

ten, die immer mehr Einfluß auf das Verkaufsgeschehen gewinnen, entgegenzutreten zu können.

In der Abschlusßdiskussion wurden Perspektiven für Frauen erörtert, sich außerhalb des regulären Arbeitsmarktes persönlich und wirtschaftlich zu verwirklichen. Als Alternative wurde die Möglichkeit von Existenzgründungen aus unentgeltlicher gesellschaftlicher Arbeit und freiwilligen Aktivitäten heraus genannt. Das Beispiel von *bentô*-Manufakturen zeigte jedoch, daß Frauen dabei sehr schnell wieder in die Position von billigen Arbeitskräften kommen können, deren Enthusiasmus und soziales Engagement für die Bereitstellung von Dienstleistungen im Sozialsystem ausgenutzt wird. Generell wurde festgestellt, daß auf dem Gebiet der Forschung über Frauenarbeit und gesellschaftliche und wirtschaftliche Bedeutung von unbezahlter Gesellschaftsarbeit und von Kleinbetrieben von Frauen noch ein großer Nachholbedarf besteht.

Der Workshop hat gezeigt, daß die japanische Lebenslaufforschung eine interessante Perspektive für die internationale vergleichende Forschung bietet, die auch Rückfragen auf die Situation in Deutschland zuläßt. Sie bietet Wissenschaftlerinnen eine Plattform für einen interdisziplinären Ansatz von kultur- und sozialwissenschaftlicher Forschung.

Der vorläufige Titel des nächsten Workshops lautet "Körperlichkeit, Sexualität und Identität". Er findet vom 11.12.-12.12.1997 in der Evangelischen Akademie Mülheim/Ruhr statt. Informationen zur Anmeldung sind ab Juli im Institut für Ostasienswissenschaften der Universität Duisburg (Fax: 0203-379-4157) erhältlich. Interessierte ForscherInnen aller Disziplinen bitten wir, sich mit Fragen und Referatsvorschlägen an Frau Michiko Mae zu wenden, die den nächsten Workshop organisieren wird. Unter ihrer Adresse kann auch ein Call for Papers angefordert werden:

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Karin Klose

### **International Symposium "Political Economy of Culture Among Ethnic Minorities of East Asia"**

Osaka/Japan, 13. - 16. Februar 1997

The aim of this symposium, organized by the National Museum of Ethnology and sponsored by the Japanese Ministry of Education, was to understand the current situation of culture, local community, ethnicity, and the state among the ethnic minorities of East Asia and to carry out interdisciplinary discussion of problems related thereto. In this way a global perspective should be cultivated in an effort to solve problems concerning ethnicity and culture in the modern world.

The following three directions for discussion were set by the participants:

(1) Although culture has always been characterized by change, the speed and scale of the change today is unprecedented. Telecommunications technology increased the interaction between ethnic groups tremendously. Under these conditions, how are ethnic cultures changing? What kind of political measures do those changes

require, and what kind of situations and problems (e. g. economic development or stagnancy, interdependence, cooperation or conflict) do they bring about?

(2) Can we classify two levels of culture? The culture of political units such as the state, and the culture of ethnic groups or local areas? If so, how do they differ in terms of quality and content? How are they interrelated, and how ought they to be? These issues were discussed with reference to such questions as national language versus ethnic languages, national history versus ethnic history, the formation of a nation, and the preservation of minority rights and cultures.

(3) Reorganization of cultures can challenge the identities of individuals and groups and make them rethink their identities. An individual's identity - his or her sense or consciousness of belonging to a certain ethnic group - can exhibit different phases under different conditions. What are those phases and conditions?

These questions were discussed with due consideration for such points as culture, ethnic environment, state policy and social movements. Other important factors in the discussion included the effect of ethnicity upon the implementation of state policies (such as education, classification and registration of ethnic groups, and special treatment for the ethnic minorities as well as the impact of ethnicity upon the process of social movements).

