

nahm vier Etappen des politischen Totenkults in der Neuzeit zum Aufhänger, um Prozesse der Individualisierung und Egalisierung in westlichen Gesellschaften zu verdeutlichen. Timo Schölz widmete sich dem Vergleich der Vergangenheitsthematisierung in Deutschland und Japan nach dem Zweiten Weltkrieg. In Japan dominiert weiterhin das Opfernarrativ, und die andauernden Besuche des Yasukuni-Schreins durch führende Politiker führen weiterhin zu Spannungen im Verhältnis insbesondere zwischen Korea und Japan. Die unterschiedliche Behandlung der Verbrechen Japans und Deutschland seitens der USA werden mit deren geopolitischen Interessen erklärt. Die Beiträge zweier junger Japaner (SAKAI Kosuke und WATANABE Satoko) hatten wenig mit dem Kongresssthema zu tun und dienten wohl eher der Nachwuchsförderung. Auch der an sich interessante Beitrag von LEE Pil-Ryul zu den unterschiedlichen Folgen der Fukushima-Katastrophe in Deutschland, Japan und Korea hatte bestenfalls einen indirekten Bezug. Torsten Weber sprach von einem „kalten Geschichtskrieg“ im Zusammenhang mit dem Deutschlandbild in der historischen Aussöhnung in Ostasien. In der Diskussion stand im Mittelpunkt die Frage nach der Singularität bzw. der Universalisierung des Holocausts.

Der letzte Tag begann mit einem Beitrag von Arnd Braukämper zur Nationsbildung und regionalen Integration im Zweiten Deutschen Reich – mit all ihren Widersprüchen. Passend dazu beschrieb LI Bojie den langwierigen Weg der Deutschen zur nationalen Identität anhand des Begriffs der „verspäteten Nation“ von Helmuth Plessner. QIN Mingrui näherte sich derselben Thematik mit Hilfe von Niklas Luhmann, was sich jedoch leider als wenig produktiv erwies. Den Abschluss bildete mein eigener Beitrag „Nation, Nationalismus und Identitäten in Nordostasien und ihr Bezug zu Deutschland im 20. Jahrhundert“, in dem ich einerseits die Tiefenstrukturen der jeweiligen Gesellschaften sowie die kontextbezogenen Varianten, andererseits die zentrale Bedeutung der bürgerlichen Gesellschaft sowie den sich daraus entwickelnden Kapitalismus als Basis für den modernen Nationalstaat darstellte. Ein Vergleich zwischen verschiedenen Gesellschaftsformationen ist nur möglich unter Berücksichtigung dialektischer Prozesse im Aufsteigen vom Allgemeinen zum Besonderen und zurück.

Die Konferenz kann insgesamt als äußerst erfolgreich angesehen werden. Sie zeichnete sich insbesondere durch ihre Interdisziplinarität aus, indem HistorikerInnen, GermanistInnen, JuristInnen, SoziologInnen und PolitikwissenschaftlerInnen zusammen kamen und intensiv kommunizierten. Die Beiträge werden demnächst in einer vom ZDS herausgegebenen eigenen Publikation erscheinen. Die zweite Konferenz der ostasiatischen DAAD-Zentren soll nächstes Jahr an der Universität Tokio anlässlich des fünfzehnjährigen Bestehens des dortigen DAAD-Zentrums durchgeführt werden.

György Széll

Gender & Intersectionality in Taiwan and Austria

International conference at the University of Vienna, 22 to 24 October 2015

Researchers from seven Taiwanese and four European universities came together in Vienna in October 2015, at a three day conference on “Gender and Intersectionality” organised by the Vienna Center for Taiwan Studies.

In opening remarks, both Matthias Meyer, Dean of the Faculty of Philological and Cultural Studies at the University of Vienna, and former Vice-Rector Susanne Weigelin-Schwiedrzik emphasised the importance of taking a broad view of the Chinese speaking world beyond Mainland China for modern China Studies and of active international exchange with scholars

from the region. The need for active exchange was further stressed by Taiwanese co-organiser Jens Damm (Chang Jung Christian University) with his call for future long-term joint research projects. The conference was funded by the Austrian Science Fund and the Taiwanese Ministry of Science and Technology.

During the conference, six panels addressed various aspects of intersectionality. Austrian speakers from the non-Asian field (Legal Gender Studies, Johannes Kepler University Linz; German Studies, University of Vienna) guaranteed a comparative, global perspective beyond Taiwan. Panels dealt with history, ethnicities, transnationality and migration, and film, among other topics, and provided theoretical insights in relating sexuality to intersectionality.

While Weigelin-Schwiedrzik analyzed the Chinese gender concept of *nannü* 男女 in the 1920s, Jens Damm gave an overview of the more recent LGBTQ-discourse in Taiwan which has become globalized, for instance with a pride parade attracting participants from around the world.

