

chen Jungbrunnen des Menschheitsprojektes Philosophie bezeichnet. Zwar ist der Weg zur praktischen "Übersetzung" der diskutierten Normen noch lang und steinig, gerade in Ländern wie China. Den unerschrockenen Bemühungen der Pioniere gebührt größter Respekt - und man wünsche ihnen einen langen Atem!

Nach den Symposien im April in Hamburg ("Ethische Aspekte medizinischer Wissenschaften in China: Initiierung einer ethischen Debatte") und im Mai in Hongkong ("Bioethik und das Konzept der Person") ist die Konferenz im Juni in Taiwan nun schon die dritte hochkarätige chinabezogene medizinethische Veranstaltung in diesem Jahr. Alle drei Veranstaltungen waren keine disparaten Einzelaktionen sondern Bestandteile einer auf Dauer angelegten Entwicklung. Dabei zeichnet sich bereits ein Kern ethischer Vordenker ab. Die Taiwan-Konferenz soll in dreijährigem Rhythmus fortgesetzt werden. Das Hamburger Symposium wird 1999 in Shanghai weitergeführt. Und das Zentrum für Angewandte Ethik an der Hongkonger Baptisten-Universität hat gute Aussichten, zu einem Knotenpunkt dieser Bewegung zu werden. Weitere Fortschritte sind wohl nur eine Frage der Zeit. Es bleibt zu hoffen, daß die europäische Medizinethik diese Entwicklung nicht verschläft.

Ole Döring

Second International Conference on Yi-Studies

Trier, 19.-23. Juni 1998

"Processes of Social Change, Rising Ethnic Identity, and Ethnicity among the Yi Nationality in China" was the topic of the conference, bringing together more than 40 scholars from China, France, Germany, Japan, Poland, Switzerland, Taiwan and the US. The majority were scholars from among the Yi themselves. Altogether 29 papers were presented. Conference language was Chinese. Parallel to the conference an exhibition on culture and society of the Yi was shown in the library of Trier university. The conference was sponsored by the German Research Association (DFG).

Three topics were on the agenda of the conference:

- (1) Processes of changes of various aspects of Yi culture;
- (2) Effects of economic and social change on Yi society and identity;
- (3) Mechanisms of protecting identity developed among the Yi people themselves.

Part 1 of the conference addressed the issue of ethnic identification and definition. Stevan Harrell (University of Washington) illustrated with the example of the Yala, a group of people in Miyi county (Sichuan), the complexity of the term *minzu* (nationality) in China. The Yala are classified as a component of the Yi nationality, even though they do not recognize any kinship between themselves and the local Nuosu branch of the Yi, and neither group will marry the other, though they live side by side. They are components of the same *minzu*, but they are two different ethnic groups. Therefore there is a difference between the objective characteristics of a group set by the state (nationality or *minzu*) and the subjective consciousness of that group (ethnic group). Pan Jiao (Central University of Nationalities, Beijing) argued that the ethnoscope in China seems to have confirmed the thesis that eth-

nicity is created by the nation-state. Although the diversity within the Yi is tremendous, so-called similarities are arbitrary and the tremendous diversity between the Yi groups are ignored, the designation of Yi nationality seems to have been accepted by the Yi population. This were not only because they have no choice but also because they are aware of the advantages to form a larger nationality in political and economic bargaining with the state. Wugashinuimo Louwu (University of Michigan) compared narratives from the classics of Sichuan, Yunnan, Guizhou and Guangxi and concluded therefrom that even though "Yi" is a constructed official term, the majority of the "Yi" population share many cultural elements and a common consciousness.

Charles F. McKhann (Whitman College, USA) criticised the concept that ethnicity in China is fundamentally a bipolar structure, in which all minorities are opposed to the majority Han. Surprisingly little, so McKhann, has addressed to the issue of relations between minorities in the peripheral areas. If one takes Han cultural practices as the gauge of civilisation, then there is much to be said for this model, for the model does accurately reflect a certain kind of historical change - Sinicisation. But the model breaks down, if one considers other external sources of culture change, namely the influence of neighbouring minority ethnic groups.