The presentations started with a contribution made by the head of the Chinese Center of Research on Ethnic Issues Jiang Ping on "Tibetan Buddhism and Traditional Culture" in China. Jiang draw a rather positive picture of the traditional Tibetan culture, presenting in this way a new Chinese interpretation of that culture. Contrary were the presentations made by Hao Shiyuan (Institute of Nationalities, Chinese Academy of Social Sciences) and Jin Binggao (Central University for Nationalities, Beijing) on the one side and Thomas Heberer (Trier University) on the other. The former believed that the modernization process is pushing every nationality to open-up, to exchange with others and to learn and absorb from others. Each group would grow in acculturation. This process would promote the economic and cultural development of the minorities, level economic development, mingling their economic life and thus provide the foundation for domestic integration of all nationalities. For Heberer economic development does by no means lead to integration and harmony, but may produce ethnic contradictions and conflicts as well. He referred to four strings of ethnic conflicts in China: collective memory, political, economic and cultural conflicts. The lines of conflict were demonstrated by means of historical assessments of non-Chinese people by the Chinese, Chinese images of exotism, of a patriarchal myth of kinship, of historical backwardness and hierarchization put upon the minorities, by lack of true autonomy and the contradiction between a multi-ethnic country and a party where ethnicity counts for little; by modernization as an imagined threat to ethnic identity; by economic neglect of nationalities and their territory and conflicts over usage of land and resources; by unequal treatment of cultures, different conceptions of state and law as well as by different cultural or religious expectations and objectives. A set of possible measures solving or softening the above mentioned four strings of conflict were discussed, like establishing of a federal system, creating an institutional framework to make autonomy actionable, policies of affirmative action, reassessment of the histories and cultures of all na-

nationalities, an organized representation of interests, and counter measures against growing discrimination of members of ethnic minorities in urban areas.

Kotaro Matsumoto (Tokyo Keizai University) referred to the ethnic identification program of the 50es, arguing that the Chinese classification of ethnic groups contains a lot of problems, like imagining the Han as a homogeneous ethnic group and putting together different groups which don't understand themselves as single ethnic entities. Michael Kryukov (Tamkang University, Taipeh) criticized the application of Stalin's criteria in that classification. Although Chinese scholars in the 80es voted for the use of "subjective" criteria to determine nationalities, self-identification of an ethnos would not be sufficient. A need of a new theoretical break-through would be evident from the simple fact that self-consciousness is not limited to ethnic groups exclusively, but other social entities possess such characteristics as well.

Dru Gladney (University of Hawaii, East-West Center) suggested that China's national minorities and national identity were defined by a state-sponsored policy of multi-culturalism and multi-nationalism which follows certain identifiable path dependencies. By comparing three Muslim nationalities he argued that paths of national and ethnic identity are influenced both by state policy and local perceptions of identity. These paths follow relations and oppositions that can be mapped according to segmentary hierarchy models drawn from anthropological descent theory.

Mette Halskov Hansen (University of Oslo) demonstrated on the basis of her fieldwork how and why three different ethnic groups in Southwest China (Naxi, Dai and Akha) have responded differently to the images of nation and the concept of minorities transmitted in state education and to the state school's demands for cultural adaptation. The paper argued that standardized, homogenizing education is in itself incapable of installing an identification with the state, nation and party that eliminates the importance of feelings of ethnic affiliation. Some groups are able to use their long-term participation in Chinese education to establish and express themselves as an ethnic minority within the context of the People's Republic. Others tend to reject the Chinese education because it collides with religious traditions and compels students to alienate themselves from their cultural heritage and history. Others again may find strategic advantages in adapting to the Chinese school system and downplay ethnic identities in order to fight low positions in a locally defined historic ethnic hierarchy.

