

Borders Of Chinese Civilization Geography And History At Empires End Asia Pacific Culture Politics And Society

D. R. Howland explores China's representations of Japan in the changing world of the late nineteenth century and, in so doing, examines the cultural and social borders between the two neighbors. Looking at Chinese accounts of Japan written during the 1870s and 1880s, he undertakes an unprecedented analysis of the main genres the Chinese used to portray Japan—the travel diary, poetry, and the geographical treatise. In his discussion of the practice of “brushtalk,” in which Chinese scholars communicated with the Japanese by exchanging ideographs, Howland further shows how the Chinese viewed the communication of their language and its dominant modes—history and poetry—as the textual and cultural basis of a shared civilization between the two societies. With Japan's decision in the 1870s to modernize and westernize, China's relationship with Japan underwent a crucial change—one that resulted in its decisive separation from Chinese civilization and, according to Howland, a destabilization of China's worldview. His examination of the ways in which Chinese perceptions of Japan altered in the 1880s reveals the crucial choice faced by the Chinese of whether to interact with Japan as “kin,” based on geographical proximity and the existence of common cultural threads, or as a “barbarian,” an alien force molded by European influence. By probing China's poetic and expository modes of portraying Japan, *Borders of Chinese Civilization*

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exposes the changing world of the nineteenth century and China's comprehension of it. This broadly appealing work will engage scholars in the fields of Asian studies, Chinese literature, history, and geography, as well as those interested in theoretical reflections on travel or modernism.

"At the genesis of the Republic of China in 1912, many political leaders, educators, and social reformers argued that republican education should transform China's people into dynamic modern citizens—social and political agents whose public actions would rescue the national community. Over subsequent decades, however, they came to argue fiercely over the contents of citizenship and how it should be taught. Moreover, many of their carefully crafted policies and programs came to be transformed by textbook authors, teachers, administrators, and students. Furthermore, the idea of citizenship, once introduced, raised many troubling questions. Who belonged to the national community in China, and how was the nation constituted? What were the best modes of political action? How should modern people take responsibility for "public matters"? What morality was proper for the modern public? This book reconstructs civic education and citizenship training in secondary schools in the lower Yangzi region during the Republican era. It also analyzes how students used the tools of civic education introduced in their schools to make themselves into young citizens and explores the complex social and political effects of educated youths' civic action."

Cohen charts the course of cultural, intellectual, economic, and political developments in East Asia -- particularly China and Japan -- from the beginning of recorded time to the present day and examines such events as the rise and fall of key dynasties, the ascendance of the British empire, and the development of democracy in Asia.

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Prior to the nineteenth century, the West occupied an anomalous space in the Chinese imagination, populated by untamable barbarians and unearthly immortals. First-hand accounts and correspondence from Qing envoys and diplomats to Europe unravelled that perception. In this path-breaking study, Jenny Huangfu Day interweaves the history of Qing legation-building with the personal stories of China's first official travelers, envoys and diplomats to Europe. She explores how diplomat-travelers navigated the conceptual and physical space of a land virtually unmapped in the Chinese intellectual tradition and created a new information order. This study reveals the fluidity, heterogeneity, and ambivalence of their experience, and the layers of tension between thinking, writing, and publishing about the West. By integrating diplomatic and intellectual history with literary analysis and communication studies, Day offers a fundamentally new interpretation of the Qing's engagement with the West.

This volume explores four key themes emanating from Okakura Tenshin's philosophy and legacy: Okakura Tenshin and the ideal of Pan-Asianism; other forms of Pan-Asianism; art and Asia, and ways of defining Asia. Okakura Tenshin (1862-1913) is a significant figure in Japan's modern intellectual history.

This volume examines comparatively the views and principles of seven prominent ethical traditions on one of the most pressing issues of modern politics - the making and unmaking of state and national boundaries. The traditions represented are Judaism, Christianity, Islam, natural law, Confucianism, liberalism and international law. Each contributor, an expert within one of these traditions, shows how that tradition can handle the five dominant methods of altering state and national boundaries: conquest, settlement, purchase, inheritance and secession. Written by a distinguished group of international specialists this volume is unique in

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providing both in-depth normative and comparative perspectives on a troubling question that will offer readers real insight into inter-tradition conflict. Those readers will range from upper-level undergraduates to scholars in such fields as philosophy, political science, international relations and comparative religion.