Three presenters (Fu Yu-Wen, National University of Kaohsiung, Agnes Schick-Chen and Astrid Lipinsky, both University of Vienna) used Taiwanese films to analyze patterns of transnational relationships. Their analysis of films was supplemented by a focus on literature (Anna Babka, University of Vienna, and Chuang Hui-tun, Chang Jung Christian University). Other presentations reflected the multiethnicity of intersectionality by extending the China/Taiwan view to Korea (Yoshihisa Amae, Chang Jung Christian University; Sabine Burghart and Sang-Yeon Loise Sung, both University of Vienna).

Hu Yu-Ying (Kaohsiung Medical University) reported on her research on the rise of the *zhongxing* 中性 gender style among Taiwanese youth, presenting their distinctive selves beyond the male/female bipolarity but with im- and explicit lesbian traits. Julia Ritirc (University of Vienna) dealt with the controversial Taiwanese discourse on same-sex marriage, while Tsai Fen-Fang (National Central University) and Rosa Enn (University of Vienna) analyzed populations of non-urban women.

Ho Pei-Ying (National Taiwan University of Science and Technology) traced the development of gender studies in Taiwan's graduate schools. She described the underrepresentation of female/feminist philosophers in Taiwan's academia, which limits students' access to gender related courses and research. Elisabeth Greif (Johannes Kepler Universität Linz) then took participants to the European Court of Human Rights, highlighting a number of exemplary cases of multidimensional discrimination. This is a form of jurisdictional discrimination that can only be fully understood through intersectional approaches. Linda Arrigo (Taipei Medical University, retired) then closed the final panel with her very personal oral history approach to homosexuality and AIDS, describing important contradictions in traditional Taiwanese society.

The final discussion called for intensified comparative studies that might function as a bridge between Austria and Taiwan. In addition, participants agreed on the importance of including men/male perspectives into the gender and intersectionality field of study. A globalized awareness was clearly identified in numerous presentations and discussions throughout the conference. Selected papers will be published in the peer-reviewed academic journal "Vienna Taiwan Studies Series" in 2016.

Finally, a follow-up conference was scheduled for the second half of 2016, to take place in Taiwan. In the meantime, a broader dissemination of results is among the main aims of organizers and participants alike.

Besides the vivid academic discussions during the panels, the conference's evening events allowed for personal exchanges of experience in this highly complex and multifaceted research field. The Vienna Taipei Economic and Cultural Office sponsored a conference dinner and the meeting's program was completed by the showing of two related films: Max Ophüls' *Letter from an Unknown Woman* (1948) and Xu Jinglei's *Yi ge mosheng nüren de lai xin* 一個陌生女人的來信 (2004), both based on Stefan Zweig's novella of the same name. An opening lecture on "Post-Chinese Visions in Taiwan Film" was given by Hsien-Hao Sebastian Liao (National Taiwan University) as part of the Vienna Taiwan Lecture Series which preceded the conference.

For more information on the Vienna Taiwan Studies Center, including the complete conference program, see <http://tsc.univie.ac.at>.

Astrid Lipinsky and Martin Mandl

Trust and Risk in Changing Societies. 13th Meeting of the German–Japanese Society for Social Sciences (GJSSS)

German Institute for Japanese Studies (DIJ), Tokyo, October 8–10, 2015

The 13th Meeting of the GJSSS focused on "Trust and Risk in Changing Societies" to address that Japan and Germany, like other European and Asian societies, are currently experiencing extensive social, economic and cultural changes.

The conference was organized in cooperation with the German Institute for Japanese Studies (DIJ), Tokyo.

Participants were young and senior scientists from various countries, including Japan, Germany, Israel, the USA, the Republic of Korea, Belgium, and Australia, representing psychology, sociology and political science, thereby adopting an international and interdisciplinary perspective.

The director of the DIJ, Franz Waldenberger, opened the conference and forum and addressed the topic's societal relevance and its close relation to a current research project of the DIJ, "Risk and Opportunities in Japan — Challenges in the Face of an Increasingly Uncertain Future".

In her opening address, the president of the society, Gisela Trommsdorff (Univ. of Konstanz), highlighted the long-standing scientific cooperation of Germany and Japan, indicated by the 25 years of history of the GJSSS and the 20th anniversary of the JSPS Club.

The first keynote speaker, Toshio Yamagishi (Hitotsubashi Univ.), focused on the topic of trust and cultural differences in the formation and construction of trust from a psychological perspective.

The second keynote speaker, Jens Zinn (Univ. of Melbourne), focused on the topic of risk and addressed the social, economic, natural and technological challenges modern societies are facing from a sociological perspective.

On the subsequent day, the meeting was opened by greetings of G. Trommsdorff (president of GJSSS), Makoto Kobayashi (Tamagawa Univ., Chief Organizer of the meeting), Robert von Rimscha (Cultural Affairs and Communications, Embassy of the Federal Republic of Germany, Tokyo), Heinrich Menkhaus (Meiji Univ., Chair of the German JSPS Club), and Wieland Eins (German Academic Exchange Service [DAAD], Tokyo Office).