

die in der Frage kulminierten, ob die großen Kriegsinvestitionen Europas nicht besser zu aller Nutzen in bilateralen Wirtschaftsförderungsprojekten angelegt seien.

Weitgehender Konsens bestand bei der Behandlung des letzten Programmpunktes, als es um die Frage ging, welche Richtung im Bereich der schulisch-universitären und beruflichen Ausbildung einzuschlagen sei. So kamen die drei Referenten, der thailändische Minister Abhisit Vejjajiva, der singapurische Bildungsminister Peter Chen sowie der deutsche Wirtschaftsprofessor Brij Kumar von der Universität Erlangen-Nürnberg, zu einem gemeinsamen Ergebnis: Unter den Bedingungen des rapiden technologischen Fortschritts, der Wissensexplosion und der Globalisierung seien Bildungsreformen sowohl in Europa als auch in Asien dringend vonnöten. Dabei wurde vor allem an die stärkere Einbindung von Informationstechnologie in die Curricula, das Konzept des lebenslangen Lernens, aber auch an die Wichtigkeit kulturübergreifender Studien im globalen Zeitalter gedacht. Als Beleg für die mangelhafte Zusammenarbeit zwischen Europa und Asien auf dem Bildungssektor wurden in der Diskussion die rückläufigen Zahlen asiatischer Studenten in Europa angeführt. Bemängelt wurde auch, daß der Austausch von Firmenpraktikanten zum besseren Kennenlernen der jeweiligen Wirtschaftskultur erst allmählich an Kontur gewänne. Hier wird die Herbert Quandt Stiftung Schritte unternehmen, um die Vermittlung von jungen Bewerbern zu beschleunigen.

Resümierend kann man feststellen: Das diesjährige Europe Asia Forum war geprägt von Optimismus hinsichtlich des Wiedererstarkens Asiens als Wirtschaftsregion und des Willens der Europäer, sich dort weiter politisch und wirtschaftlich zu engagieren. Allerdings erscheint es noch größerer Bemühungen beider Seiten zu bedürfen, um Europa in Asien als zweiten Partner neben den USA zu etablieren: Zu überwindende Hürden bleiben aus europäischer Sicht innerasiatische Widerstände gegen fortgesetzte Strukturreformen, das Problem der Demokratisierung der asiatischen Gesellschaften und schließlich die noch ausstehende politische Integration Asiens. Europa andererseits muß sich in den Augen vieler Asiaten stärker auf eine gemeinsame politische Linie gegenüber der Partnerregion besinnen und darf sich keinesfalls – trotz seiner Krisenherde und konjunkturellen Schwierigkeiten – zu sehr auf sich selbst zurückziehen. Welche Wege die europäisch-asiatische Zusammenarbeit im 21. Jahrhundert beschreiten wird – dieser Frage wird das dritte Europe Asia Forum im nächsten Jahr in Singapur nachgehen.

Thomas Leeb

The Association for Asian Studies Annual Meeting 1999

Boston, Massachusetts, USA, March 11-14 1999

More than 500 talks in the field of Chinese Studies were given in more than 100 panels at the Marriot Hotel in Boston. An abstract for every talk may be found at <http://www.aasianst.org/absts/1999abst/china/c-toc.htm>. Here I present selected abstracts from this 'academic supermarket', edited with commentary. Along with the panels, there were Chinese films, a book fair that offered 20 to 30% off on famous China-related books, as well as a job fair with applicants queuing up for interviews

and the chance to meet people from all over the country, scholars from Asia and a few from Europe. Significantly, this time the big names were scheduled not only on Friday and Saturday, but also on Thursday evening and Sunday morning. In this way, the main two days of the meeting also provided a rich forum for younger scholars.

Cultural China Studies

Leo Lee (Harvard University) chaired session 48. Discussing works from the mainland, Taiwan, and Hong Kong, this panel focused on nostalgia, melancholy, and loss as constitutive processes forming the limits of Chinese urban identity in the 1990s.

