

# **Chinese History Dissertation Reviews**

**2010-11 Digest**

## **A Note from the Editors**

*Chinese History Dissertation Reviews* is a new site that features overviews of recently defended, unpublished doctoral dissertations in the field of Chinese history. Our goal is to offer readers a glimpse of the discipline's immediate present by focusing on the window of time between defense and publication. All of the dissertations reviewed in this digest were defended some time between 2008 and 2010, and each review provides a summary of the author's main arguments, the historiographic genealogy in which the author operates, and the main archival bases for his or her research.

Starting in Fall 2011, we begin featuring more than two dozen more reviews of Chinese history dissertations defended primarily within the past two years. In addition, we will be launching two parallel sites dedicated to Japan Studies and Korean Studies. As Editor of the Japan Studies site, we are pleased to welcome Dennis Frost, Wen Chao Chen Assistant Professor of East Asian Studies at Kalamazoo College. As Co-Editors of the Korean Studies site, we are pleased to welcome Nancy Abelman, Associate Vice Chancellor for Research and Harry E. Preble Professor of Anthropology, Asian American Studies, and East Asian Languages and Cultures at the University of Illinois at Urbana-Champaign; and Laura Nelson, Associate Professor and Chair of Anthropology at California State University East Bay.

For more information about the project, and about our contributors, please see the list of biographies and Frequently Asked Questions at the conclusion of this digest. And please be sure to visit the site at <http://dissertationreviews.wordpress.com>.

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## Table of Contents

Jeremy Brown. <i>Crossing the Urban-Rural Divide in Twentieth Century China.</i>	4
Benjamin Brose. <i>Buddhist Empires: Sangha-State Relations in Tenth-Century China.</i>	6
Li Chen. <i>Law and Sensibility of Empire in the Making of Modern China, 1750-1900.</i>	8
Zhihong Chen. <i>Stretching the Skin of the Nation: Chinese Intellectuals, the State, and the Frontiers in the Nanjing Decade (1927-1937).</i>	10
Margaret Clinton. <i>Fascism, Cultural Revolution, and National Sovereignty in 1930s China.</i>	12
Chunmei Du. <i>Gu Hongming and the Re-invention of Chinese Civilization.</i>	15
Erik Hammerstrom. <i>Buddhists Discuss Science in Modern China (1895-1949).</i>	17
James Brooks Jessup. <i>The Householder Elite: Buddhist Activism in Shanghai, 1920-1956.</i>	20
Matthew Johnson. <i>International and Wartime Origins of the Propaganda State: The Motion Picture in China, 1897-1955.</i>	22
Kwangmin Kim. <i>Saintly Brokers: Uyghur Muslims, Trade, and the Making of Qing Central Asia, 1696-1814.</i>	24
Loretta Kim. <i>Marginal Constituencies: Qing Borderland Policies and Vernacular Histories of Five Tribes on the Sino-Russian Frontier.</i>	26
Ji Li. <i>Becoming Faithful: Christianity, Literacy, and Female Consciousness in Northeast China, 1830-1930.</i>	28
Zhao Ma. <i>On the Run: Women, City, and the Law in Beijing, 1937-1949.</i>	30
Kristin Mulready-Stone. <i>Organizing Shanghai's Youth: Communist, Nationalist, and Collaborationist Strategies, 1920-1942.</i>	32
Juanjuan Peng. <i>Yudahua: The Growth of An Industrial Enterprise in Modern China 1890-1957.</i>	35
Leon Rocha. <i>Sex, Eugenics, Aesthetics, Utopia in the Life and Work of Zhang Jingsheng (1888-1970).</i>	37
Dun Wang. <i>"Give Me a Day, and I Will Give You the World": Chinese Fiction Periodicals in Global Context, 1900-1910.</i>	39
Contributor Biographies	41
Frequently Asked Questions	

*Crossing the Urban-Rural Divide in Twentieth Century China*. By Jeremy Brown. University of California, San Diego, 2008. 386 pp. Primary Advisors: Joseph W. Esherick, Paul G. Pickowicz.

In this well-written and extensively documented dissertation, Jeremy Brown tackles the daunting and demanding topic of urban-rural relations in twentieth-century China through the case of Tianjin, focusing on the years 1949 to 1978. He argues that the fraught and mutually defining relationship between city and country, though framed by institutional structures and administrative fiat, formed from continuing personal interactions that reified difference even as they spanned those two zones. Chapter One contextualizes the project historically and analytically. A capsule history of Tianjin before 1949 (pp. 8-14), a discussion of the Chinese Communist understanding and experience of city and country (pp. 28-35), and synopsis of the chapters to come (pp. 35-41) situate the reader. Brown highlights two major contributions of his study as empirically and interpretively challenging the “persistent myth” of a rural-urban continuum in late imperial and modern China (pp. 14-18) and drawing attention to socio-cultural factors that structured urban-rural difference (pp. 24-28). Codings of cleanliness, clothing, and comportment, for example, proved enduring and provide an alternative window onto inequality from analyses of the household registration system (*hukou*) or the forces of global capitalism. Brown also greatly enriches our knowledge of Tianjin, discursively and empirically one of the most important places in North China.

Dramatic and direct contact between city and country arrived along with the People’s Liberation Army (PLA) in January 1949. Chapters Two and Three trace the new regime’s early years and show how lines would be drawn, crossed, and redrawn with life and death consequences. Early government concern centered on impression management and cadre work style; village mores and methods had to be reined in and retooled in the city both for effectiveness and to inoculate against urban corruptions. Rural residents, meanwhile, routinely flowed in and out of the city looking for work. The Great Leap Forward expanded Tianjin’s borders through suburban villages and drew many of those residents in to work. The terrible famine that followed, however, would starkly distinguish the city from its hinterland as central leaders sought to protect and feed Tianjin while its countryside starved.

The 1960s saw the consequences of this divide: talk of eliminating urban-rural difference had been shelved by 1960, and as Chapters Four, Five, and Six show, the countryside would become a dumping ground for urban undesirables. Central directives to reduce the urban population led to the “great downsizing” of 1961 to 1963. Confused logistics, mixed incentive and threat, and different bargaining positions led to disparate outcomes for individuals, who alternatively volunteered for or successfully contested relocation. A second wave of sent down youth and urban work teams followed these former workers in the mid 1960s. Comparatively ignorant of local conditions, these urban arrivals disrupted the lives of their hosts—either with disorderly brawling or political directives that upended local arrangements. In either case, the power of city over country was only reinforced by those who supposedly came to bridge the gap. Punishing political outcasts of the Cultural Revolution with deportation to the country only discursively confirmed this relationship while straining the resources of the villages that had to house and feed the new arrivals.

Chapters Seven and Eight turn to unusual spaces—in-between, “category-busting” (p. 267), and artificial—to demonstrate the power of the outside interventions that created and maintained these enclaves. The Tianjin Ironworks, a Third Front project, was an administrative island, subordinate to the city and staffed by urban residents but located in remote mountains; the Worker-Peasant Alliance Farm was nearby, but through a similar administrative contortion employed “workers” to provide the city with produce. Both privileged spaces existed in-between city and country, and demonstrated how administrative fiat might change lives, but neither established a lasting independent identity: the ironworks is now a local enterprise, and Tianjin has expanded into

the farm. Xiaojinzhuang, an otherwise undistinguished place, vaulted to fame with Jiang Qing's backing as model village and supposed Maoist utopia from 1974. The spectacle staged there—politically aware farmer-poets and all—came with infusions of cash and prestige, but represented a “repository of urban imaginings of the countryside.” (p. 318) Symbolism cut both ways, and as a proxy the village paid the price after the fall of its chief patron.

Brown's dissertation demonstrates the way forward to writing the history of the People's Republic. His omnivorous appetite for sources includes archives from Tianjin and surrounding areas, published document collections, intelligence reports (*neibu cankao*), newspapers, memoirs, privately purchased archives, and oral history. The latter two in particular flavor and inform his later Cultural Revolution period chapters, and help seal his argument about the powerful but also manipulable nature of state categories and discourse for personal ends.

The interpretive import of Brown's work is equally significant. The cumulative impact of his chapters forces us to question and reconceptualize the very categories of 'urban' and 'rural.' As he shows, the crossings and confrontations that occurred between these two often took place *within* the city or country, and indeed within the party itself, whether in the form of clashing cadre backgrounds or contending discursive constructions of urban and rural. Even as the population flow of today has become more unidirectional from country to city, many of these juxtapositions visibly endure in the migrants who build the skylines or care for the children of urban China, and Brown has given us a vital insight into the deeper context of this persistent divide.

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### Primary Sources

Archives from in or near Tianjin, including privately purchased *dang'an* Published document collections Memoirs and *wenshi ziliao* Newspapers Oral history

*Buddhist Empires: Sangha-State Relations in Tenth-Century China*. By Benjamin Brose. Stanford University, 2009. 404 pp. Primary Advisor: Carl Bielefeldt.

Benjamin Brose's dissertation is path-breaking in producing a history of Buddhism during the pivotal tenth century. Brose's temporal focus is based on the premise that understanding the profound changes affecting China across the Tang-Song transition requires a better grasp of the interregnum between the two dynasties in question. His prosopographic approach (using collections of biographies of monks) allows him to place developments in Buddhism in a particular sociocultural context. As such, his work is important both to historians of religion and to social historians of Middle Period China.

The dissertation is divided into two sections. The first ("Migrations") describes the rise of two particularly influential Chan lineages that "nearly monopolized the religious resources of southeastern China" (p.88). Eighty heirs of just two monks, Xuefeng Yicun 雪峰義存 (822-908) and Xuansha Shibeī 玄沙師備 (935-908), secured the patronage of the rulers of several southern kingdoms. The lineages first emerged in the Min kingdom, site of modern-day Fujian (Chapter Two). After the demise of the Min state in 946, later generations of monks from these two lineages relocated to the Southern Tang (Chapter Three) and Wuyue (Chapter Four) capital cities, where they became enormously influential over religious life at the regional courts.

The second section of the dissertation ("Negotiations") elaborates on reasons why the southern courts patronized Buddhism. By appointing monks to take charge of the royal ancestral cults and by placing royal portraits within Buddhist temples (Chapter 5), by collecting relics and redistributing them to provincial monasteries (Chapter 6), and by amassing libraries of Buddhist texts (Chapter 7), the rulers of the southern kingdoms accrued karmic merit that might benefit both their forebears and the state. Simultaneously, they legitimized their rule by creating sites of cultural efflorescence that rivaled the old Tang capitals. Chapters 7 and 8 conclude with fascinating discussions of the Tiantai revival in the Wuyue kingdom (and whether this revival was based on texts from Koryo or texts from Japan) and of eleventh-century critiques of court patronage of Buddhism (critiques that used language that resembled in remarkable ways Huichang-era anti-Buddhist rhetoric).

In recent decades, Peter Gregory, Robert Sharf, John McRae, Albert Welte, and others have helped to demolish older narratives that imagined that Buddhism in China never completely recovered from the Huichang Suppression and that Chan flourished in the post-Tang period because its iconoclasm and anti-establishment predilections freed its monks and monasteries from the vagaries of political patronage. We now know that the Song dynasty was a golden age of Buddhism and that the romantic vision of the Chan monk as an embodiment of spontaneity and freedom is largely a concoction of the twentieth century. Brose's dissertation contributes to this new understanding of Buddhism by demonstrating that pre-Huichang traditions (e.g. Nanshan Vinaya) survived even after the fall of the Tang; that Buddhism remained prominent through the tenth century, as attested by the construction of new monasteries and temples and by state sponsorship of translation and exegetical projects; and that regional capital cities rather than rural monasteries constituted the battlegrounds where the new Chan lineages fought for supremacy over older Buddhist traditions.

Perhaps the greatest value of Brose's work lies in its efforts to identify the mechanisms that account for the vitality of Buddhism in the Song and for Chan's expanding influence in post-Tang China. Particularly interesting is the proposal that particular Chan lineages were catapulted into prominence when individual monks favored by a regional ruler succeeded in securing patronage for entire networks of their associates. The social historian might recognize ways in which the

emergence of these networks of Chan monks paralleled developments in secular elite society. In my own dissertation, for example, I have argued that, like the disciples of Xuefeng Yicun and Xuansha Shibei, bureaucratic and military elites were extremely mobile, migrating from the courts of one autonomous kingdom to another. If one warlord succeeded in establishing a political regime, then—like the monks who succeeded in securing patronage at court—the warlord in question might bring with him to the capital a network of his supporters. Finally, capital cities of the tenth century served as magnets for secular elites and Chan monks alike. Brose’s ability to link the story of the rise of Chan to developments affecting society at large makes his argument particularly persuasive.