Unlike the majority of contemporary scholarly works that examine Sino-Japanese relations between 1925 and 1945, this study de-emphasizes the story of conflict and war in favor of one that revolves around the way in which the Chinese intellectually encountered the "enemy", the Japanese.

At the core of this book is a seemingly simple question: What is Asia? In search of common historical roots, traditions and visions of political-cultural integration, first Japanese, then Chinese, Korean and Indian intellectuals, politicians and writers understood Asianisms as an umbrella for all conceptions, imaginations and processes which emphasized commonalities or common interests among different Asian regions and nations. This book investigates the multifarious discursive and material constructions of Asia within the region and in the West. It reconstructs regional constellations, intersections and relations in their national, transnational and global contexts. Moving far beyond the more well-known Japanese Pan-Asianism of the first half of the twentieth century, the chapters investigate visions of Asia that have sought to provide common meanings and political projects in efforts to trace, and construct, Asia as a united and common space of interaction. By tracing the imagination of civil society actors throughout Asia, the volume leaves behind state-centered approaches to regional integration and uncovers the richness and depth of complex identities within a large and culturally heterogeneous space.

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time in both Japan and Korea, and one frontier region, later known as Vietnam, moved toward independence. Exhaustively researched and engagingly written, this study of state formation in East Asia will be required reading for students and scholars of ancient and medieval East Asian history. It will be invaluable as well to anyone interested in the problems of ethno-nationalism in the post-Cold War era.

This collection of essays, based on international collaboration by scholars in Japan, South Korea, Taiwan, and the United States, is the first systematic, interdisciplinary attempt to address the social, political, and spiritual significance of the modern arts both in Japan and its empire between 1920 and 1960. These forty years, punctuated by war, occupation, and reconstruction, were turbulent and brutal, but also important and even productive for the arts. The volume takes a trans-war (rather than an inter-war) approach, beginning with the cultural politics of painting, poetry, and fiction in Japanese-occupied Korea and Taiwan following World War I. The narrative continues with the impact of Japan's war in China and the Pacific War on major Japanese novelists, playwrights, painters, and filmmakers, before moving on to the final stage, Japan's defeat and initial recovery. During the Allied Occupation of Japan and in its aftermath, Japanese artists both confronted and dismissed the question of war responsibility by

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preserving, reviving, or reinventing the political cartoon, Kabuki drama, literature of the body, and the aesthetics of decadence. Contributors: Haruko Taya Cook, Kyoko Hirano, Youngna Kim (Kim Youngna), H. Eleanor Kerkham, David R. McCann, Marlene J. Mayo, J. Thomas Rimer, Mark H. Sandler, Rinjiro Sodei, Wang Hsui-hsiung (Wang Xiuxiong), Alan Wolfe, Angelina C. Yee.

A careful reconstruction of the emergence of Manchu identity that will compel a complete revision of the Western understanding of Chinese conceptions of emperorship and nationhood in both the late imperial and modern eras.

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For centuries of Chinese history, polygamy and prostitution were closely linked practices that legitimized the "polygynous male," the man with multiple sexual partners. Despite their strict hierarchies, these practices also addressed fundamental antagonisms in sexual relations in serious and constructive ways.

Qing fiction abounds in stories of female resistance and superiority.

Women—main wives, concubines, and prostitutes—were adept at exerting control and gaining status for themselves, while men indulged in elaborate fantasies about female power. In *Polygamy and Sublime Passion*, Keith McMahon introduces a new concept, "passive polygamy," to explain the unusual number of Qing stories in which women take charge of a man's desires, turning him into an