Robin Visser (Columbia) spoke on "The Melancholic Urban Subject: Chen Ran's Private Life". While in the 1980s, 80% of the Chinese people lived in the countryside, in the 1990s this figure was only 65%. The growing importance of metropolitan life in China is reflected in a growing number of studies on this subject. Robin Visser presented the novel *Private Life*, which is an interior monologue in autobiographical format and reflects the coming of age of a female protagonist in Beijing from the mid-1970s to mid-1990s. The story has been classified as belonging to *xin zhuangtai*; Visser's translation of this term as "new situation" varies a somewhat from the established terminology. Visser described well the paranoia, agrophobia and alienation of Chen Ran and her exaggerated hygiene.

Lingchei Letty Chen (Columbia) talked about "Nostalgia and Urban Displacement: Questions of Cultural Identity in Zhu Tianxin's *Ancient Capital*". A fascinating idea is developed in the introduction to Zhu Tianxin's novel: A taxi driver mistakes the biographically-inspired protagonist for a Japanese tourist when she returns to Taipei. She sticks to this role, which allows her a shift in perspective and which gives the reader a feeling of voyeurism in seeing the Taipei of the Japanese occupation in present day Taipei. Moreover, the alienation of the narrator from herself allows her an indirect glance at the mirror where she sees 'the other' of 'the other'. The purpose of Chen's paper was to investigate the notion of "cultural identity" in the context of post-martial law Taiwan, particularly, its articulation in Zhu Tianxin's *Ancient Capital*.

David L. Eng (Columbia) spoke about "Loss in The Floating Life". He started his talk with Freud's remark, from a well-known but recently controversial debate, that only melancholic women are good women. One might not only doubt the validity of this discriminatory and questionable statement, but also ask how it might be applied to the mosaic picture of contemporary Hong Kong, as Eng did. Eng argued that the people in Hong Kong suffer from a post-1997 melancholy, but this is not very convincing, since every Hong Kong citizen would probably insist that just the opposite is the case. Freud described melancholy as the loss of an undescribed thing one had possessed without being aware of it; this concept is simply not transferable to the Hong Kong situation. Going to the opposite extreme, one could argue that there is no proof that Hong Kong is more than a neighbourhood of buildings in a political framework. Eng presented an excerpt from the movie version of the mentioned novel as an example of how convincingly melancholy is expressed. However, a spectator with a Western cultural background would tend to see this scene as artifi-

cial - the mother prays to her ancestors so loudly that her daughter can sit behind her and listen - and as kitsch - mother and daughter are crying because of the misery of a rich material, but a poor spiritual, life. Only fine cinematography enables us to overlook these drawbacks.

Keith Schoppa (Loyola College) chaired session 68, which consisted of individual papers on "Culture and Politics in Republican China". Danke Li (University of Michigan) spoke about "Local Popular Culture and Revolution in the Chongqing Region: 1900-1920s". Since 1985, new studies on popular culture in late imperial and early Republican China have greatly enriched our understanding of modern Chinese history. However, existing U.S. scholarship on popular culture in China has paid relatively little attention to the interaction between popular culture and the revolutionary movements of the first two decades of the twentieth century. Danke Li tried to prove an interaction between local popular culture and the revolutions of that period in the Chongqing region of China. The author seemed to be ideologically involved. Though it is interesting to describe the communist movement only from a local perspective, therefore opposing the master narrative of history, this creates a distorted picture. The examples given in the lecture are misleading because they imply that local phenomena caused the movement and that it was not influenced by imported western thought. Therefore this lecture cannot stand alone, but must be complemented by referring to Marxist and Russian thinkers, since it suggests the existence of a genuinely Chinese tradition of communist revolution. The talk might be taken as a justification and legitimation of the communist path China took, and therefore should be dealt with carefully.

Jing Tsu (Harvard University) spoke on "Loving the Nation, Preserving the Race: Eugenics, Nationalism, and Literature 1900-1937". She demonstrated how ideas about the yellow race were influenced by the Social Darwinist discussion of natural selection and by China's experience of "being ostracized" by the Japanese people. She showed that the main difference between the discussions in Germany and in Japan was that in China, all racial theorists started with the admission that the Chinese race had failed already and that only by accepting this fact a new, stronger and healthier race could be built up.