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### Primary Sources

*Song gaoseng zhuan* 宋高僧傳 (Song Biographies of Eminent Monks), *Zutang ji* 祖堂集 (Patriarch’s Hall Collection), *Jingde chuan deng lu* 景德傳燈錄 (Jingde era Record of the Transmission of the Lamp)

*Law and Sensibility of Empire in the Making of Modern China, 1750-1900.* By Li Chen. Columbia University, 2009. 622 pp. Primary Advisor: Madeleine Zelin.

Li Chen's dissertation title is too modest. The dissertation goes a long way toward demonstrating not just how law (British) and sensibility (British) made and remade modern China (a significant accomplishment), but also how law (Chinese) and sensibility (Chinese) made and remade modern Britain and the British empire. Or rather, that it was the circulations of a discourse of law and sensibility, backed by competing imperial assertions of sovereignty, which remade Qing China and Britain. The argument that Britain's colonial experience remade the home islands is no longer new, but it is new to consider China (not just India) as fundamental to this domestic refashioning. This argument is also fresh for reevaluating something as fundamental to a liberal Anglo-self-identity as legal institutions.

*Law and Sensibility* is an archaeology of sinological knowledge of a high order. If Fairbank, or Bodde & Morris are easy targets by now, Frederic Wakeman, usually associated with an improved "China-centered" approach, is also indicted by Chen for being misled by discursive tropes of nineteenth-century British sinology that associated China with xenophobia and barbarity, and saw Britain's civilized modernity as being 'injured' by its contact with Chinese law. The project takes as its goal a historiographical housecleaning of Chinese legal history, providing "a much needed historical and global context in which Chinese legal history and transformation can be reexamined without being handicapped by the binary of Chinese/primitive tradition versus Western/civilized modernity" (p. 24).

In a historiographical introduction, Chen situates his project firmly in the new wave of postcolonial studies which move beyond issues of economic imperialism to the realm of culture. In the China field, Chen's work most resembles that of Lydia Liu, Jerome Bourgon, and James Hevia and, like them, Chen traces the genealogy of the notions of international 'law' and 'sovereignty' through a series of case studies.

A pattern emerges from these legal cases which can be summarized like so: British sailors and soldiers were, according to their own officials, "disorderly, violent, and in every way [engaging in] imprudent behavior" in China, engaging in behavior which "could not be pursued with impunity in England or any other civilized country" (p. 463); when Chinese died as a result, British officials obfuscated the process of Chinese law by hiding the perpetrators, or requesting extraterritoriality while attempting to discover legal loopholes to avoid any form of Chinese justice, no matter whether they deeply regretted the behavior of their fellow Britons or not: "such abstract sentimentalities cannot, in the nature of things, rule the Administrators of [a Western] Government" (p. 473). Qing emperors and imperial officials, for their part, operated between the poles of mercy and terror, between coercion and benevolence (p. 64). Their goal: maintaining legal and territorial sovereignty, thus putting them in direct opposition to British imperial interests. If Qing officials were lenient, they were seen by the British as venal and corrupt. If they strictly followed the Qing due legal process (closer to Enlightenment ideals than pre-1832 British law, or even later nineteenth century British legal practice) and executed a foreigner found guilty of murder, then this quickly became 'proof' of Chinese barbarity and one more reason why the British should not be subject to Chinese law.

While the basic pattern of British injury repeated itself throughout the 150 years of the study, the results were cumulative and created a feedback mechanism increasingly in favor of the British, enshrined in extraterritoriality after 1842. A negative precedent, from the perspective of the British and subsequent sinologists, was established in the case of Lady Hughes in 1784 at the height of the Qianlong reign (Ch. 1). A stray cannon shot in a crowded harbor (illegal under Chinese or British law) killed two Chinese, and British lies and obfuscation followed until the Chinese governor seized



the supercargo demanding the gunner be turned over for trial. The gunner was tried, found guilty, and executed. In the Anglo-American telling of this event over the next two-and-half centuries, the Chinese offered no due process and no humanity. From the fluent and literate bilingual Staunton's translation and publication of the Qing legal code (Ch. 2), to the writings of Thomas Meadows or Montesquieu's *Spirit of the Laws*, Chinese lack of sensibility regarding proper law became axiomatic. Counterintuitively, for some Enlightenment legal reformers, Chinese law became a model, and even Montesquieu admitted that his very negative picture of Chinese despotism would be proven false if he had to take into account Chinese law (Ch. 3, p. 192).

European certainty of Chinese barbarity was secured when images of various Chinese punishments circulated for decades (Ch. 4). No matter what laws were on the books in China, these images were proof for Montesquieu, Hegel, or John Stuart Mill, that Chinese punishments were barbaric and followed no legal code.

By the time of the Opium War, the sensibility of 'fairness' and 'injury' hitherto applied unidirectionally by the British began to be used by the Chinese, notably by Commissioner Lin in his famous letter to Queen Victoria (Ch. 5). While this use of the British sensibility of injustice and injury won over some critics as high as British Parliamentarians, the final peace settlement enshrined British extraterritoriality in China. With this legal foothold, the British proceeded to use a number of further legal disputes in the 1840s and 1850s to increase their sovereignty at the expense of the Qing and local Chinese villagers who might come into contact with unruly Britons. Chinese officials were now forced to summarily punish any Chinese defending themselves against British trespassers, even when provoked. It was more than a bitter irony that the executions of the Chinese were then witnessed by Britons as 'proof' of Chinese legal barbarity (Ch. 6). When elite Chinese became aware of Western law in the translations of Yan Fu at the end of the nineteenth century, it was to the compromised accounts of Montesquieu and Mill that they turned, increasingly denouncing the barbarity of Chinese law.

Li Chen's work deserves a wide audience beyond sinologists among scholars and practitioners of international law and legal reform.

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### **Primary Sources**

East India Company Factory Records at the British Library  
British Parliamentary Papers Number One  
Historical Archives (Beijing)  
Contemporary Newspapers (esp. *The Times* in Britain; Chinese Repository in China)  
Nineteenth-century sinology (works of Montesquieu; G. T. Staunton; T. Meadows; Hegel, etc.)

*Stretching the Skin of the Nation: Chinese Intellectuals, the State, and the Frontiers in the Nanjing Decade (1927-1937)*. By Zhihong Chen. University of Oregon, 2008. 304 pp. Primary Advisor: Bryna Goodman.

In *Stretching the Skin of the Nation*, Zhihong Chen offers a meticulously researched, cogently presented and empirically rich analysis of the “Go to the Frontier” (*dao bianjiang qu*) movement during the Nanjing Decade. Through a careful examination of key Republican era journals, books and professional activities related to the “frontier” (*bianjiang*), Chen convincingly argues that Han Chinese elites actively “territorialized” frontier space—constructing a unified, sovereign yet imaginary geobody through their research, travel writing, disciplinary practices and technologies of modern state-building. She asserts that Chinese intellectuals and officials viewed the frontier through “instrumentalist” lenses in a visceral, almost knee-jerk, reaction to foreign imperialism, propelling them to reconfigure traditional strategies and adopt new, modern practices aimed at saturating, controlling and institutionalizing frontier space. Yet, as she goes to great lengths to stress, this “borderizing” process was contested, contingent and continually adjusted in response to local, national and transnational circumstances.

In her introduction, Chen seeks to situate the “Go to the Frontier” movement within the larger Sino and Anglophone scholarship on the “frontier,” and its relationship to transnational and national ideologies of modernity. In particular, she places the Republican era movement within the larger context of modern “territoriality,” and the “enclosure” of modern frontier space where once liminal frontier zone were bordered and more fluid borderlands were transformed into precise borders. The emphasis here is on the frontier as a dynamic *process* rather than a static *place*. In chapter one, “Frontier in the Intersection of Imperial Dreams and National Visions,” Chen explores how Chinese intellectuals and officials repositioned China on the Asian and global stages by refracting Japanese-style “pan-Asianism” and re-adapting the old Sinocentric worldview in defense of a fragile Republic’s national sovereignty. Providing a case study of Xinjiang, she demonstrates the contested nature of transnational imaginaries, like pan-Islamism and pan-Asianism, and how these ideologies developed in dialogue with territorial nationalism while also contributing to intense concerns among Chinese intellectuals and officials about the potential loss of national territory, especially in the wake of the 1931 Manchurian Incident.

In chapter two, “The Romance with the Frontier,” Chen turns her attention to the rich and often colorful frontier travel literature produced during the Nanjing Decade. Here she argues that these travelers and their texts “served as a conduit of erasure and appropriation in modern Chinese national understanding of its frontier” (p. 84). Yet, the sheer diversity of this literature also serves to underscore the disparate interpretations of the frontier, its peoples and their relationship to the modern Chinese state. Chen asserts that this literature was “like romance, sweet and intense, but unreal and evanescent” (p. 130), and generally lacking in “authenticity” and “truthfulness,” something that stands in sharp contrast to the more empirically rigorous and disciplinary specific research conducted by Chinese geographers and other academic researchers that are the subject of chapter four.

In chapter three, “Transportation, Migration, and Land Reclamations,” Chen examines different frontier technologies and projects aimed at suturing together China’s geobody. By exploring different proposals and initiatives for the development of new railway, road and migration infrastructures, she demonstrates some of the complexities of territorial integration in modern China, including limited resources, fragmented political authority, and unrealistic expectations. In arguing that “Chinese intellectuals and the state” adopted an “instrumental view” and “expedient attitude” towards the frontier (p. 187-9), it is sometimes helpful to distinguish between the often unrealistic “imaginings” of individuals located in the GMD capital of Nanjing and the more

practical, but at times no less instrumentalist, concerns of Han warlords and transfrontiersmen operating at the “coalface” of the frontier.

In chapter four, “Frontier in Crisis,” Chen looks at the relationship between the perceived “frontier crisis” and the disciplinary formation of geography and historical geography. She argues that “the disciplinary development of Chinese geography reflected Chinese nationalist concerns during the Nanjing decades” (p. 252) but there is also an underexplored tension here between the political and ideological expediency Chen finds in the travel writing and academic scholarship explored in previous chapters and the professionalization and institutionalization of modern disciplinary knowledge, where scholars like Gu Jiegang, Zhang Qiyuan and Zhu Kezhen sought to develop rigorous new methodologies in dialogue with international standards and traditional practices.

In her conclusion, Chen provides a thoughtful reflection on the continuities between Republican China’s “Go to the Frontier” movement and the current regime’s “Western Development Strategy,” astutely demonstrating how the ideologies and practices of enclosure remain a powerful force in Chinese political thought and continue to frame Han perceptions and policies towards its frontier region. What has changed, of course, is the size, strength and sophistication of the Chinese state, allowing for a much deeper, more hegemonic and thorough saturation of frontier space.

In sum, Chen Zhihong’s fascinating study takes us back to a more prosaic, albeit no less “romantic,” time when the Chinese state and its elites were actively constructing the new nation and its geobody: negotiating its boundaries, filling in its territory, and developing new tools of geographic administration. Following publication, there is little doubt that this manuscript will make an important contribution to the growing body of literature on the frontier and the development of Chinese nationalism during the Republican period.

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### Primary Sources

The primary sources for this manuscript are frontier-related journals, travel diaries, and local gazetteers produced by Han elites during the Nanjing Decade. Many, but not all, of these sources were either directly or loosely affiliated with the GMD government in Nanjing. The author also examines in some detail academic journals related to the development of geography as an academic discipline in Republic China. The main journals under review include the following: *Bianjiang yanjiu* (Frontier Research), *Bianshi yanjiu* (Frontier Affairs Research), *Xin yaxiya* (New Asia), and *Yugong* (The Evolution of Chinese Geography); *Dixue zazhi* (Geo-Science Magazine), and *Dili zazhi* (The Geographical Review).

*Fascism, Cultural Revolution, and National Sovereignty in 1930s China*. By Margaret Clinton. New York University, 2009. 344 pp. Primary Advisor: Rebecca Karl.

