

schiene sich einig, dass die zunehmende Kooperation zwischen Europa und China auf Kosten des US-amerikanisch-europäischen Verhältnis gehen wird. Insbesondere die chinesischen Gastgeber erweckten den Eindruck, mit dieser strategischen Interpretation der chinesisch-europäischen Beziehungen als ein Ergebnis der Konferenz sehr zufrieden zu sein. Aus europäischer und deutscher Sicht kann es nur die Aufgabe sein, einer derartigen Entwicklung bereits entgegen zu treten, wenn sie sich auf konzeptueller Ebene manifestiert. In diesem Sinn warf die Konferenz mehr Fragen auf, als sie beantworten konnte. Angesichts der Veränderungen, die seit dem Ende des so genannten kalten Krieges und dem Beginn des globalen Krieges gegen die Bedrohung durch den transnationalen Terrorismus im Verhältnis zwischen Europa, den USA und China zu beobachten sind, ist das wichtigste Ergebnis der Konferenz, dass chinesische, US-amerikanische sowie europäische Akteure einen multilateralen Dialog auf der *track-two*-Ebene begonnen haben. Die Inhalte der Diskussionen belegen, dass den Teilnehmern die Interessen und Motivationen, die dem jeweiligen Regierungshandeln zugrunde liegen, (noch) nicht bekannt sind. Vor diesem Hintergrund ist es sehr zu begrüßen, dass die Konferenzbeiträge in einer Publikation veröffentlicht werden und die Konferenz im Jahr 2004 fortgesetzt wird. Aufgrund der wachsenden Bedeutung der deutsch-chinesischen und europäisch-chinesischen Beziehungen sollte an dieser Veranstaltung zusätzlich auch ein deutscher Politiker mit hohem Renommee – in Europa und China – teilnehmen. Europas und Deutschlands außenpolitische Interessen in einer durch zunehmende Interdependenz und Machtasymmetrien gekennzeichneten multipolaren Weltordnung machen dies erforderlich.

Sebastian Bersick

Eternal China meets Enlightenment. Lisbon hosted the 7th International Cultural Week of China

Technical University of Lisbon, January 19-24, 2004

Portugal is well known as a former global super power. During colonial times it competed with its Spanish neighbour and "ruled half the world". The statue of seafarer Magellan is still a pride of the city of Lisbon. The nation conquered not only her share of Africa and Southern America. It has been an early European power present in East Asia as well. The last remainder of Portuguese colonialism was handed over to the motherland in 1999, when Macao became a Special Administrative Region of the PR China.

Today, Portugal does not command the status of a major global player any more. Neither does it so in the competing markets and industries of globalisation, nor in Europe, and not in the contemporary China studies. However, encouraged by her splendid economic performance after joining the EU, Portugal makes efforts to become a developing country, in the optimistic rendering of this term, in this cultural science as well.

The 7th Chinese Cultural Week in Lisbon included as its academic backbone an International Colloquium. The motto, "China Yesterday and Today: Towards the Future" indicates the eminence of China, as an economic, political and cultural entity and a study object. It also hints at the gap between how it is now and how it ought to be, for China studies in Portugal and, to a significant degree, the related disciplines in Europe. Managed by Portugal's leading Sinologist, the retired Professora Dr. Ana Maria Amaro, the organisers put together an impressive program of thirty presentations stretched out over six days, which provided ample time for discussion among panelists and the audience.

The elected spiritual patron of this conference, Li Shizhen (1518-1593), was an outstanding Chinese medical doctor, a pharmacologist and moral thinker of his profession. His guiding

image circumscribes tentatively the spectre of topics debated. They cover philosophy, medicine and medical ethics, cultural, social and political studies, economics and geography. In addition, special sessions about migration and Macao took place.

The majority of foreign speakers came from Mediterranean countries (France, Italy, Spain), China and Germany. For many, convening in Lisbon with their Portuguese colleagues offered a rare opportunity to interact within this particular European cluster of experts. Anne Cheng (INALCO, Paris) gave a historical account of the invention of the new terminology of philosophy in 20th century China. She pointed out that philosophy in a programmatic sense has been at work in China since Confucius' times, providing a rich source for systematic and comparative studies in philosophy proper.

In an opposing argument, Joao Canuto (Portugal) vigorously defended a mythological view on contemporary China, expressing that, today, a keen eye will observe "Confucian spirituality" as the key to understanding China, even in the shadows of an omnipresent "culture of Mickey Mouse". Accordingly, "one can never categorize Confucius as a philosopher, like those men who spoke Greek". Cheng distanced herself from the "eternal China", arguing that the heritage of Marcel Granet should be honoured by critical review and within the frameworks of his own time. Heiner Roetz (Bochum) backed this through an analysis of linguistic, mental and developmental claims put forward by cultural relativists, showing how they suffer from a misunderstanding of philosophy as well as of the Chinese intellectual culture. French Social Scientist Jean-Philippe Béja (CNRS-CERI, Paris), an "old China hand", contributed a refreshing attitude in support of an enlightened approach. He argued that a major political obstacle to resolving the huge social problems of new China lies in China's "denial of politics". This self-performative strategy would jeopardise the maxim "stability eclipses everything else" (*wending yadao yiqie*), especially by "preventing the emergence of autonomous organisations which could express the interests of the victims of the reform process".

The theme of idiosyncratic mystification was reinforced when Johannes Greten (Heidelberg and Porto), a doctor and opera singer, speculated about the Yin/Yang symbol's revelation of "the hidden rationale of Chinese Medicine", in the Sinus-curve-like shape that could be found in images of neuronal processes. Paul Unschuld (Munich) demonstrated that it takes much more than a "simple mathematical-technical analogue" (Greten) to access the vast, intricately complex, diversified and substantially distorted landscape of medicine and pharmacology in China. He argued from history that the success of Chinese Medicine does "not primarily depend on clinical effectiveness. Rather, it is social factors and the political environment which determine the success of this kind of health care".

This event realised the ambitious idea to combine general public education and a rich academic program. Remarkably, after more than seven years of commitment, to date, the Portuguese Cultural Week of China still is almost entirely the achievement of Prof. Amaro and the members of her team of students. While her mastermind and tireless dedication is being unanimously acknowledged in public, she does not conceal her frustration about lack of reasonable political and financial support. Alike the sister disciplines in Europe, China studies in Portugal are ill suited to make ends meet. Unlike Japanese studies who benefited from Japan's rise as a global economic player whilst public funds were yet relatively forthcoming, the booming markets and blooming opportunities for research in China's Post-Deng Era do not appear to ring the bells in science policy makers' minds. Under such circumstance, the achievements of this colloquium are even more impressive. They certainly warrant greater efforts to include Portugal's China studies into European networks.