Chiang Bien (Institute of Ethnology, Academia Sinica, Taiwan) and Chiao Chien (National Dong Hwa University, Taiwan) spoke on cultural revitalization and ethnic identity of the indigenous peoples in Taiwan, like the reinstallation and use of indigenous personal and collective names, the aggrandizement of yearly community rituals and life-crisis rites, the emphasis in traditional livelihood, and the dissemination of visual and performance art forms.

Other contributions dealt with prospects of minority languages in China (Hiroshi Shoji, National Museum of Ethnology), cultural change of the Zhuang in Jingxi prefecture, West Guangxi (Shigeyuki Tsukada, National Museum of Ethnology Osaka), the modernization of the Oroqen culture (Hong Shirong, Central University for Nationalities, Beijing) or the ethnic development of the Manchu (Guo Hong-

sheng, Chinese Academy of Social Sciences), ethnic culture and economic development brought by tourism (Hiroko Yokoyama, National Museum of Ethnology).

Finally, Sergei Arutiunov (Russian Academy of Sciences) tried to analyse the development in the Caucasus and to draw some conclusion with regards to China.

It is noteworthy that only one paper referred to people outside China, a paper on the Ainu by Kazuyoshi Ohtsuka (National Museum of Ethnology). He dealt with the contemporary movement for ethnic rights of the Ainu, Japanese policies concerning towards this people, with the eradication of Ainu homeland and culture, assimilation policy and enactment of the Law for Protection of Native Hokkaido Aborigines. As mentioned by Japanese participants, minorities questions in Japan are still very sensitive issues (e.g. the problem of Koreans or Chinese in Japan), to be discussed at a conference sponsored by the Japanese government. In any case the conference was a well organized and stimulating conference that brought together scholars with different backgrounds, thus promoting the exchange of ideas and different concepts and perceptions. The papers of the conference will be published by the National Museum of Ethnology in Osaka in the respective languages (Chinese, English, Japanese).

Thomas Heberer

### **China-Workshop 'Iserlohn 1997'**

Schwerte, 1. - 2. März 1997

An dem diesjährige China-Workshop 'Iserlohn 1997' in Schwerte nahmen wie in jedem Jahr zahlreiche Sozialwissenschaftler verschiedener Disziplinen, die sich mit China befassen, teil. Der erste Themenblock des Workshops beschäftigte sich mit Veränderungen in der chinesischen Unternehmens- und Arbeitswelt. Helmut Janus von der Helmut Janus GmbH, Essen, schilderte, wie sich Verhandlungen von Joint-Venture-Verträgen unterschiedlich gestalten, je nachdem, welcher Eigentumsform das chinesische Kooperationsunternehmen zuzuordnen ist. Frau Dr. Jutta Hebel, Universität Göttingen, berichtete über Veränderungen im Verhältnis zwischen Arbeitern bzw. Angestellten und Unternehmensleitung in chinesischen Staatsunternehmen.

Provozierende Thesen zur Zukunft Hongkongs unterbreitete Markus Taube vom ifo-Institut in München, indem er darlegte, daß Hongkongs Strukturwandel nicht so weit fortgeschritten sei, wie häufig angenommen. Dr. Sebastian Heilmann, Institut für Asienkunde, Hamburg, erläuterte die aktuelle Beijinger Politik gegenüber Hongkong, insbesondere die bisher erkennbaren Kontrollstrukturen und -defizite.

Besonderes Interesse fand der Austausch unter den Teilnehmern über die Möglichkeiten der Nutzung des Internets als Informationsquelle über China, der durch eine Präsentation von Andreas Oberheitmann vom Rheinisch-Westfälischen Institut für Wirtschaftsforschung (Essen) eingeleitet wurde.

Im Mittelpunkt des letzten Themenblocks standen Berichte über zwei laufende Forschungsprojekte zur AR Xinjiang und zu Migration in China. Claudia Wüllner von der Universität Gießen berichtete aus dem laufenden Gießener Projekt über die wirt-