Margaret Clinton provides in-depth analysis of Chinese fascism's intellectual content through a study of articles published in fascist and other Chinese journals during the 1930s. Clinton sets out to demonstrate that even though Chinese fascism seems ill-defined and its goals self-contradictory, the fascist movement did have a clear-cut plan. The fascist thought of the Blueshirt, CC Clique, and Reorganization factions – which between them controlled many of the Nationalist regime's civil, political, and military bodies during the Nanjing Decade – is the primary focus of Clinton's work. A fundamental point she makes is “while disagreements between these factions have been amply documented, these men ultimately shared more in common ideologically with each other and with fascist movements elsewhere in the world than with other political movements in 1930s China” (pp. 16-17). Chinese fascism sought to reinvigorate the Chinese national spirit – which had made China so powerful in the past – by modernizing it to become compatible with twentieth-century realities, particularly capitalist industrialization. According to the fascist interpretation of China's future prospects, only a wholesale cultural revolution could modernize the national spirit and make China's military-industrial complex strong enough to resist imperialism.

Responding to works by Lloyd Eastman, Maria Hsia-chang, Chung Doocum, Frederic Wakeman, William C. Kirby, Arif Dirlik and others, Clinton places Chinese fascism in an international, inter-war context and asserts the “measures that Chinese fascists proposed throughout the 1930s” were designed to avoid the “catastrophic development” that “China would be left to fend for itself when the next round of inter-imperialist rivalry erupted,” (p. 2).

Chapter 1 presents the Chinese fascist obsessions with “eradicating communism and overcoming all which “both embraced and repudiated ideas proposed” during the New Culture Movement (pp. 45-46, 47). Citing essays by GMD Shanghai Education Bureau chief Pan Gongzhan and Blueshirt Ru Chunpu, as well as Chen Lifu, He Zhonghan, Soong May-ling and others, Clinton shows the centrality of the fascists' understanding of the word *culture*. She presents individual fascists' divergent ideas of what is and is not an element of Chinese culture and their unified view that, “cultural vitality was synonymous with the capacity of the fittest to survive, and collectively resolve the means by which weaker nations could prevent their elimination by stronger nations,” (p. 72). Refusing to be confused by the seeming conflict between fascist rejection of “loving the ancients” and promotion of “restoration of [dynastic] glory” (p. 78), Clinton makes clear that there was no contradiction between these two positions. The fascists never asserted that a return to past methods would save China. Instead, they sought to infuse the strengths of China's traditional culture with elements of the modern world. According to Clinton, the fascists' “explicit purpose was to move beyond the Nationalists' hitherto negative and destructive program of anti-communism and anti-imperialism, and to positively construct a uniquely particular, modern national culture capable of holding its own,” (p. 90).

Chapter 2 shifts the focus from China's cultural weaknesses to other reasons a cultural revolution was seen as necessary. Through Italy's invasion of Ethiopia, Chinese fascists recognized that the League of Nations was powerless and, when challenges arose, the League sided with metropole over colony. Intriguingly, Clinton demonstrates that Chinese fascists justified the Nationalists' ““internal pacification before foreign resistance’...policy,” with Ethiopia's failed appeal to the League of Nations (p. 130). Had Ethiopia strengthened its patriotism ahead of Italy's invasion, the Chinese fascists argued, the outcome may have been quite different. Such international conditions led Chinese fascists to conclude that fascist-style unity was essential for resisting the future Japanese invasion. Nanjing did not fail to recognize how great a threat Japan posed; on the

contrary, the Japanese threat was so great that the only way forward was first to eradicate Chinese communism, the greatest obstacle to national unity.

Fascist determination to eliminate communism centered on the belief that it “was alien and unsuited to the Chinese context,” (p. 152) thus its existence was incompatible with renewing the Chinese national spirit. Chapter 3 establishes that after the communists fled southern China on the Long March, the Nationalists emphasized the degeneracy and filth of the Chinese soviets. Adhering to the unification through cultural revolution theme, Clinton asserts the Nationalists launched the New Life Movement in southern China specifically with the fascist goal of unity in mind. Reeducation of communist sympathizers through brazenly anti-communist propaganda demonstrated that the success of the New Life Movement lay not only in making former communists *clean* once again, but making them *Chinese* once again.

In Chapter 4, Clinton recognizes the general perception of the New Life Movement as “perplexing and misguided,” yet decides to focus instead on the “totalizing and revolutionary character of its aims,” (p. 199). Acknowledging but not echoing the oft-repeated criticisms of the movement, Clinton explains that “What appeared to be superficial aesthetic concerns, then, were instead very much about calling a disciplined workforce and a citizenry capable of organized military mobilization into being,” (p. 213).

Chapter 5 examines fascist efforts to use artistic forms of expression, including art, literature, film and news media, to reinvigorate Chinese culture. These media “were approached as instruments for bringing people into line, for forcing new ways of thinking and acting,” (p. 297). Clinton aptly points out that “Blueshirt and CC Clique activists were clearly speaking *at* the people that they claimed to be speaking *for*, imposing an unabashedly civilizing project upon ‘the masses,’” (p. 296). Statements such as this point to the contribution of Clinton’s work.

Throughout the dissertation, Clinton presents Chinese fascism as having an always-consistent agenda. Rejecting the way “Scholars continue to cast Nanjing’s simultaneous push for socio-economic modernization and for reviving dynastic values as evidencing confusion on the part of its leaders,” (p. 238), Clinton demonstrates that glorifying China’s pre-twentieth century culture while simultaneously insisting on the need for industrialization were not contradictory or mutually exclusive goals. At the same time, however, Clinton never loses sight of the fact that although she has shed light on the clarity of fascist goals, Chinese fascism failed spectacularly in its efforts.

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*Gu Hongming and the Re-invention of Chinese Civilization*. By Chunmei Du. Princeton University, 2009. 293 pp. Primary Advisor: Benjamin Elman.

This dissertation illuminates the life and thought of Gu Hongming (辜鸿铭 1857-1928), a cosmopolitan scholar of the late Qing and early Republican period who has been forgotten or, at best, simply stigmatized as an anachronistic conservative in Chinese intellectual history. Chunmei Du approaches this task by crossing national, cultural, ideological, and disciplinary boundaries, while renouncing paradigms based on either a linear development of tradition to modernity or an essential discrepancy between Chinese and Western learning (pp. 10-12).

Following her introductory essay, Chapter 2 (“From the South Sea to the Middle Kingdom: Gu Hongming’s Odyssey”) examines Gu’s life trajectory, one which traversed multiple geographical, national, political, and cultural boundaries: his childhood as a member of the Straits Chinese in Penang, his adolescent years in Western Europe, and his career and social life in mainland China for the remainder of his adulthood. Chapter 3, “To Become a Chinaman Again,” problematizes Gu’s Chinese identity, which existing Chinese-language historiography has taken for granted based on a common assumption of a quintessential “Chineseness.” Du does this by examining Gu’s efforts to transform his identity from that of a British colonial subject and an imitation Western man to that of a loyal subject of the Qing. Du argues that Gu’s constantly challenged process of “becoming a Chinaman” was fulfilled by two means: first, the adoption of emblematic markers of Chinese culture such as Confucian teaching, classical language, and Qing costume, including the queue; and second, a persistent attack on the West and Westernization (pp. 78-79). Regarding the motivation for Gu’s renunciation of his colonial identity, Du suggests that it was not an inevitable result of his patriotism, as Chinese scholarship has insisted (pp. 72-73), but rather a circumstantial result of his ambition for a more successful career. Finally, Du argues that many of Gu’s experiences and the problems he encountered in reconstructing Chinese identity were common among “diasporic Chinese professionals” of colonial Southeast Asia at the turn of the twentieth century (p. 97.) In Chapter 4, Du then examines the Chinese professional elite class in the British settlements in South Asia, who were characterized by a hybrid cultural upbringing as emigrants, a formal education in the metropolises of the West, and the transnational pursuit of careers, including those in mainland China. By analyzing these “cultural amphibians,” who could cross boundaries between nationality, empire, and state, and focusing on their individual experiences and pragmatic concerns rather than on spontaneous patriotism as the driving force for their “amphibian” identities, Du argues that their Chineseness had to be consciously constructed, defended, and maintained (pp. 126, 124-128).

While Chapters 2, 3, and 4 examine Gu Hongming’s hybrid identity within the parameters of the diasporic Chinese professionals from colonial Southeast Asia, Chapters 5 and 6 explore Gu’s idiosyncratic position within Chinese intellectual history. Chapter 5, “Gu Hongming’s Distinctive Thought,” first examines Gu’s philosophical critique of modern Western society or, more specifically, industrialism, machinery, commercialism, and utilitarianism – a critique that Gu developed under the influence of nineteenth-century European Romantic thinkers such as Thomas Carlyle, Gu’s mentor at Edinburgh. Gu was distinct from those Romantic mentors, Du argues, in that he criticized Western imperialism, in part because of his own experience as a colonial subject in the West (pp. 154-162). Gu also rebutted the concept of the East-West binary, a view that assumed a fundamental antagonism between the two civilizations. Gu did so, Du argues, by claiming that many cultural values – notably true liberty – were universal values found in both civilizations (p. 169). Thereby, Gu denied the inferior position of Chinese civilization imposed by Westerners and, furthermore, claimed that it was “the East” that preserved true ideals or the remedy for the dissatisfactions of the materialistic modern West (pp.173-174). This eventually led Gu to proclaim

himself as a “Spokesman for the East.” In Chapter 6, Du goes on to locate Gu Hongming within a global network of “Spokesmen for the East,” comprising thinkers from Japan, India, and Russia (e.g., Rabindranath Tagore and Leo Tolstoy, who attempted to seek alternatives to Western hegemonic views of modernity in the spiritual tradition of the East) (p. 183). Du then examines how, despite doubts cast upon Gu’s “Chinese” identity by “authentic” Chinese people, as well as his less prestigious status as a scholar on the mainland, he could be accepted as an authority on Confucianism and a propagator of true Chinese culture by Westerners in the post-World War I era. To explain this, Du points to the interplay of three factors: an audience receptive to anti-modern sentiments (and newly interested in China) in the war-weary Western world, Gu’s commitment to the self-appointed mission of propagating Chinese culture in English for a general Western public, and the absence of predecessors able to represent Chinese culture with as much knowledge and linguistic proficiency as Gu prior to the 1920s (pp. 196-213).

The final chapter, “The Gu Hongming Phenomenon,” problematizes the totalizing evaluation of Gu as an icon of reactionary conservatism in Chinese historiography. Du undertakes this examination by analyzing the process by which three different discourses interacted to erase the multifaceted and cosmopolitan aspects of Gu Hongming’s thought and life: the caricatured image of Gu as an ultraconservative and even anachronistic figure (an image created by May Fourth intellectual leaders); the Orientalizing imagination of Gu as an Eastern Sage (in Western accounts from the early twentieth century); and Gu’s self-presentation as a loyal Qing subject and a guardian of Confucianism (pp. 232-241). Finally, Du examines a “Gu Hongming fad” in both academia and mass media, such as television dramas in post-Mao China, which has seen the rise of nationalism and cultural conservatism in reaction to Westernization. Here, Gu has reemerged as a patriotic master of national learning, while his multifaceted interests as cosmopolitan elite are again overshadowed (pp. 248-252).

By providing an alternative cross-boundary paradigm by which the life and work of Gu Hongming can be considered anew, Du successfully sheds light on the career of this important historical figure, the range and depth of whose thought has been obscured by the legacy of the May Fourth movement.

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*Buddhists Discuss Science in Modern China* (1895-1949). By Erik J Hammerstrom. Indiana University, 2010. 506 pp. Primary Advisor: Aaron Stalnaker.

*Buddhists Discuss Science in Modern China* is an innovative and fascinating exploration of the many ways Chinese Buddhists struggled to come to terms with the ever-increasing influence of science and scientism during the late Qing and Republican periods. The dramatic impact of largely European discourses of modernity on the political and social development of China during these formative decades has already been examined from numerous perspectives—intellectual history, political theory, economic development, etc.—and in the last few years several excellent dissertations and monographs have looked more closely at how Buddhist and Daoist communities responded to the challenges of this era. Erik J. Hammerstrom’s dissertation makes an important contribution to this growing body of work through a detailed and engaging study of the formation of a specifically Buddhist discourse on the nature and relevance contemporary scientific knowledge.