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instrument of female will. To this he adds a story that haunted the institutions of polygamy and prostitution: the tale of "sublime passion," in which the main characters are a "remarkable" woman and her male lover. Throughout the book McMahon examines how polygamy, prostitution, and the story of sublime passion encountered the first stages of paradigmatic change in the nineteenth century, decades before the legal abolition of polygamy. By the end of the Qing dynasty in 1911, love stories were celebrating the exploits of street-smart prostitutes who fleeced gullible patrons in the bustling city of Shanghai. What do these characters have in common with their early counterparts as men and women became inhabitants of a new city in an era flooded with ideas from radically foreign sources—all of this taking place in a time of economic and cultural dislocation? McMahon reads late Qing love stories in a historically symbolic way, taking them as part of a larger fantasy of Chinese civilization undergoing a fundamental crisis. The polygamous marriage and the affairs of the brothel became metaphorical staging grounds for portraying the destiny of China on the verge of modernity. Finally, McMahon speculates on the changes polygamous sexuality underwent after the Qing dynasty ended and whether it exerted a residual influence in later times. Polygamy and Sublime Passion will undoubtedly engage those interested in Chinese society, culture, literature, and gender studies as well as

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comparativists seeking to understand the diverse responses to modernization around the world.

This book is an extended argument on the "coloniality" of power by one of the most innovative scholars of Latin American studies. In a shrinking world where sharp dichotomies, such as East/West and developing/developed, blur and shift, Walter Mignolo points to the inadequacy of current practice in the social sciences and area studies. He introduces the crucial notion of "colonial difference" into study of the modern colonial world. He also traces the emergence of new forms of knowledge, which he calls "border thinking." Further, he expands the horizons of those debates already under way in postcolonial studies of Asia and Africa by dwelling in the genealogy of thoughts of South/Central America, the Caribbean, and Latino/as in the United States. His concept of "border gnosis," or what is known from the perspective of an empire's borderlands, counters the tendency of occidentalist perspectives to dominate, and thus limit, understanding. The book is divided into three parts: the first chapter deals with epistemology and postcoloniality; the next three chapters deal with the geopolitics of knowledge; the last three deal with the languages and cultures of scholarship. Here the author reintroduces the analysis of civilization from the perspective of globalization and argues that, rather than one "civilizing" process dominated by

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the West, the continually emerging subaltern voices break down the dichotomies characteristic of any cultural imperialism. By underscoring the fractures between globalization and mundializacion, Mignolo shows the locations of emerging border epistemologies, and of post-occidental reason. In a new preface that discusses Local Histories/Global Designs as a dialogue with Hegel's Philosophy of History, Mignolo connects his argument with the unfolding of history in the first decade of the twenty-first century.

In this powerful and provocative book, Prasenjit Duara uses the case of Manchukuo, the Japanese puppet state in northeast China from 1932-1945, to explore how such antinomies as imperialism and nationalism, modernity and tradition, and governmentality and exploitation interacted in the post-World War I period. His study of Manchukuo, which had a population of 40 million and was three times the area of Japan, catalyzes a broader understanding of new global trends that characterized much of the twentieth century. Asking why Manchukuo so desperately sought to appear sovereign, Duara examines the cultural and political resources it mobilized to make claims of sovereignty. He argues that Manchukuo, as a transparently constructed 'nation-state,' offers a unique historical laboratory for examining the utilization and transformation of circulating global forces mediated by the 'East Asian modern.' Sovereignty and AUthenticity

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not only shows how Manchukuo drew technologies of modern nationbuilding from China and Japan, but it provides a window into how some of these techniques and processes were obscured or naturalized in the more successful East Asian nation-states. With its sweepingly original theoretical and comparative perspectives on nationalism and imperialism, this book will be essential reading for all those interested in contemporary history.

First Published in 2002. Routledge is an imprint of Taylor & Francis, an informa company.

This book analyzes the discovery of Chinese logic as a paradigmatic case of the epistemic shifts that have shaped interpretations of China's intellectual heritage. Reconstructing the transcultural genealogy of a modern discourse, it adds a neglected chapter to the global history of philosophy.

In Here in 'China' I Dwell, Ge Zhaoguang sums up a wealth of research on the evolution of Chinese historical narratives, and suggests that viewing China from its borders is the most helpful and objective view moving forward.