Part 2 discussed issues of social change. Martin Schoenhals (Dowling College, USA) showed how education does, or does not, impact upon Yi culture and society. He argued that, e.g., arranged marriage may probably decline, but marriage will continue within the confines of caste. Bajie Rihuo (Institute of Ethnic Studies of Liangshan Prefecture, Sichuan) demonstrated that despite three "marriage reforms" there was no considerable change in the caste-oriented marriage system.

Part 3 considered changes within the religious systems of various Yi groups. The revival of traditional local practices was demonstrated by the papers of Magret Byrne Swain (University of California, Davis) on revival of women shamans among the Sani, of Ang Zhiling (Office of Historical Choreography of Lunan County, Yunnan) on the revival of wizards among the Yi in Lunan, of Wang Lizhu (Office of Choreography of Dali Autonomous Prefecture, Yunnan) on the revival of ancestor worship and Tu-Zhu temples, of Fan Xiuli (Hiroshima University) on the function of funeral ceremonies for human-building in Liangshan prefecture and of Shaha Gatse (Cultural Centre for Bimo Studies at Meigu County, Sichuan). The latter argued that *Bimo* (traditional priests and healers) were the core of Yi identity, as the Yi as a nationality possess no common language, customs or blood relations. Bamo Ayi (Central University of Nationalities, Beijing) pointed to the phenomenon of the growing number of *Bimos* not only in rural areas but as well in urban ones. *Bimos* are not only priests and healers and not only intermediaries between men, ghosts and ancestors, but as well intermediaries between men and men, between clans and between men and nature. The ethics of the *Bimo* is by no means only a traditional one, but *Bimo* are also models for a modern system of ethics and education. Benoit Vermander (Ricci Institute for Chinese Studies, Taipei) presented eight theses on Nuosu (Liangshan Yi) religion, arguing that their religion is not a 'primitive' one, but the result of a deep and continuous historical evolution that is still evolving. There exists no homogeneous religion, but rather many local variations. Although

there are differences in rituals and beliefs, we can identify a "world vision" that is proper to Nuosu religion.

Part 4 addressed the historiography of the Yi: Is there one history of the Yi people or several histories (as He Yaohua, Yunnan Academy of Social Sciences claimed), do the Yi as a nationality exist since the Zhou dynasty or are they the descendants of various people in history. And what is the difference between the Yi history imagined by the Chinese state and the historical perception of various Yi groups and social strata within the Yi? Ann Maxwell Hill (Dickinson College, USA) argued that the Yi in Xiao Liangshan were not a slave society, if we mean by that term a society where the mode of production was based on the slave-master relationship. Nuosu society in the old days bears little resemblance to economies that relied significantly on slave labour. Slavery was rather the main institution through which outsiders became Nuosu. Nuosu consciousness of slavery was also a window on social stratification. Based on this paper and that of Ma Erzi (Institute of Ethnic Studies of Liangshan Autonomous Prefecture, Sichuan), who claimed that there was no term for 'slave' in the Yi language but that rather there existed different words for specific situations and that therefore the English and Chinese terms for 'slave' would not correspond to the Yi terms and thus would present a wrong imagination of traditional Yi society, aroused a lively discussion on class, caste and slavery definitions.

Part 5 addressed issues of language and bilingual education. Huang Jianmin (Central University of Nationalities, Beijing) considered Yi scripts and literature to be important factors of the identification and identity of the Yi. Zhang Heping (Office of Minority Languages, Guizhou) spoke on the application of Yi language in Guizhou education, Zeng Guopin (Lunan Autonomous County, Yunnan) on bilingual education in Lunan, Qumu Tiexi (Central University of Nationalities, Beijing) on bilingual education in Liangshan prefecture and Halina Wasilewska (Adam Mickiewicz University Poznan, Polen) on the Yi writing system and its multiple presentation. Although there are different local developments, e. g. in Lunan county only very few people are interested that their children learn Yi language, as most of the Yi already turned to Han language, in Liangshan only a few people understand Han-Chinese and therefore are strongly interested that their children receive a bilingual education. As a tendency, less and less Yi are interested in bilingual education, but prefer education in Han-Chinese. As Thomas Heberer (University of Duisburg, Germany) pointed out, there still exists a considerable inequality in terms of minority languages, as access to higher education, employment and professional career depends on mastering Han language and not on mastering minorities languages. This has also a material foundation and could change under specific conditions, as e.g. with the development of an economy in the non-state sector based on ethnic group, with the emergence of a system of higher learning for non Han nationalities or even with modernisation processes that may lead to the revival of minorities languages (as examples all over the world demonstrate quite clearly).