For the purposes of this study, the author defines a “Buddhist” as anyone who has formally taken the “Triple Refuge” (in the Buddha, Dharma, and Sangha) or anyone who engages exclusively or principally in some form of specifically Buddhist cultivation. Within the broader Buddhist community, there was a subset of monks, laypeople, and sympathetic intellectuals that took up the task of defining and policing the relationship between the reified entities of “Buddhism” and “science.” Among these individuals, some sought to demonstrate the compatibility of traditional Buddhist doctrines and scientific knowledge while others wanted to establish the superiority of Buddhist insight over and above western empiricism. In stark contrast to much of the Chinese cognoscenti, very few of these Buddhist apologists were willing to consider that scientific discoveries might have rendered some aspects of Buddhist doctrine irrelevant.

Despite such reluctance, this study demonstrates how the introduction of a scientific discourse did result in a major re-envisioning of the form and function of Chinese Buddhism, from a traditional emphasis on ethics, soteriology, and epistemology to a new focus on descriptions of the natural world. It was not a reinterpretation that pleased everyone, but those Buddhists who did advocate this new orientation were particularly vocal and their many publications established the content of the debate. The arguments set forth in their essays typically relied on one or more of the following three claims: (1) that the truths of Buddhism and the truths of science are the same, (2) that Buddhism represents a higher form of empiricism, and (3) that Buddhism, unlike science, is grounded in ethics. The first claim was supported through reference to often obscure Buddhist texts which were selectively and creatively read to demonstrate that the Buddha had perceived the nature of the world in its totality, including, but by no means limited to recent scientific “discoveries.” The related argument that Buddhism represented a higher empiricism was grounded in the Buddhist belief that all buddhas are endowed with supernatural powers which permit them to see all things—material and immaterial—precisely as they are. Scientists, in contrast, can only rely on their sense faculties which, even with the aid of sophisticated equipment, were inherently flawed and therefore inevitably reflected a distorted and fragmented image of the physical world. Finally, Buddhists lamented the fact that, for all its acknowledged benefits, science lacked a moral center. For these reasons, Buddhists argued that Buddhism, with its empiricism, insight, and ethics, represented a more compassionate and more complete system of knowledge.

The content of the dissertation is organized (mostly) chronologically. The first chapter is introductory, defining the terms of the study (Buddhism, science, modernity), reviewing previous scholarship, and discussing the primary sources—half a dozen books and roughly one hundred articles culled from the massive *Minguo fojiao qikan wenxian jicheng* 民國佛教期刊文獻集成.

Chapter two covers the late Qing period (roughly 1895-1911) and provides an excellent summary of the state and significance of scientific knowledge in China at the turn of the twentieth century (incisive synopses of the major political and intellectual developments of the Republican era are found throughout the dissertation.) The author shows how early discussions of the scientific qualities of Buddhism were initiated by lay intellectuals like Tan Sitong and Zhang Taiyan, who were searching for ways to use traditional Chinese thought to inform the construction of a modern nation-state. And yet, as innovative as their approaches might have been, the work of these men had little effect on either subsequent political policies or Buddhist hermeneutics.

It was not until after the fall of the Qing that the Buddhism and science discourse began to develop in earnest. The third chapter discusses the period between the Xinhai revolution and the May Fourth Movement (1912-1919), setting Buddhist developments within the context of broader social and political debates. Some of the most enduring components of the Buddhist and science discourse took shape during this period. In the 1910's, the influential Buddhist layman Yang Wenhui, along with his students Ouyang Jingwu and the monk Taixu, employed modern philosophical and scientific conceptual frameworks to reinterpret Buddhist doctrines. The prominence of Buddhist laymen in these debates, some of whom had little regard for the monastic vocation, suggests that certain Chinese intellectuals felt that Buddhist doctrine was too important to be left to Buddhist monks. This would change in subsequent decades as monastics began to adopt and expand on the arguments of prominent laymen.

Chapter four covers the period from the May Fourth Movement to the Northern Expedition (1919-1927). The May Fourth period represented a shift in the Buddhist discourse on science as authors and audiences begin to expand both geographically, beyond the Jiangnan region to other areas of China, and demographically, from the laity to the clergy. During the 1920's, Buddhist clerics, particularly those associated with Taixu (the most vocal and prolific proponent of monastic reform and modernization), his Wuchang seminary, or his *Haichao yin* journal, began to take a more central role in discussions of Buddhism and science. Lay or monastic, Chinese Buddhists, like Chinese intellectuals, were attempting to fuse the findings of modern astronomy, biology, and psychology with traditional Chinese modes of thinking. In almost all instances, the influence was unidirectional—the sciences (and to a lesser extent, philosophy) dictated the terms of discussion. Buddhists were responding to or defending themselves against a succession of imported theoretical and evidential insights, but their arguments never seem to have influenced the dominant discourses of Chinese intelligentsia, much less the modern West.

Chapter five is not focused on a historical period but rather on the claim that the Buddha, by means of his supernatural powers, had observed the existence of microscopic organisms thousands of years before the advent of modern microbiology. This is a fascinating point, not only because it bolstered the claim that Buddhism represented a higher empiricism, but because Buddhists were citing the existence of supernatural powers as the basis for their empirical knowledge. As the author notes, this complicates the common assumption that the Buddhist community was divided into “reform” and “conservative,” or “rational” and “superstitious” camps. Even the most fervent modernizers did not question the veracity of core Buddhist beliefs such as the acquisition of supernatural powers, the workings of karma, or cycle of reincarnation.

Chapters six and seven examine the Nanjing decade (1928-1937). The former focuses on the work of Wang Xiaoxu—a western trained scientist and scholar whose sympathetic writings on the relationship between Buddhism and science were particularly influential—while the latter looks at internal debates about the limits of the Buddhism and science discourse. While discussions about the compatibility of Buddhism and science continued throughout the 1930's, their frequency did not increase in conjunction with the expanding the number of Buddhist publications. The author suggests that by the Nanjing decade, scientism-based anti-religious rhetoric had begun to subside

and Buddhist authors felt less embattled and therefore less compelled to defend themselves against detractors.

Chapter eight covers the period from 1937-1949. By the early 40s, a more or less coherent discourse on Buddhist and science had been established. The writings of Lu Bicheng and You Zhibiao, which are the focus of this chapter, recapitulate many of the same arguments set forth by earlier authors. This period was distinguished primarily by the reemergence of ethical critiques of science in light of the horrible death and destruction made possible by new military technologies. Apologists argued that Buddhism could not only provide science with a moral foundation, it could also offer definitive answers about the nature of life and death—something which appeared woefully beyond the reach of the materialistic sciences.

A brief epilogue situates the dissertation within the broader context of science and religion studies, and two appendixes delve deeper into the life and work of Wang Xiaoxu. The first is an extended biography and the second is a translation of his essay *The Basic Problematic of Science* (*Kexue zhi genben wenti* 科學之根本問題).

We are fortunate to have this carefully considered examination of the confluence of Buddhism, modernity, history, and science. This dissertation illuminates not only the late Qing and Republican periods but also allows us to see some of the foundations of contemporary Chinese Buddhism in a new light.

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*The Householder Elite: Buddhist Activism in Shanghai, 1920-1956*. By James Brooks Jessup. University of California, Berkeley, 2010. 95 pp. (single-spaced) Primary Advisor: Wen-hsin Yeh.

This dissertation studies the role that Shanghai's elites played in constructing a new lay Buddhist identity in China from the 1920s to the 1950s. Jessup uses social history to examine the status of religion among Shanghai elites, investigating the social networks and the political and business connections within which such elites operated. This work brings together two distinct spheres of historical inquiry, and offers something to each: On the one hand, social histories of Republican Shanghai are abundant (Jessup cites the work of Wen-hsin Yeh, Janet Lloyd, and Xiaoqun Xu as having impacted this dissertation), but few have focused on the role of religion in Shanghai society; on the other hand, although the field of Chinese Buddhist studies has recently taken a much greater interest in the development of Chinese Buddhism in the early twentieth century, no large scale study of the burgeoning lay movement have yet been attempted using the methods employed here. Jessup's main argument is that the lay Buddhist associations that were formed in Shanghai in the mid-1920s represented a new "civic culture" that allowed Shanghai elites to "establish a durable source of moral authority and social legitimacy." (Abstract) Touching on the work of Philip Huang and others, Jessup argues that this civic culture was not autonomous from the various forces of authority that existed in Shanghai during the first half of the 20th century, but rather worked with that authority to create a space wherein elites could practice charity and other Buddhist activities and thereby become socialized to a newly redefined identity as a Buddhist "householder" (*jushi*).

This dissertation is organized chronologically, with each chapter focusing on one or two of the major issues that defined Shanghai elite lay Buddhism during a specific period of time. In Chapter 1, Jessup describes the genesis of two major lay Buddhist organizations in the 1920s: the World Buddhist Householder Grove and the Pure Karma Society. He shows how these organizations differed from similar organizations that had come before in Chinese history. One of these associations, the World Buddhist Householder Grove, aimed to create a space for a complete participation in lay Buddhist life by unifying under one roof all of the disparate practices involved in being a Chinese lay Buddhist. He ends the chapter by building on the work of Leo Ou-fan Lee, Meng Yue, and Hanchao Lu to assess the ways in which these two organizations accomplished their goals partly through participating in the new use of public space that was occurring in 1920s Shanghai.

Chapter 2 covers the period of the Nanjing Decade (1927-1937), and deals with the ways in which lay Buddhist associations in Shanghai interacted with the Nationalist government to continue their activities. Against the backdrop of Nationalist movements to destroy superstition and to centralize its control, Jessup notes that these associations were able to exert, through their elite membership, some influence at the political and economic levels of Shanghai society. The primary argument of this chapter is that these lay associations amplified some of their activities in order to bolster their legitimacy in the eyes of the state. The most prominent of these activities was the institutionalization of charity work, such as flood relief, the running of soup kitchens, and the establishment of schools. Because of their connections, their charitable activities, and the importance of Shanghai, the Pure Karma Association played host to the first successful pan-Chinese Buddhist organization, the Chinese Buddhist Association, which was founded in 1929 and was immediately dominated by Shanghai's lay Buddhists.

Chapter 3 deals with the same time period as Chapter 2, but examines a different topic. Here, Jessup draws on the work of Christopher Reed as he discusses the founding of Shanghai Buddhist Books by members of the World Buddhist Householder Grove. Realizing that publishing was taking too much of the association's time and money, members of the World Buddhist Householder Grove formed a joint stock limited-liability corporation that, while run for profit, was

dedicated to spreading the teachings of Buddhism. In the 1930s this company had a tremendous impact on Chinese Buddhism: they produced scriptures, accessible tracts on Buddhism written in the vernacular, and Buddhist periodicals with large circulations. They also produced statues and gramophone records, and began running a Buddhist radio station.

Chapter 4 moves to the period of the Japanese occupation of Shanghai. The driving question of this chapter is that of collaboration: to what extent did each of the associations, or the individual members of those associations, collaborate with the Japanese occupational government? Citing Yeh and Jay Carter, Jessup argues that there is no straightforward answer to this question. He shows how different individuals and groups, caught in a web of social and political connections, did or did not aid the occupational government in carrying out activities such as converting Chinese people to Japanese culture through the Japanese Buddhist missionary. His conclusion is that while Jing'an and Guandi Temples were directly complicit in carrying out the policies of the occupational government, the major Chinese lay Buddhist associations collaborated with the Japanese government only through extended networks and only in those areas where collaboration was necessary in order to survive as organizations.

The final chapter of the dissertation traces the generational shift in leadership within the lay Buddhist associations of Shanghai that occurred at the end of the Second Sino-Japanese War. It then follows the decline of the associations as successive waves of governmental reform stripped them of resources, legitimacy, and finally, any existence independent of the State's Chinese Buddhist Association.

This work provides a much needed corrective to the dominant view in Republican Era Buddhist studies that sees the lay resurgence as part of a "reformation" of Chinese Buddhism, and it also adds much needed depth to our understanding of the complex lives that Shanghai's elites lived during that period.

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*International and Wartime Origins of the Propaganda State: The Motion Picture in China, 1897-1955.* By Matthew David Johnson. University of California, San Diego, 2008. 485 pp. Primary Advisors: Joseph W. Esherick and Paul G. Pickowicz.