Information-packed volumes provide comprehensive overviews of each nation's people, geography, history, government economy, and culture Abundant full-color illustrations guide the reader on a voyage of discovery Maps reflect current political boundaries Meets social studies and geography curriculum standards

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of monarchical rule, the Chinese people stopped believing in the emperor. These forty years saw the collapse of Confucian political orthodoxy and the struggle among competing definitions of modern citizenship and the state. What made it possible to suddenly imagine a world without the emperor? After Empire traces the formation of the modern Chinese idea of the state through the radical reform programs of the late Qing (1885–1911), the Revolution of 1911, and the first years of the Republic through the final expulsion of the last emperor of the Qing from the Forbidden City in 1924. It contributes to longstanding debates on modern Chinese nationalism by highlighting the evolving ideas of major political thinkers and the views reflected in the general political culture. Zarrow uses a wide range of sources to show how "statism" became a hegemonic discourse that continues to shape China today. Essential to this process were the notions of citizenship and sovereignty, which were consciously adopted and modified from Western discourses on legal theory and international state practices on the basis of Chinese needs and understandings. This text provides fresh interpretations and keen insights into China's pivotal transition from dynasty to republic. The first war between China and Japan in 1894/95 was one of the most fateful events, not only in modern Japanese and Chinese history, but in international history as well. The war and subsequent events catapulted Japan on its trajectory

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toward temporary hegemony in East Asia, whereas China entered a long period of domestic unrest and foreign intervention. Repercussions of these developments can be still felt, especially in the mutual perceptions of Chinese and Japanese people today. However, despite considerable scholarship on Sino-Japanese relations, the perplexing question remains how the Japanese attitude exactly changed after the triumphant victory in 1895 over its former role model and competitor. This book examines the transformation of Japan's attitude toward China up to the time of the Russo-Japanese War (1904/5), when the psychological framework within which future Chinese-Japanese relations worked reached its erstwhile completion. It shows the transformation process through a close reading of sources, a large number of which is introduced to the scholarly discussion for the first time. Zachmann demonstrates how modern Sino-Japanese attitudes were shaped by a multitude of factors, domestic and international, and, in turn, informed Japan's course in international politics. Winner of the JaDe Prize 2010 awarded by the German Foundation for the Promotion of Japanese-German Culture and Science Relations

Local Histories/Global Designs is an extended argument about the "coloniality" of power by one of the most innovative Latin American and Latino scholars. In a shrinking world where sharp dichotomies, such as East/West and

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developing/developed, blur and shift, Walter D. Mignolo points to the inadequacy of current practices in the social sciences and area studies. He explores the crucial notion of "colonial difference" in the study of the modern colonial world and traces the emergence of an epistemic shift, which he calls "border thinking." Further, he expands the horizons of those debates already under way in postcolonial studies of Asia and Africa by dwelling in the genealogy of thoughts of South/Central America, the Caribbean, and Latino/as in the United States. His concept of "border gnosis," or sensing and knowing by dwelling in imperial/colonial borderlands, counters the tendency of occidentalist perspectives to manage, and thus limit, understanding. In a new preface that discusses *Local Histories/Global Designs* as a dialogue with Hegel's *Philosophy of History*, Mignolo connects his argument with the unfolding of history in the first decade of the twenty-first century.

Notable proponents of *guohua* (e.g., Chen Hengke, Jin Cheng, Fu Baoshi, and Gao Jianfu) are discussed in connection with Japan, where they discovered stylistic and ideological paradigms consonant with the empowering of "Asian/Oriental" cultural practices against the backdrop of encroaching westernization. Not just a "window on the West," Japan stood as an informant of China modernism in its own right."

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In *The Allure of the Nation*, Tze-ki Hon offers an account of early twentieth-century China where the nation was understood as a cluster of spatial-temporal relations that link individuals to a native place, a social network, and a territorial state.

Borders of Chinese Civilization Geography and History at Empire's End Duke University Press

Three American missiles hit the Chinese embassy in Belgrade, and what Americans view as an appalling and tragic mistake, many Chinese see as a "barbaric" and intentional "criminal act," the latest in a long series of Western aggressions against China. In this book, Peter Hays Gries explores the roles of perception and sentiment in the growth of popular nationalism in China. At a time when the direction of China's foreign and domestic policies have profound ramifications worldwide, Gries offers a rare, in-depth look at the nature of China's new nationalism, particularly as it involves Sino-American and Sino-Japanese relations—two bilateral relations that carry extraordinary implications for peace and stability in the twenty-first century. Through recent Chinese books and magazines, movies, television shows, posters, and cartoons, Gries traces the emergence of this new nationalism. Anti-Western sentiment, once created and encouraged by China's ruling PRC, has been taken up independently by a new

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generation of Chinese. Deeply rooted in narratives about past "humiliations" at the hands of the West and impassioned notions of Chinese identity, popular nationalism is now undermining the Communist Party's monopoly on political discourse, threatening the regime's stability. As readable as it is closely researched and reasoned, this timely book analyzes the impact that popular nationalism will have on twenty-first century China and the world.