Gail Hershatter (University of California, Santa Cruz) chaired session 85: "Making Sex, Making Money: Prostitution, Representation, and Identity in 20th Century China". The panel was structured to offer a conversation across disciplines on prostitution from the late Qing to contemporary post-Mao China. Studies of prostitution are not only about exploiting the female body and pleasuring the male body, but about the ambiguities that the practices and the representations of sex work generate. Issues of agency and power, control and policing, desire and sex echo each other in the participants' papers. The interdisciplinary and intertextual approach provided new insights into studies of sex work. Paola Zamperini (University of California, Berkeley) had a talk entitled "A Whore is Born: The Transgenderal Odyssey of a Courtesan-To-Be". Due to limited time, she was not able, as announced, to describe in detail the social status of the courtesans, but chose a more descriptive approach in order to make Wu Woyao's *Haishang mingji si da jin'gang* known to the audience. She explored the birth of the courtesan as sex-worker as one finds it

envisioned in Wu Woyao's *Haishang mingji si da jin'gang*. Zamperini focused more on the story itself, the narration as well as the historical and spiritual background. Sandra Hyde (University of California, Berkeley) reported on "Passing as Dai-Lue: Han Prostitutes and the Performance of Ethnicity in Contemporary Jinghong". This talk transported the reader to China's post-Mao hinterland, to the city of Jinghong (Xishuangbanna). She examined representations of prostitution and ethnicity when Han women masquerade as Dai prostitutes. This lecture was much influenced by the personal experience of the author, who lived with the sex workers and seemed to have the impression that they were doing the work voluntarily and that the job was a job "like any other". Elizabeth Remick (Tufts University) spoke about "Engendering China: Prostitution, Taxation, and the State in Republican Guangdong" to explain that taxation served many other functions beyond controlling prostitution. This talk benefited greatly from the use of statistics. Elizabeth Remick analyzed the data by employing methods drawn from the social sciences.

Political Science, China

Thomas Kampen (Lund University) reported on "The Conflict Between Mao Zedong and the '28 Bolsheviks'". His talk was convincing, because he simply confronted quotations from many historians on the "28 Bolsheviks" with the facts themselves, which told a completely different story. However, he did not try to find the reasons for this misinterpretation of history or to trace the ancestry of the misinterpreted facts.

Accessing sources in China which became available only after 1979, Kampen proved that first, the 28 Bolsheviks did not gain control over the CCP; and second, there was no direct confrontation with Mao Zedong. He looked up the biographies of the so-called Bolsheviks and found that there was little interaction among themselves.

In the following discussion there was a debate about Kampen's main conclusion that there was no official party leader in the period from 1931 to 1940, but only cooperation among several leading people, and that the Zunyi conference, which discussed military operations but never the issue of party leadership, had been idealized afterwards in the only internal historical documentation on this time written by the Chinese Communist Party to legitimize Mao's leadership.

Zhijia Shen (University of Colorado, Boulder) spoke about the "Struggle for Survival: Sino-Japanese War Fought in a Local Arena, Zouping, 1937-45". This paper was a little bit disappointing since the lecturer promised to give an insight into the concrete strategies of survival of the rural people in Zouping, but then only reported two or three incidents which mainly supported two major points: 1. the Japanese aggressors acted cruelly; and 2. the Chinese people tried to fight not for ideological reasons (the people's armies were only loosely affiliated with the GMD or communists), but for survival (even sometimes together with the Japanese against their own people). Zhijia Shen reported her description with so much emotional involvement that the objectivity of her scientific claim seemed to be affected. Shen demonstrated that instead of peasant nationalism, patriotism, or heroism, it was mostly pragmatism, sometimes even opportunism, that played the essential role in the survival

strategies of individuals. However, the promised "detailed presentation of how individuals fared and behaved during the war and what their survival strategies were, be it resistance or collaboration" did not emerge in her presentation.