Last autumn, the 60th anniversary of the People's Republic of China was marked not only by an elaborately choreographed parade, but also by an epic film, "The Founding of a Republic" (*Jianguo daye*). Funded by the state-owned China Film Group and featuring a gratuitously star-studded cast including Andy Lau, Zhang Ziyi, and Jackie Chan, "The Founding of a Republic" recounted for its domestic audience, yet again, the Civil War that brought the Chinese Communist Party to power. This cinematic event and countless similar examples beg the question: how have politics and cultural production become so closely and mutually intertwined throughout the history of modern China? In "International and Wartime Origins of the Propaganda State," Matthew D. Johnson questions simplistic explanations of these trends as "socialist" or uniquely "Chinese," moving beyond conventional framings to realize a compelling analysis of the roles of both the pre-1949 wartime context and international influence upon the emergence of the Chinese propaganda state. Film first arrived in China in the late 19th century, at a moment of rapid social and political change. Johnson illustrates how subsequent developments in film were not only based in, but also contributed to, these changes. The first chapter, "Colonialism, War, and Cinema from the Late Qing to the Republic, 1897-1927" introduces the conundrum facing Chinese elites in the late Qing and early Republican era: while the new medium of film possessed the ability to reshape popular consciousness and to promote China's image on the world stage, modern communications technologies were largely foreign-owned and frequently used in the colonizing degradation of China's image. Although a Chinese-owned private film industry emerged in the first quarter of the twentieth century, this development resulted in a balancing act between private enterprise and state control, a tension which would remain for decades to come. As Johnson demonstrates in the second chapter, "Cinematic Partyfication and Internationalism: The Nationalist Revolution, 1924-1937," elite admiration for the fully nationalized film industries of the Soviet Union and fascist Italy was tempered by the popularity of "vulgar" films from Shanghai and Hong Kong, as well as persistent technical and material constraints.

In Chapter Three, "Wartime Propaganda States, 1937-1945," Johnson skillfully shows how cinema yielded to the omnipresent logic of wartime mobilization as the Nationalists, the Communists, and the Japanese state of Manchuria each used film to influence mass opinion and legitimate their political power. Driven by wartime mobilization, the Nationalists attempted to assimilate commercial modes of production under state control; yet a lack of resources left the Nationalist film industry unable to realize its hegemonic aspirations. The Communists, located in remote Yan'an and subject to frequent blockades and attacks, were not significantly more successful, failing to construct even basic film production facilities. At times, the Yan'an production stories recounted by Johnson read as tragicomic sagas: *A Border Region Labor Hero*, originally slated to be a major Yan'an production, lost scriptwriters, faced electric shortages and other technical difficulties, was repeatedly disrupted by battles, and was finally abandoned when the figure upon whom the story was based, Wu Manyou, was captured by the Nationalists and issued a public denunciation of the Communist Party. Japanese-occupied Manchuria, in the meantime, saw the emergence of an integrated 'state-policy' film industry which would serve as a model for later state film operations.

Chapter Four, "Propaganda, Disinformation, and Spectacles from the Civil War to National Inauguration, 1945-1949," demonstrates how wartime experience and particularly the legacy of Manchurian state policy influenced subsequent developments in film. Nationalists hurried to take over Japanese studios upon their surrender, and subsequently oversaw a dramatic shift toward greater state control of film. Yet the Chinese Communist Party, using communications as a

supplement to armed combat, eventually emerged victorious: Johnson observes how Communist films appropriated the imagery of popular sovereignty for self-legitimization, creating the now familiar spectacular tie between the Party and “the people.” Behind these romanticized images, Johnson observes, lay an exhaustive apparatus of internal directives, politically restrictive film “theory,” and multiple permits for filming and even screening.

In Chapter Five, “State Cinema in the New China, 1949-1955,” Johnson traces the final resolution of the conflict between private film production and state control, with the latter clearly emerging victorious in the Maoist era. For a state already convinced of the need for ideological uniformity, the Korean War provided justification for the implementation of a territorially expansive and ideologically centralized nation-building project that exercised absolute control in almost every facet of society, including film production. Yet in Chapter Six, “Cold War Culture Industry: National and International Contexts, 1949-1955,” Johnson further complicates this image, showing how this totalizing system was buttressed by a curious combination of embargoes and exchange. Although “Hollywood fare” quickly fell victim to the anti-imperialist fervor of the Korean War, high-level cadres and trusted filmmakers still studied international film magazines and Hollywood releases for insights. Propaganda films not only produced a particular vision of the state for domestic audiences, but also, through film festivals, for international audiences. The post-1949 film industry which emerges in Johnson’s analyses is thus a totalizing and censorial state industry which was nevertheless profoundly influenced by the broader international context.

Drawing upon extensive interviews and newly accessible archives, “International and Wartime Origins of the Propaganda State” not only provides a memorable history of elite attempts to grapple with the new medium of film, but also highlights previously overlooked factors in the emergence of the post-1949 cultural leviathan. By moving beyond conventional and reductive explanations of communism or Chineseness, Johnson’s emphasis upon wartime and international influence demonstrates the rich confluence of factors which produced the propaganda state as we know it today. In so doing, he has not only provided a more nuanced framework for understanding the development of Chinese film, but also for thinking about post-1949 culture and history in general.

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*Saintly Brokers: Uyghur Muslims, Trade, and the Making of Qing Central Asia, 1696-1814.* By Kwangmin Kim. University of California, Berkeley, 2008. 485 pp. Primary Advisors: Wen-hsin Yeh, Yuri Slezkine, and Patricia Berger.

Kwangmin Kim's dissertation is a significant contribution to multiple scholarly debates regarding the Qing dynasty's identity as an imperial state and an important player in the global economy of its time. It consists of a précis within a preface, introduction, six body chapters, conclusion, bibliography, and five appendices with quantitative and qualitative information about Ming and Qing administration of the region presently known as Xinjiang, including tax figures and personnel appointments. The main content is divided into three parts, each consisting of two chapters, that are chronological and thematic. The work traces the late Ming background of the Uyghur Muslim khojas (elite leaders claiming descent from the prophet Muhammad), this group's collaboration with the Qing state until the late Qianlong reign, and the transformation of the Uyghur-Qing relationship in the early nineteenth century.

The introduction presents the central purpose of the work: to explain why the Uyghurs were prime allies of the Qing in the conquest and colonial rule of Xinjiang and the significance of this connection. The author argues that the key to Qing success in administering a borderland like Xinjiang should not be entirely attributed to political elements, such as employing disparate cultural identities to justify the right to rule diverse populations, but rather that the currency in establishing state control was indeed money. Like many other colonizing governments, the Qing manipulated market forces in a worldwide trend of "merchant imperialism." The imperial state created attractive opportunities for trade and spread wealth through military expenditures in order to gain the political loyalty of certain populations.

The main chapters explore this argument through the institutional histories of tribute and trade relations between Uyghur groups and the Ming and Qing imperial centers, extensive profiles of individual Uyghur leaders who established partnerships with the Ming and Qing states, and the acculturation of Uyghur elites as Qing subjects seeking full political and social recognition because they had less economic autonomy with the imposition of critical state monopolies for highly valued commodities such as jade. All chapters stress the Qing center's interest in inter-state trade, which the author believes has been under-estimated in scholarship to date, and the strategic calculations of Muslim populations in Xinjiang to maximize profits in both the Central Asian and Chinese markets.

The key catalyst for the dissertation, namely the inadequate examination of why the Qing state favored Uyghurs over other Muslim populations in Xinjiang, involves a critique of what the author identifies as the Joseph Fletcher thesis of region-specific strategies for administering Inner Asian frontiers. The author argues that this model of political customization gives disproportionate credit to the imperial center for the sustainability of its authority in those areas. As Johan Elverskog has demonstrated with his study of the Mongol elite, successful governance did not occur simply because the Qing court mustered diverse symbolic and culturally specific resources, but that both the Qing state and prospective subject populations negotiated their relations like economic transactions, weighing the benefits and costs, as well as potential alternatives. By stressing that potential subject populations also manipulated variables of politics and culture to construct advantageous relations with the Qing state, this dissertation builds upon recent scholarship on regional leadership structures, such as the studies of John Herman and C. Patterson Giersch that have redefined how "native chieftains" played integral roles to facilitate Qing political penetration into the southern borderlands while upholding economic and social interests of their communities by acting as intermediaries.

In amplifying the agency of the Uyghur elite, the author makes tremendous contributions to the sub-field of Xinjiang history by illustrating new facets of imperial-indigenous relations. This



dissertation is an extended prelude to the study of economic relations in post-conquest Xinjiang, as shown in James Millward's work on the productive and profitable collaboration between the Qing state and Chinese merchants who acted as intermediaries with Muslim populations. It also sets the background for monographs on the nineteenth century such as Ho-dong Kim's analysis of why the relationship between the Qing regional administration and Muslim populations of Xinjiang would sour, resulting in uprisings stemming from the latter's discontent and visions of political and economic autonomy.

Moreover, the author proposes new standards for understanding the significance of imperial tribute and the parameters for comparative analysis of the Qing with other empires. He takes bold steps forward from John King Fairbank-guided interpretations with his argument that tribute was not a means to an end, whether sealing diplomatic relations or establishing mutually beneficial economic connections, but that tribute was a form of trade in and of itself, and that the profit motive loomed much larger for prospective tributaries who would even prioritize economic gain over ethnic and other socio-political ties. This dissertation also calls for more rigorous and comprehensive positioning of the Qing in the family of empires. The author propounds that the Qing dynasty is not merely similar to other Eurasian land-based empires, such as the Russian and Zunghar polities that Peter Perdue deemed as sharing "imperial interests," but to maritime, Western European empires that courted subject populations through financial incentives and create palatable justifications for them to comply with the central government's directives.

This work looks beyond Xinjiang as just a critical buffer zone between the Qing and neighboring polities or as an economic colony from which the imperial government extracted various prized resources. Rather, oriented around the broader goal of demonstrating that the Qing was a merchant empire, the monograph version of this book will prove that the business of empire was simply that, business. The incorporation of Xinjiang into the Qing domain reflects the sophisticated and deliberate management of a complex political economy encompassing many sub-networks of commerce and finance. Therefore, conquest and consolidation of authority required offering valuable economic incentives to allies as much as the use of military force to dislodge adversaries. The Uyghur *khojas*, or "saintly brokers" of the title, profited richly from both strategies, as essential human resources in the Qing imperial corporation.

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*Marginal Constituencies: Qing Borderland Policies and Vernacular Histories of Five Tribes on the Sino-Russian Frontier.* By Loretta Eumie Kim. Harvard University, 2009. 427 pp. Primary Advisor: Philip Kuhn.

Recent scholarship on late imperial Chinese history has examined how the Qing state devised distinct strategies to manage its heterogeneous population. Loretta Kim's dissertation contributes to this on-going debate by focusing on the "Five Tribes" along the northern frontier with Russia: the Dagur, Heje, Oroqen, Sibe and Solon. Her objectives are twofold. First, she analyzes the Qing state's changing policies toward the Five Tribes from the seventeenth to the nineteenth centuries to show how the imperial court employed native populations of the borderlands to secure its territorial ambitions. Second, Kim examines the extent to which contemporary perceptions of the Five Tribes' position in the Qing empire have influenced the ethnic identities of these groups' modern-day descendants.

Throughout the first two chapters, Kim analyzes the growth of the Qing empire's northern borderlands and the role that the Five Tribes played in the process. In chapter one, she focuses on the shifts in Qing administrative policies that followed the establishment of a border with the Russian empire. Kim identifies the collection of tribute and military conscription into the Eight Banners as the two main strategies pursued by the Qing government in its efforts to solidify territorial control over the Northeast and guarantee the loyalty of the local peoples. She shows how the incorporation of the Five Tribes into the Eight Banners triggered a process of acculturation that led to transformations in the social and cultural organization of these groups. But Kim argues that such changes also provided opportunities, as the literary education and military training that individuals from these groups received as bannermen enabled them to rise in the military hierarchy and gain prominence in the Qing project of extending political control throughout the northern frontier. In this regard, this dissertation builds upon Mark Elliott's work on the Eight Banners and Ding Yizhuang's study on the Qing garrison system.

The growing participation of the Five Tribes in strengthening the Qing presence over new territories along the empire's frontier with Russia throughout the eighteenth century is discussed in chapter two. Kim claims that the resettlement of Five Tribes soldiers to the Hulun Buir (present-day Inner Mongolia) and Ili (Xinjiang) commands reflected the central government's strategy of occupying these regions with migrant troops whose responsibilities were not limited to border security and law enforcement. The Qing also expected the Five Tribe troops to be economically self-sufficient and promote agricultural development. Kim draws upon John Sheppard's depiction of soldier-settlers in Taiwan during the Yongzheng period to demonstrate that the Qing promoted this strategy in other border regions.