DIVAn historical analysis of how the Chinese constructed their understandings of their place in the world in the late nineteenth and early twentieth centuries./div

Tourist brochures and travel guides depict Thailand as an exotic country with a rich cultural heritage, strong religious traditions, and a popular monarchy.

Historians also contribute to Thailand's international allure with chronicles of its unique historical and cultural continuity in comparison to the other southeast

Asian countries, whose histories are stained by colonialism and nationalist struggles for independence. Thailand challenges these stereotypes with a

reinterpretation as well as an introduction to the emergence of Thailand as a nation-state. The book argues that the development of Thai nationhood was a

long-term process shaped by interactions with the outside world, its pursuit of civilization, and, more recently, globalization. Maurizio Peleggi's original account investigates, among other issues, the evolution of the geographical and linguistic

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landscapes, changes in class and gender relations, the role of institutions and ideologies, modern cultural expressions, social memory, and the conception of the Thai national self as contrasted against the racial and cultural Others of Burmese, Chinese and Westerners. Thailand is a concise and compelling introduction to the complexities that lie behind Thailand's exotic facade. At the center of Lu Yan's study are four diverse yet significant case studies: military strategist Jiang Baili, literary critic and essayist Zhou Zuoren, Guomindang leader Dai Jitao, and romantic poet turned Communist Guo Moruo. In their public and private lives, these influential Chinese formed lasting ties with Japan and the Japanese. While their writings reached the Chinese public through the print mass media and served to enhance popular understanding of Japan and its culture, their activities in political, cultural, and diplomatic affairs paralleled significant turns in Sino-Japanese relations. In *Nation and Ethnicity* Julia C. Schneider gives an analysis of the Chinese discourse on nationalism and historiography in the 1900s-1920s with regard to non-Chinese people's assimilation and integration into the nation. *Asia in International Relations* decolonizes conventional understandings and representations of Asia in International Relations (IR). This book opens by including all those geographical and cultural linkages that constitute Asia today

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but are generally ignored by mainstream IR. Covering the Indian subcontinent, Turkey, the Mediterranean, Iran, the Arab world, Ethiopia, and Central-Northeast-Southeast Asia, the volume draws on rich literatures to develop our understanding of power relations in the world's largest continent. Contributors "de-colonize", "de-imperialize", and "de-Cold War" the region to articulate an alternative narrative about Asia, world politics, and IR. This approach reframes old problems in new ways with the possibility of transforming them, rather than recycling the same old approaches with the same old "intractable" outcomes. This open access book considers a pivotal era in Chinese history from a global perspective. This book's insight into Chinese and international history offers timely and challenging perspectives on initiatives like "Chinese characteristics", "The New Silk Road" and "One Belt, One Road" in broad historical context. Global History with Chinese Characteristics analyses the feeble state capacity of Qing China questioning the so-called "High Qing" (shèng qǐng ??) era's economic prosperity as the political system was set into a "power paradox" or "supremacy dilemma". This is a new thesis introduced by the author demonstrating that interventionist states entail weak governance. Macao and Marseille as a new case study aims to compare Mediterranean and South China markets to provide new insights into both modern eras' rising trade networks,

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non-official institutions and interventionist impulses of autocratic states such as China's Qing and Spain's Bourbon empires.

