ask that you do not take food or drink into the exhibition spaces.

Lunch will be served as individual lunch boxes. Please note there is no seating on the 2nd floor, so you might like to take a chair upstairs with you, eat in the 1st floor conference space or take your lunch box out into the sunshine.

Conference dinner

The official conference opening and dinner will be held within easy walking distance of the conference venue at the Fortune Banquet restaurant in Exhibition Street. There is a map on the back cover of this program.

When: Saturday, 12 November 2011

Time: 6:00pm – 9:00pm

Where: Fortune Banquet restaurant

Address: 233 Exhibition Street, Melbourne VIC 3000

Dress: Smart casual

Coffee places

Need a real coffee fix? Here are some nearby options.

The Mess Hall

Address: 51 Bourke Street, Melbourne VIC 3000

Open: Monday to Friday 7:30am til late; Saturday & Sunday 8:00am til late

Pellegrinis Espresso Bar

Address: 66 Bourke Street, Melbourne VIC 3000

Open: Monday to Sunday, 11am to 11pm

Grossi Florentino Cellar Bar

Address: 80 Bourke Street, Melbourne VIC 3000

Open: Monday to Saturday, 7.30am til late



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Program in brief

All conference sessions, morning/afternoon teas and lunches will be held at the Chinese Museum, except as noted below. Map and addresses are on the back cover of this program.

Friday, 11 November 2011

5:30pm Registration, welcome and roundtable
7:00pm Close

Saturday, 12 November 2011

8.30am Registration
9.15am Welcome
9:30am Session A1: Keynote address
10.30am Morning tea
11:00am Session A2 (Language/Sources): Chinese political representatives
12.30pm Lunch
1:30pm Session A3 (Approaches): Women and the family
3.00pm Afternoon tea
3:30pm Session A4 (Sources/Language): Reading sources
6:00pm Conference dinner and official opening (at Fortune Banquet restaurant)
9.30pm Close

Sunday, 13 November 2011

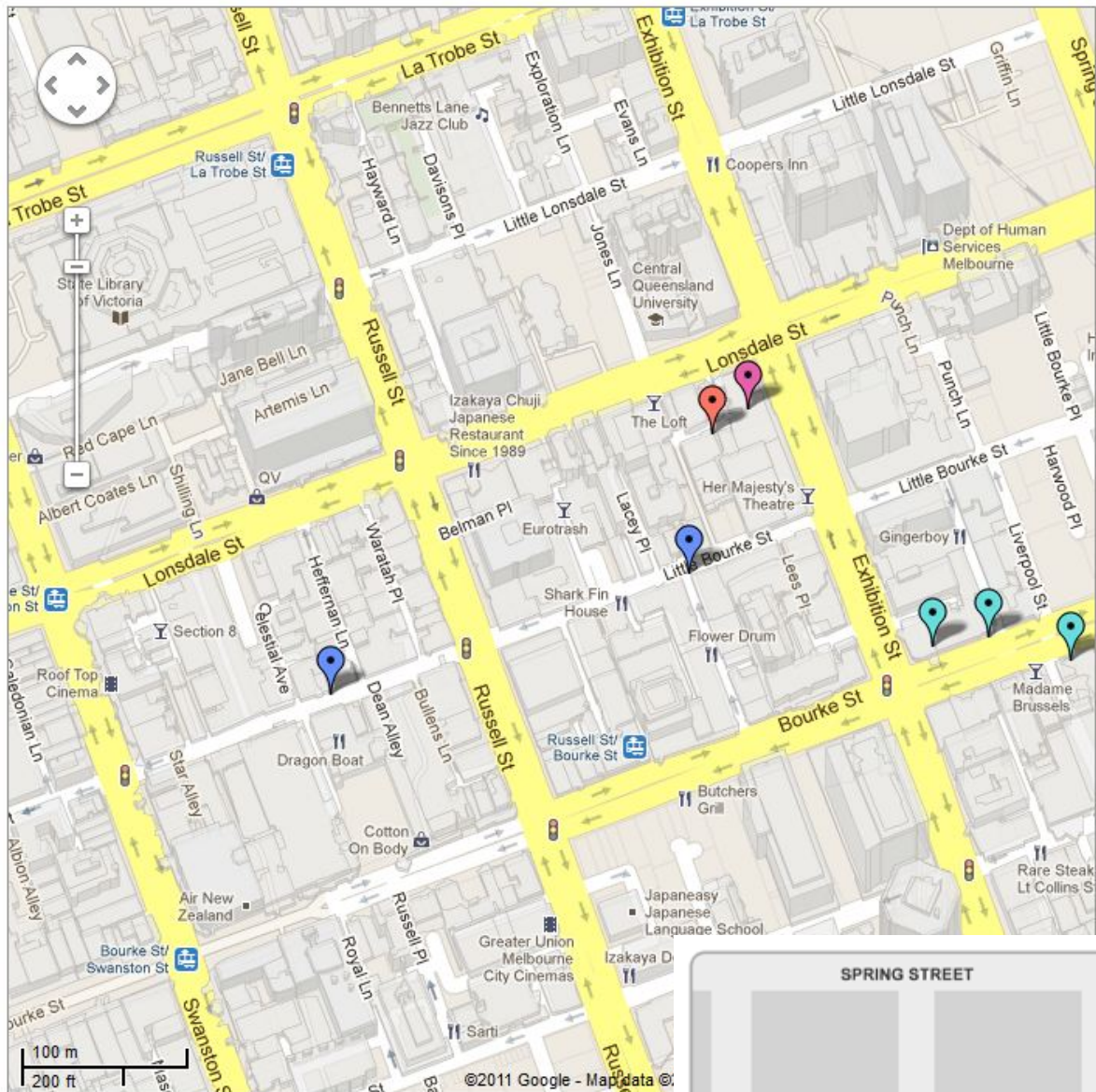
8.30am Registration
9.00am Session B1 (Sources): Material culture
10.30am Morning tea
11.00am Session B2 (Approaches): Transnationalism
1.00pm Lunch
2.00pm Session B3 (Approaches): Digital history workshop
3.00pm Afternoon tea
3.30pm Session B4: Activities (at various locations)

- Tour of Num Pon Soon Society building
- Tour of Kuo Min Tang Society of Melbourne building
- Remembering Chinatown: Self-guided audio tour of Melbourne's Chinatown

5.30pm Close

Monday, 14 November 2011

2.00pm Where next? planning afternoon
4.00pm Close



-  **Chinese Museum**
22 Cohen Place, Melbourne
-  **Fortune Banquet Restaurant**
233 Exhibition Street, Melbourne
-  **Num Pon Soon Society**
200–202 Little Bourke Street, Melbourne
-  **Kuo Min Tang Society of Melbourne**
107–109 Little Bourke Street, Melbourne (entry in Market Lane)
-  **Grossi Florentino Cellar Bar**
80 Bourke Street, Melbourne Monday to Saturday, 7.30am til late
-  **Pellegrinis Espresso Bar**
66 Bourke Street, Melbourne Monday to Sunday, 11am to 11pm
-  **The Mess Hall**
51 Bourke Street, Melbourne Monday to Friday 7:30am til late;
Saturday & Sunday 8:00am til late