Chapter three examines the transformation in the relationship between the Qing state and the Five Tribes amid the domestic and foreign crises that plagued the empire during the nineteenth century. Kim argues that local rebellions and the threat of Russian encroachment along the northern frontier forced the central government to adjust its approach toward the local peoples to meet military needs. The granting of "New Manchu" status to Sibe and Solon troops, the lowering of tribute quotas and the lenient treatment of desertions among the bannermen are a few of the strategies discussed in this chapter to demonstrate the imperial court's increased willingness to accommodate the interests of the Five Tribes. Kim notes that the adoption of more flexible policies toward the local populations indicates that the central government actively sought to prevent the erosion of its authority in the region. She also argues that certain Qing institutions functioned well into the Republican period, pointing out that the Five Tribes "remained the gatekeepers and police forces of the frontier regions into the 1930s and 1940s" (p. 172).

The enduring influence of the banner system on the Five Tribes for decades following the institution's official dissolution is examined in the fourth chapter. Kim emphasizes that the Eight

Banners still functioned as a form of political and social organization in Xinjiang and the Northeast during the Republican period. Banner leaders continued to wield power, as the central government maintained banner units as administrative entities. Drawing on gazetteers and other local records of these regions, Kim also demonstrates the lasting impact of the banner system on ethnic classification and the production of vernacular histories. She argues that the transition from imperial to ethnic identities was marked by mixed perceptions of the Five Tribes. Even though the Five Tribes were eventually recognized as official ethnic groups in the 1950s, ethnographers throughout the first half of the twentieth century “seemed to have varying ideas about whether the Five Tribes should be considered Manchus or as sub-populations in a greater ‘Manchu race’,” given the inclusion of these groups in the Eight Banners (p. 264). This heritage, Kim notes, continues to hold a pivotal significance in forging the contemporary identities of the ethnic groups that claim descent from the Five Tribes.

In her final chapter, Kim discusses the contemporary interpretations of the relations between the Five Tribes and the Qing empire in vernacular histories through three case studies: the Dagur as gatekeepers against Russian incursions, folk heroes of the Five Tribes as prominent officers in the Eight Banners, and Sibe resettlement in Xinjiang. While Kim acknowledges that some of these vernacular histories conform to the official narrative of Qing history in the PRC, she challenges the simplistic view that they merely reflect the ideology of pan-ethnic nationalism that has been imposed upon them by the central government. Instead, she argues that these vernacular histories provide the Five Tribes with greater agency in asserting their position within the Qing state, promoting interpretations that at times challenge official perceptions.

Kim’s dissertation provides a significant contribution to Qing frontier and the ethnic studies in China. By tracing the development of Qing policies toward tribes that have generally only received brief mentions in studies on Qing-Russian relations and the Eight Banners, Kim illuminates new issues in the transformation of political and cultural boundaries. Finally, her analysis of vernacular histories provides a unique approach to understanding the interplay between the state and ethnic groups in the construction of contemporary identities.

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*Becoming Faithful: Christianity, Literacy, and Female Consciousness in Northeast China, 1830-1930.* By Ji Li. University of Michigan, 2009. 298 pp. Primary Advisor: James Lee.

Ji Li's dissertation is a fascinating study of the French Catholic mission sent to Manchuria by the Société des Missions Étrangères de Paris (MEP). Spanning the first century of the mission's development from its founding in the late Qing dynasty into the early Republican era, the author marshals a rich source base of archival mission documents and private writings in both French and Chinese, supplemented by published records and local gazetteers. Li argues that by approaching conversion as a process of education, the Manchuria Mission brought a form of "religious literacy" to rural Chinese converts, especially women, which allowed them to transcend Chinese cultural constraints and articulate new expressions of self.

The dissertation opens with a brief chapter that introduces the broad contours of the mission by painting a scene of its founder, Bishop Verrolles, on his first return trip to "the beautiful lands of France" in search of "heroic" comrades to join him in his work amongst the "desolate" and impoverished people of rural Manchuria (p. 1). Although Verrolles started off alone, by the time of his death in 1878 he was one of 48 French missionaries overseeing 300 Catholic communities with approximately 25,000 converts.

Drawing on Lydia Liu's concept of "translingual practice," Chapter 2 sets a framework for unpacking this growth and its impact as a process of translating the "universal" Christian message into a particular "local" context. This framework aptly foregrounds issues of language and literacy as central to the experience of both the foreign missionaries and the predominantly uneducated converts. The study is positioned primarily within the voluminous scholarship on Christian missions in China, which the author evaluates as having yet to adequately "probe into the ordinary Chinese converts' existence as Christians," and therefore lacking a "substantial understanding of local converts' religious behavior" (p. 26).

Chapters 3 and 4 examine how the Manchuria Mission defined Christian faith in terms of both knowledge and behavior in its official Catechism and Regulations. As the basic text both for reference by missionaries and required for the indoctrination of converts, the Catechism contained standardized explanations of Christian concepts, commandments, sacraments, and so forth translated into Chinese with pronunciation in both Mandarin and Northeastern dialects. Unlike the earlier Jesuits of Matteo Ricci's time, the Regulations of the Manchuria Mission established behavioral codes for missionaries and converts that were largely unaccommodating to Chinese social customs. A particularly provocative component of the analysis suggests that the regulations on confession introduced the concept of privacy into rural Chinese society. The overall argument of these chapters is that, in comparison to the locally embedded Chinese popular religious practices, the Catholic mission "raised the bar" for religious conversion by requiring standardized religious knowledge and behavior that preceded individual experience.

Chapter 5 analyzes how the missionaries evaluated the faith of converts in their annual parish reports, which were increasingly standardized over time. Frequency of participation in the sacraments was the primary criteria employed. The impressive body of quantitative and evaluative data they amassed reveals that baptism was the most important symbol of conversion, confession was the most popular sacrament, and women were found to be far more pious than men. The mission had its greatest appeal and impact on the female population.

Chapter 6 describes the institutional structure and development of the mission in detail. The Manchuria Mission differed from the earlier Jesuit missions by targeting not the refined elites of urban centers but the common residents of rural villages, in which it established Catholic communities known as chrétientés. At the mission's peak in the 1910s after a brief decline due to the influence of the Boxer Rebellion, 58 missionaries spread their attentions between 400 such

communities comprised of over 56,000 counted converts (a ratio of approximately 1 missionary for every 1,000 converts). The foreign missionaries therefore had to increasingly rely on Chinese priests and catechists, resulting in what Li calls the “indigenization of Catholicism” in Manchuria (p. 170). Although most chrétientés did not have churches of their own, they almost all had catechism schools, which are the subject of Chapter 7. The catechists staffing the schools were primarily lay female activists of the Institute of Christian Virgins, which swore them to a religious life of austerity and service. Similarly, the majority of students were rural women receiving the only opportunity for education available to them. The basic literacy that these women gained through study of the Catechism as a textbook differed from other forms of female education in China in that it emphasized the equality of souls rather than reinforcing the male-dominated society of the Confucian classics.

In a culminating ninth chapter, Li completes her shift of focus to the transformative impact of the mission—and the religious literacy that it disseminated—on ordinary converts by showcasing a set of letters painstakingly written by the hands of three Catholic Chinese women. Addressed to a French missionary who had returned home from Manchuria due to illness, the letters express the intense emotional anxiety experienced by the women due to separation from their spiritual guide. Li argues that, in stark contrast with their numerous grammatical and homophonic errors, the letters deploy sophisticated religious terminology and a confessional mode of expression to articulate private emotions that the Catholic laywomen could not have otherwise conveyed as daughters, wives, or mothers within the Chinese cultural context. She concludes that the Manchuria Mission therefore had a liberative rather than repressive impact on women in rural Chinese society. This dissertation takes the global history of Catholic missions beyond China proper into the ethnically complex territory of China’s border provinces, while at the same time makes a contribution to our knowledge of shifting non-elite gender roles in modern China. The author is also to be commended for rendering accessible to the reader her rich source material by including numerous charts, figures, images and translated documents within both the body of the text and the appendices.

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*On the Run: Women, City, and the Law in Beijing, 1937-1949*. By Zhao Ma. Johns Hopkins University, 2007. 297 pp. Primary Advisor: William T. Rowe.

Zhao Ma opens with several cases of “deserting wives” who used their women-centered social networks in 1940s Beijing tenement courtyards to leave dissatisfactory husbands. Their dissatisfaction stemmed in one case from recurrent beatings (p. 46), but hunger was the most common culprit (pp. 40, 48). Zhao contrasts the late Qing, Nationalist, and Japanese occupation governments’ tightly regimented *baojia* mutual surveillance system, with lower-class women’s unorthodox social networks to illustrate their creation of “networks of cooperation” in order to survive in an era of runaway inflation and resource shortages (p. 39). Drawing on a legacy of urban studies (including the works of Madeleine Yue Dong, Mingzheng Shi, David Strand, Di Wang, and Yamin Xu), Zhao demonstrates that financial deprivations in wartime Beijing tore lower-class women’s lives asunder. In seeking means of survival, these women “became an invisible force that left visible marks on the city’s social and moral geographies” (pp. 2-3).

Chapter Two couples three court cases against bigamists—two men and one woman—with an analysis of Beijing marriage license procedures to demonstrate that in the eyes of both the people and the state, the most important element signaling a binding marriage was a ceremony witnessed by “the public” (i.e. people other than invitees). The precise rituals performed during the ceremony and the papers signed as a result thereof were of secondary importance to this element of public witness. Zhao argues that, given limits on state power, officials purposely left room for broad interpretations of their marriage contract regulations, and he therefore contests Susan Glosser’s assertion that the 1930-31 Nationalist Marriage Law signaled a penetration of the state into people’s private lives (pp. 55, 75-79). It was precisely within this space left by vaguely worded documents that women like Ying Wang—who was eventually charged for bigamy—could leave one husband and re-marry in a new neighborhood, sealing the second marriage through neighborhood recognition rather than official registration. Zhao asserts that “fluid marriage patterns” were a survival strategy for lower-class women whose husbands were their main source of financial support.

Opening with the story of a young woman who fled her abusive husband and took up with a circus performer, Chapter Three utilizes court depositions of runaway women to illustrate the various entertainment options open to, and in turn transformed by, lower-class women in 1930s and 40s Beijing. Affordable entertainment was available at cinemas, public parks, temple fairs, or while playing mah jong and listening to the radio within one’s tenement compound. Court cases involving “illicit” sex show that these types of entertainment could lead to extramarital affairs. Zhao demonstrates that the variety of entertainment available at temple fairs increased in the 1930s and 40s, despite the overall number of fairs decreasing, and thus argues that lower-class people’s demand helped a fading cultural tradition persist into the mid-twentieth century. In this manner, lower-class women’s appetite for entertainment and pursuit of sexual relationships transformed the urban moral and cultural landscapes.

Court cases involving daughters who absconded with their lovers serve as the source base for Chapter Four. As in late imperial cases, daughters in these court records are universally portrayed as chaste and naïve, though in the 1930s and 40s only the parents held such a view, while the “victim” often portrayed herself as an active partner (pp. 142-43). Because the Republican code did not criminalize extra-marital sex, officials invented a new crime, “Offense against the Institution of Marriage and Family,” in order to ensure parents’ control over their daughters’ bodies (pp. 134). Although court records show that women’s revelations of their sexual pasts were not necessarily damning in court, and the civil code defined all women who were not currently in prostitution as “chaste,” male partners never got off lightly (pp. 144, 147). Seduction of *all* women under the age of twenty—regardless of whether or not they consented to the relationship—was illegal, thereby

enabling the courts to protect family integrity while also ensuring women's self-determination (pp. 169-72).

In the final section, Zhao Ma cites a wide variety of government and sociological surveys, economic data, and court records to analyze the financial pressures placed on lower-class marriages in wartime Beijing. Chapter Five demonstrates that the state frequently labeled as “unemployed” women who worked in the informal economy—their most common means of livelihood—which included smuggling, mending and washing clothing, and sex work (pp. 198-99).

Chapter Six returns to deserting wives to illustrate that finding more solvent husbands was another means by which these women sought financial support and argue that the social norm of man as provider and woman as dependent actually turned on men during the war when many lost their wives (p. 218). Wives defended themselves in court by explaining that their choice to leave was a last resort for survival (p. 216). Their departures were not attempts to challenge marriage as a patriarchal institution; in one case a deserting wife referred to her search for a new husband as “look[ing] for a master” (pp. 244, 250-51). Citing studies of late imperial court cases by Thomas Buoye, Matthew Sommer, and Janet Theiss, Zhao demonstrates that whereas the Qing legal code criminalized wifely desertion as a crime against family authority, reformers in the Republican era decriminalized it to ensure gender parity in marriage (pp. 232-33).