Edward Friedman (University of Wisconsin, Madison) chaired session 143: "Remembrance, Revision, and Intellectual Positioning: Politics of Memory in Post-Mao China". As part of a general effort to revise and correct official versions of history, to recapture its authentic moments, and to re-interpret it from the vantage point of contemporary experience, much intellectual/scholarly work was produced in mainland China and abroad in the late 70s through the late 90s that takes the form of a remembrance of things past. Meanwhile, looking into the past can also be a strategy for confronting the present and articulating a political and ideological position especially when current issues and ideas appear to be too sensitive for public discussion and debate.

Youqin Wang (Stanford University) talked about "Selective Memory and the Chinese Cultural Revolution (1966-76)". Over the past several years, Youqing Wang conducted three hundred interviews and collected documents on how the events of 1966-69 played out in schools across China. During this period, schools became the sites of a series of violent student attacks on teachers. This violence against teachers is one part of the less reported (Wang claimed even "unreported") side of the Chinese Cultural Revolution. In the course of his research, he had found gaps between what occurred and what was reported, between the reports made during and after the Revolution, between the descriptions of Chinese authorities and ordinary people after the Revolution, between the writings that were allowed to be published and those that were banned, and between the reminiscences of victims, of perpetrators, and of bystanders.

Ben Xu (St. Mary's College, California) spoke on "Memory, Forgetting, and New Cultural Conservatism". In China in much of the recollection and reevaluation of the 80s that has taken place in the 1990s, cultural criticism is carried out by way of a new pairing of radicalism and conservatism. Such recollection and reevaluation are often characterized by a condemnation of the eighties, with its cultural criticism and its pro-democracy and pro-enlightenment concerns, as too "radical." "Anti-radicalism" is not simply a subject of discussion among Chinese intellectuals who reflect on past events and trends; it has become a crucial element in shaping the new cultural conservatism of the 90s in China. Ben Xu, who seemingly tried to revalue the new patriotism used by government to draw attention away from other internal problems, called the current trend "cultural conservatism" and said it used to have a more negative tone, carping about the erosion of China's tradition and cultural heritage but offering few alternatives. In the 1990s, the new cultural conservatism, as Ben Xu illustrated, has taken on a more positive cast with an agenda of attacking radicalism and political romanticism, and emphasizing Chinese values as an exclusive resource for initiating social change and rebuilding national identity.

Ben Xu did not want the anti-radical rhetoric of neoconservative arguments to be seen in terms of its relevance as an argument for the necessity of intellectual moderation, but as an ideology integral to post-1989 reality. The reality of combined political authoritarianism and economic marketization seemed to him to be feasible

and worth conserving, or too powerful to be deflected from its course by ordinary citizens' interference. The distinction between radicalism and conservatism in China thus became part of the analysis of the dynamics of the status quo as well as the concurring popular complacency and political apathy.

Toming Jun Liu (California State University, Los Angeles) chose the subject "Sentimental Nationalism: Its Uses and Abuses and Mnemonic Disquiet". Ever since China decided to be part of global modernization, sentimental nationalism, insofar as it inspired cultural and political disquiet, has caused problems in historicizing China's past. In the 1980s, nationalist sentiments were often viewed as a barrier to the cosmopolitanism needed for modernization; in the influential *River Elegy* (1988), the attempt to curb or reshape national sentiments led to a transformation of metaphors central to narrating China's past. In the 1990's, in the aftermath of Tian'anmen, sentimental nationalism, encouraged and abused, entered the vacuum of China's ideology; the pamphlet *China Can Say No*, which Toming Jun Liu called a "discourse", showed some glaring patterns of forgetting, betraying another kind of mnemonic disquiet. The uses and abuses of sentimental nationalism is a common phenomenon in the process of modernization. To gain a proper perspective, Liu sought analogies from European and Chinese histories.