After the 1st International Yi Conference in Seattle 1995 (organised by Stevan Harrell) and the 2nd one in Trier (organised by Thomas Heberer) the 3rd one will be held in September 2000 in Lunan Yi Autonomous County in China. For more information please contact: Prof. Dr. Thomas Heberer, Institute of East Asian Stud-

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Thomas Heberer

Asiatische Werte und Asienforschung in Deutschland

Bonn, 2.-3. Juli 1998

46 Fachleute - zum Großteil Hochschulprofessoren aus den Bereichen China, Japan, Korea und Südostasien, aber auch Asien- und Wissenschaftsbeauftragte aus Bundes- und Landesbehörden sowie Vertreter der Trägerverbände des Asien-Pazifik-Ausschusses der Deutschen Wirtschaft - trafen sich am 2. und 3. Juli 1998 im Gustav-Stresemann-Institut in Bonn, um die Studie "'Asiatische Werte' als kulturelle, wirtschaftliche und politische Herausforderung für Europa: Eine Bestandsaufnahme der gegenwärtigen Forschungsansätze und Vorschläge zur Förderung asienbezogener geisteswissenschaftlicher Forschungsschwerpunkte" zu diskutieren. Der Workshop war als "Härtetest" der Studie gedacht, die Anja Osiander und Ole Döring für das Institut für Asienkunde erstellt hatten und die vom Bundesforschungsministerium (BMBF) angeregt und gefördert worden ist. Im Lichte der Diskussion wird sie noch einmal überarbeitet und dann dem BMBF und der Öffentlichkeit übergeben.

Das BMBF hatte dreierlei im Sinn, als es Anfang 1997 die Initiative zur Erstellung der Asienstudie ergriff: Zum ersten wurde im Ministerium die Frage nach dem Einfluß kultureller Traditionen und Werte auf die künftigen Entwicklungen in der Weltwirtschaft und Weltpolitik - und somit auch die Wertedebatte in Asien - als eine Herausforderung begriffen, der u.a. durch die Bestandsaufnahme bisheriger Erkenntnisse begegnet werden sollte. So wurde ebenfalls eine Studie zu den Orientalwissenschaften in Auftrag gegeben. Zum zweiten werden im Rahmen der Hochschulreformdebatte auch Überlegungen zur Zukunft der "kleinen Fächer" angestellt, die z.B. bei einer Finanzierung nach quantitativen Kriterien in ihrem Bestand gefährdet wären. In diesem Sinne fördert das Ministerium auch eine Studie zur deutschen Forschung über lebende außereuropäische Kulturen. Und schließlich besteht im BMBF konkreter Bedarf an Empfehlungen zur Förderung der Asienwissenschaften.

Die Autoren hatten nun die schwierige Aufgabe, die drei angesprochenen Dimensionen in einer Studie zu vereinigen. Sie lösten diese nach Auffassung der in Bonn anwesenden Fachleute in den sechs ihnen zur Verfügung stehenden Monaten mit Bravour. Ausgangspunkt ihrer Überlegungen ist die Frage, ob die Asienwissenschaften als "kleine Fächer" hinreichend gerüstet sind für die Forschungsaufgaben, vor denen sie jetzt und in Zukunft stehen werden. Entsprechend ihrer eigenen fachlichen Ausrichtung haben sie sich dabei auf Japan und China, und zwar auf die gegenwartsbezogene Forschung konzentriert. Dies - so betonen sie ausdrücklich - beinhaltet allerdings keinerlei Wertung. Es gelte vielmehr darzustellen, inwiefern gegenwartsbezogene Forschung nicht ohne historisch-philologische Erkenntnisse auskommen kann und wie stark letztere von einer zeitnahen hermeneutischen Forschung profitieren kann. Favorisiert wird von ihnen ein offenes, aufgeklärtes Wech-