Zhao's dissertation reveals the lively function of lower-class women's social networks prior to the Communist takeover which, he argues, actually curtailed “the latitude for women to define the city on their own terms” by heavily reconfiguring Beijing's neighborhoods (p. 265). For the women featured here, neighborhood connections were their most important resource. If it is true that CCP campaigns dismantled these relationships, valuable comparative studies can be undertaken after this dissertation's publication.

Zhao also demonstrates the degree to which twentieth-century women's reform movements were based on middle- and upper-class concerns. The women featured here left husbands not to challenge patriarchy but in search of their next meal. This dissertation thus illuminates an important era in lower-class women's lives in twentieth-century Beijing.

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*Organizing Shanghai's Youth: Communist, Nationalist, and Collaborationist Strategies, 1920-1942.* By Kristin Mulready-Stone. Yale University, 2009. 334 pp. Primary Advisor: Jonathan D. Spence.

Kristin Mulready-Stone's dissertation documents the organization and activities of party-affiliated youth organizations in Shanghai from 1920-1942. Consisting of six chapters plus an introduction and conclusion, the dissertation traces the ways in which the Chinese Communist Party (CCP), the Chinese Nationalist Party (GMD), and wartime collaborationist governments attempted to harness the energies of young Chinese activists from the May Fourth Movement through World War II. Drawing from archival materials in Chinese, English, Russian, and Japanese, the dissertation offers a comprehensive overview of the structure, aims, and mobilization strategies of the Communist Youth League, the (Nationalist) Three Principles of the People Youth Corps, and the (collaborationist) China Youth Corps. By focusing on early Communist and Nationalist Party efforts to create durable institutions for ideologically remolding young men and women, Mulready-Stone sheds light on a neglected yet pivotal dimension of popular mobilization in Republican China. Further, by detailing the aims and activities of organizations created for Chinese youth by Japanese occupation authorities, this dissertation offers insight into the popular resonance of Greater East Asia Co-Prospersity Sphere rhetoric and contributes to the burgeoning literature on wartime collaboration.

Mulready-Stone's introduction establishes the stakes of the project and its principle interventions. After sketching the early twentieth-century emergence of "youth" as a politically-active and potentially-mobilized social category, Mulready-Stone distinguishes between student protests and the youth organizations which are the subject of her study (pp. 1-3). Whereas protests, she argues, can be considered spontaneous, ad hoc, and student-directed, the latter should be seen as enduring organizations created by party elders with long-term ideological agendas. Building on the work of protest-movement historians John Israel, Jeffrey Wasserstrom, Hao Yingde, and Shao Pengwen, Mulready-Stone argues that "student protests bucked the system," while party-affiliated youth organizations were "of the system" insofar as they were "overseen by adults who not only believed they could provide essential services to China's youth, but also that they knew what was best for them..." (pp. 3-4). Despite their top-down composition, youth organizations, in particular the Three Principles of the People Youth Corps, operated with degrees of independence from party leaders and skillfully marshaled the resources afforded by party affiliation. In this regard, youth organizations served pedagogical and disciplining functions for political parties during their formative stages, while also creating spaces for young activists to realize their own political aspirations.

Chapter one introduces readers to the Komsomol-modeled youth organization founded with Comintern encouragement in Shanghai in 1920. Christened the "Socialist Youth League (SYL)" to foster broad-based support under the First United Front, the SYL provided a template for future youth organizations and aimed to ideologically prepare young Chinese for full Communist Party membership. Drawing primarily from published Socialist Youth League records and memoirs penned by movement participants, this chapter traces the sporadic growth of the SYL, showing how it served as a critical conduit for disseminating knowledge of Marxism and facilitating travel to the USSR. Chapter two documents the activities of the Communist Youth League (CYL)—to which the Socialist Youth League was officially renamed in 1925—in Shanghai from 1927-1937. This chapter details how ongoing negotiations between CYL and CCP leadership over the former's ultimate purpose dovetailed with crises plaguing the communist movement as a whole after 1927. As Mulready-Stone explains, Communist Party leaders simultaneously endorsed and condemned CYL vanguardism, adding to the CYL's confusion and demoralization as its numbers dwindled under Nanjing's white terror policies (pp. 73; 84-85).



Chapters three through five investigate the origins and aspirations of the Guomintang's Three Principles of the People Youth Corps (TPPYC), founded in 1938. As relevant document collections in Nanjing's Second Historical Archives remain closed, Mulready-Stone builds her argument on Nanjing-based periodicals, Shanghai Municipal Police files, documents in the Shanghai Municipal Archives, and participant memoirs. She explains how this GMD organization, modeled on the Communist Youth League, "was intended to mobilize youth and channel their energies in service of GMD goals, solve the problems of factionalism in the GMD, lead the struggle in the War of Resistance, and facilitate national reconstruction" (p. 110). Whereas the late historian Lloyd Eastman believed that this organization contributed to the GMD's demise, Mulready-Stone argues that it actually provided a lifeline to Chiang Kai-shek's government following its exile to Chongqing (pp. 110-114). The Shanghai branch of the TPPYC, which of necessity operated with a degree of autonomy from Chongqing, not only supplied Chiang Kai-shek's government with intelligence but helped to keep pro-Guomintang sentiment alive in the occupied city. Although the organization devoted considerable resources to fighting communism, Mulready-Stone highlights their efforts to subvert Japanese-collaborationist rule in and around Shanghai. Chapter five documents the role of TPPYC members in creating a discourse of martyrdom around General Xie Jinyuan, the hero of the 1937 Battle of Shanghai whose 1941 assassination by mutinous GMD soldiers threatened to undermine what remained of Nationalist credibility. The assassination ultimately imbued the TPPYC with a renewed sense of purpose amidst relentless pressure from occupation authorities to disband or collaborate.

The dissertation's sixth and final chapter documents the activities of the China Youth Corps (CYC) established under Japanese auspices in 1938. In this chapter, Mulready-Stone builds on Timothy Brook's recent work on wartime collaboration to explore how the Shanghai branch of the CYC, known as the Greater Shanghai Youth Corps, served different purposes for Chinese and Japanese participants. Mulready-Stone maintains that CYC activities simultaneously helped to construct Japan's Greater East Asia Co-Prospersity Sphere, while also helping "China to recover from the brutality of war and position itself more favorably for a highly anticipated future when Japan would be defeated and Central China would once again be under Chinese rule" (p. 253). Mulready-Stone's sensitive reading of Shanghai Municipal Police files as well as wartime documents in the Shanghai Municipal Archives illuminates the constrained range of choices available to Shanghai's youth during the Japanese occupation.

This carefully-researched dissertation makes a solid contribution to the historical literature on Republican Shanghai, popular mobilization, wartime collaboration, and Communist and Nationalist Party organizations.

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*Yudahua: The Growth of An Industrial Enterprise in Modern China 1890-1957*. By Juanjuan Peng. John Hopkins University, 2007. 215 pp. Primary Advisors: William T. Rowe and Tobie Meyer-Fong.

This dissertation revisits the early industrialization and business history of modern China through a case study. First, by outlining the history of Yudahua, a Wuhan based industrial enterprise, from its inception as a late Qing self-strengthening movement project to its forced incorporation into the communist economic system in the 1950s, the author seeks continuities to challenge the fragmented picture presented in the existing historiography of modern Chinese industrialization. Second, challenging earlier economic/business historians that emphasized the role of state in modern China's industrial growth, including Albert Feuerwerker and Wellington Chan, the author highlights the importance of indigenous entrepreneurship as a driving force by focusing on the internal institutional and organizational evolution of Yudahua. According to the author, the transformation of a family firm organized by social networks to large-scale multi-dimensional business group based on impersonal contractual relations indicated a new direction for modern Chinese business development that was thwarted in the early PRC era.

The five chapters of the dissertation are organized both thematically and chronologically. Each chapter deals with a particular period and the corresponding developmental stage of the Yudahua group, thus speaking to a particular set of theoretical and historiographic issues. The first chapter traces the dual origins of the enterprise: Dehourong Trading Firm, a traditional Chinese trader, and the Hubei Textile Company, a product of late Qing self-strengthening initiated by Zhang Zhidong. A 1912 lease contract between the two started the Chuxing textile company that became the parent company of Yudahua. The author analyzes the critical role that the practices and experience of the Hubei Textile Company played in the creation and development of the Chuxing and Yudahua enterprises, thus demonstrating the contribution of the seemingly failed self-strengthening industrial efforts to modern China's industrial experiences.

Chapter 2 deals with the period between 1921 and 1931, when the lease contract ended and the Chuxing investors and managers built and split their two cotton mills in two distant cities: Wuhan and Shijiazhuang. The former was already a commercial metropole, while the latter was only a newly emerged railway town. By comparing the experiences of the two factories in these radically different geographical and social settings, this chapter shows how an industrial enterprise could have exerted extensive and profound socio-economic impacts on the urban development in modern China, with Shijiazhuang being the best illustration.

Chapter 3 traces official establishment of the Yudahua Business Group. He frames his narrative around the economic and national crisis from 1931-1937, as the two factories were forced to become more integrated to better utilize resources, ultimately leading to a unified business group. Here, the author emphasizes the managerial characteristics of the newly created group as being non-legal and non-corporated, as compared with Western model of corporations, which provides an illuminating case of the indigenous path in company transformation.

Chapter 4 examines the wartime Yudahua and its institutional development between 1937 and 1948, revealing that the war period contributed significant in transforming the business of Yudahua into a so-called "big business." During the war, in response to the tightened government control of market and other difficulties, the business expanded geographically and incorporated new businesses such as banking and coalmining into their business model. The expansion also creates new managerial problems that provided an imperative for establishing a Central Administrative Office. According to the author, "under the leadership of this Central Office, both inter-firm and inter-employee relationships were gradually redefined from personal to contractual in order to better suit the management structure of the expanding business (p. 159)." Contradicting the conventional

assumption that overlooks wartime economy, through the Yudahua case, the author brings to light the particular business patterns and economic dynamics in Wartime China.

Chapter 5 analyzes continuities and changes in the Yudahua Group as they crossed the 1949 divide. By using the Yudahua experience to examine the respective historical trends in factory, market, and industry prior to and after the liberation, the author contends that early PRC socialist welfare reform, state control of market, and government command in industries in fact had their historical roots in pre-1949 conditions.

This dissertation contributes to our understanding of modern Chinese economic history in significant ways. First, it provides a well-researched and carefully delineated case study of a Chinese enterprise, offering a microscopic perspective to the business history and changing economic patterns in modern China. This approach reveals the institutional dynamics and historical changes within the company and underlines business entrepreneurship as the driving force of Chinese business development. This emphasis on the entrepreneurship and internal institutions differs radically from previous scholarship, which tends to overemphasize the role of state and other external forces. Second, by demonstrating the seminal role of the Hubei Textile Company experience and infrastructure in the formation of the Yudahua companies, this study successfully obliterates the traditional historiographical view that neglects the key legacy of the early industrialization efforts of late Qing self-strengthening movement. Third, by examining the Yudahua's social impacts on Shijiazhuang, this dissertation brings attention to the industrial town phenomena in 20th century China, thus challenging the existing urban histories that overemphasize politics and commerce in China's urban development while underestimating the critical role of industrialization (eg. Joseph Esherick, Ed., *Remaking the Chinese City: Modernity and National Identity, 1900-1950*, Honolulu: University of Hawaii Press, 2000). Fourth, it will be a critical contribution to the understanding of China's wartime economic dynamics, which regrettably remains an understudied field. As argued in this dissertation, the wartime economy is not only understudied, but also misconceived. Fifth, this dissertation also creates a powerful narrative that crosses the 1949 divide by carefully analyzing continuities and changes before 1949 and thereafter.

Finally, this dissertation speaks to the hotly debated issue regarding the nature of Asian "business group," arguing against earlier scholarship that emphasizes family ties and social networks in identifying the Asian business group. By showing the Yudahua Group's transformation from being interpersonal relationship to contractual relationship, this dissertation contends that the difference between Asian business groups and Western multi-divisional corporations might well be scholars' exaggeration rather than real historical divergence. Therefore, this dissertation will also be of great value for people whose interests lie in comparative business history.