Jian Guo (University of Wisconsin, Whitewater) spoke on "The Wound of Memory, Historical Amnesia, and the Carnivalization of the Cultural Revolution". This polemic talk, presented with many rhetorical flourishes, failed to reach the level of the other contributions to this panel in terms of quality. Jian Guo tried to make fun of some of his Chinese colleagues at Peking University, namely the representative thinkers of the "Postnew" school, without trying to understand their systems of thought. Though the school in fact may have problems in terms of coherence and also seems - between English and Chinese - not to have found a proper language yet, Jian Guo took some of its statements out of context and used them to support his reproaches. While authentic, reflexive, and mature histories of the late 60s and early 70s are few, a new trend is on the rise in recent Chinese literature and art that explores in the name of private memories the "comic", "sunny" aspects of the Cultural Revolution. Jian Guo reported that China's "Post-New" (post-1989) cultural theorists regarded this new trend as an instance of postmodern "multiplicity" that problematized both the 1980s "official" "anti-Cultural Revolution historical narrative" and the Western image of a politically repressive China.

Ross Terrill (Harvard University) organized and chaired roundtable session 162: "A Critical Look at 'One China'". The "One China" concept runs like a red thread through the foreign policy of the PRC. It also has been a tenet of ROC policy since its arrival in Taiwan. And the concept has been important to U.S.-China policy for a quarter-century. Strong arguments exist not to tamper with it. However, as the participants pointed out, from an analytic and historical point of view the concept is not clear and from a political point of view it may cause increasing difficulties. Changes in international relations in the 1980s and 1990s have called into question certain premises of the Shanghai Communiqué of 1972 which gave major international status to the One China concept, notably the coming of democracy to Taiwan, and the intensified sense of Taiwan identity even within the KMT. The participants,

William Kirby (Harvard University); June Teufel Dreyer (University of Miami); Michael Ying-Mao Kau (Brown University) discussed this everlasting hot issue persuasively.

Martin Woessler

Konferenzankündigungen

Myanmar Two Millennia

15.-17.12.1999, Universities Historical Research Center, Yangon University, Myanmar (Kontakt: Tel.: +95-1-532622, Fax.: +95-1-530121); deadline for registration: November 11, 1999.

Myanmar and international scholars will examine Myanmar state, society, religion and culture of the past two millennia. Papers to be presented include: Steve Ashton, Myanmar, Britain and the Commonwealth 1947-1956; John Badgley, Building Strength, Bridging Violence in the Coming Century; Rujaya Abhakorn, The Fabrication of Ethnicity and Colonial Polity East of the Salween; Tin Maung Maung Than, Mimicking a Developmental State: Myanmar's Industrialization Effort 1948-62; Kumiko Yoshimatsu, Migration of Chinese Muslim (Panthy) in Myanmar.

12. Jahrestagung der der Vereinigung für Sozialwissenschaftliche Japanforschung (VSJF)

10.-12.12.1999, VSJF, Bildungszentrum Schloß Eichholz, Wesseling (Kontakt: Friederike Bosse, Tel.: +49-2236-7070, Patrick Köllner, Tel.: +49-40-443001); Anmeldeschluß: 15.10.1999.

Generalthema der Tagung ist Reformen in Japan (Session 1: Politik und Verwaltung; Session 2: Wirtschaft und Gesellschaft; Session 3: Erziehung und Bildung). Einleitende Vorträge von Prof. Dr. Bernd Martin: Reformen in Japan in historischer Perspektive; Prof. Dr. Franz Waldenberger: Gegenwärtige Reformzwänge und –ansätze in Japan am Beispiel des Finanzwesens; Prof. T.J. Pempel (Univ. of Washington, Seattle): Domestic and international challenges to Japan's political-economic system.

Tagungstermine

- 21.-22.10.1999 *The Asia-Pacific Economic Cooperation (APEC): The First Decade*
 Universität Freiburg (Kontakt: Prof. Dr. Jürgen Rüländ, e-mail: rueland@uni-freiburg.de)
- 22.-24.10.1999 *Fourth Euro-Japanese International Symposium on Mainland Southeast Asian History: 'Mainland Southeast Asian Responses to the Stimuli of Foreign Material Culture and Practical Knowledge (14th to mid-19th century)*