The Historical Dictionary of Modern China (1800-1949) offers a concise but comprehensive examination of the political, military, economic, social, and cultural development of modern China. Instead of focusing merely on the political elites of China, this reference covers a variety of significant persons, including women and ethnic minorities; new historical concepts; cultural and educational institutions; and economic activities. Drawing on newly-available records, including a large mass of governmental and family archives, the narratives presented reveal new facts, offer a new interpretation in accordance with China's modernization process during the late Qing period, and a revisionist perspective on the Republican history. The chronology records not only political and military events but also other experiences of the Chinese people. The bibliography gives prominence to current literature on China's drive towards modernization and appendixes provide the reader with detailed information on China's cultural and economic transformation.

"The interconnections among three distinct, yet related societies are at the heart of this book, which traces the story of East Asia from the dawn of history to the present"--Provided by publisher.

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DIVID. R. Howland explores China & rsquo;s representations of Japan in the changing world of the late nineteenth century and, in so doing, examines the cultural and social borders between the two neighbors. Looking at Chinese accounts of Japan written during the 1870s and 1880s, he undertakes an unprecedented analysis of the main genres the Chinese used to portray Japan & mdash;the travel diary, poetry, and the geographical treatise. In his discussion of the practice of & ldquo;brushtalk, & rdquo; in which Chinese scholars communicated with the Japanese by exchanging ideographs, Howland further shows how the Chinese viewed the communication of their language and its dominant modes & mdash;history and poetry & mdash;as the textual and cultural basis of a shared civilization between the two societies. With Japan & rsquo;s decision in the 1870s to modernize and westernize, China & rsquo;s relationship with Japan underwent a crucial change & mdash;one that resulted in its decisive separation from Chinese civilization and, according to Howland, a destabilization of China & rsquo;s worldview. His examination of the ways in which Chinese perceptions of Japan altered in the 1880s reveals the crucial choice faced by the Chinese of whether to interact with Japan as & ldquo;kin, & rdquo; based on geographical proximity and the existence of common cultural threads, or as a & ldquo;barbarian, & rdquo; an alien force molded by European influence. By

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probing China & rsquo;s poetic and expository modes of portraying Japan, Borders of Chinese Civilization exposes the changing world of the nineteenth century and China & rsquo;s comprehension of it. This broadly appealing work will engage scholars in the fields of Asian studies, Chinese literature, history, and geography, as well as those interested in theoretical reflections on travel or modernism. /div

1833-1898

Yunte Huang takes a most original "ethnographic" approach to more and less well-known American texts as he traces what he calls the transpacific displacement of cultural meanings through twentieth-century America's imaging of Asia. Informed by the politics of linguistic appropriation and disappropriation, Transpacific Displacement opens with a radically new reading of Imagism through the work of Ezra Pound and Amy Lowell. Huang relates Imagism to earlier linguistic ethnographies of Asia and to racist representations of Asians in

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American pop culture, such as the book and movie character Charlie Chan, then shows that Asian American writers subject both literary Orientalism and racial stereotyping to double ventriloquism and countermockery. Going on to offer a provocative critique of some textually and culturally homogenizing tendencies exemplified in Maxine Hong Kingston's work and its reception, Huang ends with a study of American translations of contemporary Chinese poetry, which he views as new ethnographies that maintain linguistic and cultural boundaries.

In the 1990s, Greater China became the subject of debate as the site of either the danger of the “China threat” or the promise of Confucian capitalism. William A. Callahan argues that Greater China presents challenges not only to economic and political order but also to international relations theory. In fact, Greater China, though absent from geopolitical maps and international law, is very much present in economic and cultural exchange and exemplifies the contingent state of international politics. Callahan deconstructs the mainstream geopolitical and political-economic understandings of Greater China, tracing its emergence through an ethnographic analysis of four political “problems” in East Asia: the South China Sea disputes, Sino-Korean relations, the return of Hong Kong, and cross-straits relations. Callahan shows how bureaucrats, outlaws, tycoons, academics, workers, politicians, and hooligans alike produce Greater China

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through networks of relations in local, national, regional, global, and transnational space. Finally, Contingent States reveals how each of the “problems” provoked theoretical innovations that depart from standard conceptions of sovereignty, democracy, and the nation-state. William A. Callahan is senior lecturer of international politics and deputy director of the Center for Contemporary Chinese Studies at the University of Durham, England, and the author of Imagining Democracy: Reading “The Events of May” in Thailand and Pollwatching, Elections, and Civil Society in Southeast Asia.

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