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*Sex, Eugenics, Aesthetics, Utopia in the Life and Work of Zhang Jingsheng (1888-1970)*. By Leon Antonio Rocha. Department of History and Philosophy of Science, University of Cambridge, 2010. 327 pp. Supervisors: John Forrester and Susan Daruvala.

In 1927, a popular science author wrote that “in the beginning sex was morally decent.” This was apparent to him in the first line of the children’s basic Confucian text, the *Three Character Classic* (*re zhi chu, xing ben shan, xing xiang jin, xi xiang yuan* 人之初性本善性相近習相遠). It was clear to his reviewer, Zhou Zuoren, as it should be to anyone familiar with classical Chinese, that before the twentieth century, *xing* referred not to ‘sex’ at all, but to ‘human nature’ (pp. 91-92).

How did *xing* 性 become equal to ‘sex’, and when? Through careful detective work, Leon Rocha reveals what previous scholars of sex and gender in China have failed to explain: at some point in the late 1910s and early 1920s ‘*xing*’ was fully and decisively imbued with the meaning of sex while retaining its earlier connotations. Rocha’s magnificent opening chapter of lexicographical detective work, in the tradition of Raymond Williams’ *Keywords* (London: Croom Helm, 1976) and Lydia Liu’s *Translingual Practice* (Berkeley: University of California Press, 1995) is followed by three chapters that suggest that the prolific and controversial publications of Zhang Jingsheng (張競生, 1888-1970), derided by his New Culture contemporaries as “Dr. Sex,” had more than a little to do with this decisive linguistic shift making ‘sex’ and ‘human nature’ synonymous, and thus normalized.

In chapter 1, Rocha demonstrates that classical Chinese had numerous words to describe sex, from the obscene (*yin* 淫 and its many variations), to a host of euphemistic terms (pp. 70-92). If the late Qing intellectual Tan Sitong attempted to rehabilitate a positive connotation for *yin* (pp. 77-78), Rocha’s May Fourth intellectuals wanted to start fresh with the Japanese return graphic loan of *xing* and new ‘scientific’ (rather than euphemistic) terms for specific sexual acts. Clearly Rocha delights in taking his readers on a tour through a long list of terms for the sex act, and there is plenty here to titillate. But Rocha does far more than tell a story of *xing* and Zhang to arouse our (scholarly) appetite for May Fourth sex gossip and intellectual mudslinging (but see chapter 4, especially pp. 256-263).

This is one of a new crop of dissertations and books slowly revolutionizing the study of modern China, moving the field away from the search for Chinese exceptionalism and toward seeing China’s place in the global exchange of (scientific) ideas: “This thesis is concerned with the transnational stratosphere of ideas, with the circulation and transport of knowledge, using Zhang as our point of anchorage,” (p. 64). The May Fourth New Culture period was an era of global war and revolution when many intellectuals drew close connections between science, sex, aesthetics and eugenics. Social Darwinism dominated the trans-Atlantic intellectual discourse, which Zhang rerouted through his chosen name (*jingsheng* 競生, “competition for survival”) and in his life’s work of writing, translating, teaching and publishing, whether based at Peking University or in Shanghai’s Culture District.

For Zhang, reforming sex in China was the most important part of the New Culture. Zhang’s positive eugenics theories (as compared with negative eugenics of forced sterilizations as practiced in North America) saw proper matchmaking and lovemaking as the key to a strong Chinese race. Proper foreplay between heterosexual couples would ensure simultaneous orgasm and the release of the female’s “third kind of fluid,” ensuring racially strong children (pp. 146-152; 159-160). These ideas paralleled those of Marie Stopes and even D. H. Lawrence (pp. 147-152). Rocha sees a ‘chiasma’ as Euro-American modernist intellectuals looked for signs of life outside of science’s instrumental rationality (Zhang’s position), while Zhang’s enemies in the 1923 Science and Philosophy of Life Debate argued to expurge all remnants of mysticism, painting his work with the same brush as the conservatives (pp. 152-159).

Zhang's utopian aesthetic ideas for family and sex were fleshed out in his books of “mind-boggling” *bricolage* published in the mid-1920s (chapter 3). Parisian shopping arcades and transplanted *mardi gras* reproduced the world in an aesthetically-perfect Beijing, while daily German breakfasts and annual beauty pageants ensured superior people led his new society, micro-governed by the Ministry of National Strength.

The science of sex, on the other hand, was to be found in detailed sex histories. In chapter 2, Rocha analyses and contextualizes Zhang Jingsheng's popular and controversial book *Sex Histories*. Zhang, a Ph.D. from Lyons in sociology, professor of philosophy at Peking University, and director of the 1923 social survey on Chinese customs, now put his extensive sociological experience to use in discovering Chinese sexual customs. “Sexual Knowledge,” Zhang argued, “is more important than any other” (p. 122). In February of 1926 Zhang took out an advertisement in a popular Beijing newspaper, “Come on! Give us your detailed sex histories!” (pp. 121-123). From two hundred responses, Zhang published seven sex stories, along with his commentary. The book was an enormous success, and attempts to ban it only increased demand. Its very popularity, however, sowed the seeds of its demise, and that of its author. Friends and colleagues turned against him, including Zhou Zuoren and Hu Shi. Zhang escaped to Shanghai where he set up a small publishing house and journal which failed due to frequent raids and regular obscenity “fines” by officials (chapter 4). Zhang and his *Sex Histories* became bywords for degeneracy.

Would *xing* have become ‘naturalized’ as ‘sex’ without Zhang? Probably. But along the way Rocha demonstrates that the rise of a transnational discourse and practice of science as *scientia sexualis* is crucial to our understanding modern China. That Zhang was considered a failure troubles Rocha not at all. In fact, historians of science argue that the study of failures can be more revealing than the study of successes. Leon Rocha's dissertation both challenges existing work on sexuality and science in modern China, while also opening new territory for future scholarship in the field.

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### Primary Sources

*The Collected Works of Zhang Jingsheng* (1998)  
*Sex Histories* (1990 [1926])  
*Aesthetic Outlook of Life* (1924)  
*Method of Organization of an Aesthetic Society* (1925)

*“Give Me a Day, and I Will Give You the World”*: Chinese Fiction Periodicals in Global Context, 1900-1910. By Dun Wang. University of California, Berkeley, 2008. 211 pp. Primary Advisor: Andrew F. Jones.

*Give Me a Day* analyzes early 20th-century serialized Chinese “new fiction” that ran in periodicals and addresses their relationship to the social and intellectual currents of the period, especially in an international context. Wang’s introductory section muses on his perceptions of the dualities temporality and spatiality and the relationship between the dawn of the twentieth and the twenty-first centuries. Overall, he presents a landscape of fiction transcending older literary scholarship centered on the May Fourth and New Culture movements, in a similar vein to works such as Lydia Liu’s *Translingual Practice: Literature, National Culture, and Translated Modernity—China, 1900-1937* and Theodore Hutners *Bringing the World Home: Appropriating the West in Late Qing and Early Republican China*. Instead of viewing 1919 as a total break with decadent tradition in favor of “real” literature, Wang avers that late Qing fiction should be included into a picture of continuous literary change that, in contact with a wide range of influences both foreign and indigenous, fostered a great deal of ambiguity and contradictions within narrative imaginings of self and other.

The four chapters of the dissertation correspond to four perspectives Wang offers concerning the world of serialized fiction. First, he discusses translated fiction, particularly the genre of *yishu*, or “translated re-narration” (p. 25), the impact of which Wang describes as “heterogenous...generat[ing] both...micro Brownian Motions and...macro social course[s]” (p.38). Ambivalence about foreign places and ideas as well as Chinese institutions and practices were aired in such translations; ultimately, many translations served the direct personal interests of their various translator/”re-narrators” (p. 39). Wang cites several pertinent secondary works, for instance David Der-wei Wang’s *Fin-de-siècle Splendor: Repressed Modernities of Late Qing Fiction* to corroborate this chapter’s assertions. He also incorporates historical studies of Chinese-Americans, particularly in San Francisco, supporting Wang’s discussions of translation and bilingualism in diaspora communities (p. 39-47).

In the second chapter, Wang surveys a series of late-Qing sequels to classic late imperial Chinese novels, particularly the *Hou Xiyouji* (*The New Journey to the West*) and the *Hou Honglougong* (*The New Story of the Stone*). From his close readings, Wang concludes that they represent “‘tyings up’ and ‘untying’ of social ‘threads’ between China’s traditional past and its modern age” (p.60). By placing familiar characters in the cosmopolitan, morally questionable bustle of contemporary Shanghai, Wang argues, the authors of these sequels were trying to critique their own *zeitgeist*. The journalistic, literate identities of some of the most prominent sequel-writers meant that their “reaccentuation” of “a whole populace of historical and celestial Chinese celebrities” was at once reflexive—sprung from the authors’ reflections on their own experiences and background—and unified—a piece of the larger expansion of mass print culture and genres (p. 79-80, 100-102).

Wang’s third chapter reads *The New Story of the Stone* as a utopian imagination of the future that was decisively different from “traditional Chinese literary narrative[s]” (p.130). Rather, Wang claims, late-Qing visions of utopian futures were more akin to those of Edward Bellamy and William Morris (p.131-135). *The New Story of the Stone* views science and technology strategically, as means toward nationalistic, moralistic ends. In short, “Western science is bad but...science in Chinese hands should be and must be good” (p.150). As a comparison, Wang analyzes Liang Qichao’s idealization of Chinese “rejuvenation,” where the past helps to facilitate modernity, and the desired fulfillment of all patriotic, scientific wishes is projected into a vaguely defined future (p. 159-162, 170).

The final chapter offers a more structural perspective on the genre of late-Qing fiction periodicals, taking into account not only serialized fiction but the “assorted interlocations, statistical charts...funny anecdotes” interspersed in the periodicals’ pages, revising the idea that these addenda

were “literary parasites” inferior to real fiction (p.173, 193). Wang especially highlights the continuity between journalistic and fictional modes as a new development of the late Qing, utilizing Bakhtin’s theory of the modern novel and other secondary literature on the development of modern mass journalism (e.g. Peter Brooks, *Reading for the Plot: Design and Intention in Narrative*). This chapter brings together the previous sections by making clear that translations of foreign novels, news-reporting, satirical columns, and classical sequels “all contributed to that expanding narrative network of a world image in which China was pictured as in danger” (p.200).

Wang’s dissertation thus offers historians insights into how new ethno-racial views of the nation-state, troubled domestic and foreign affairs, and increasingly diverse critiques of the past, present and future, united, uneasily but potently, in the form of fiction periodicals. “*Give Me a Day*” portends the continued movement of future scholarship in both literary studies and historiography away from reified “high culture” toward analyses of the broader spectrum of available cultural commodities in *fin-de-siècle* China. Finally, Wang’s deliberate reference to contemporary China’s relationship to time, space, and imagination falls in line with the recent drive to connect present-day China—a global presence unable to be ignored—with its past, a trend that is only likely to grow in the future.

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### Primary Sources

Early twentieth-century fiction *The New Story of the Stone*, *The New Journey to the West*

Early twentieth-century fiction periodicals: *Xiuxiang xiaoshuo* (*Illustrated Fiction*), *Xin xiaoshuo* (*New Fiction*), *Yueyue xiaoshuo* (*The All-Story Monthly*), etc.

Early twentieth-century journals: *Chung sai yat po* [San Francisco], *Jiaoyu zazhi* (*The Chinese Educational Review*), etc.



## Editors, Authors and Reviewers

### *Editors*

**Thomas S. Mullaney** is Assistant Professor of History at Stanford University, and received his Ph.D. from Columbia University. He is the author of *Coming to Terms with the Nation: Ethnic Classification in Modern China* (University of California Press 2011) and principal editor of *Critical Han Studies: The History, Identity and Representation of China's Majority* (University of California Press 2012, co-edited with James Leibold, Stéphane Gros, and Eric Vanden Bussche). He is currently examining the problem of linguistic modernity in nineteenth- and twentieth-century China through the lens of Chinese typewriting, telegraphy, computing, and related language systems.

**Gina Russo** is a Ph.D. student in Chinese History at Stanford University focusing on Republican and early Communist-period Chinese history. She is particularly interested in the history of education, language reform, and national and local identity.

### *Authors and Reviewers (Past, Present, and Upcoming)*

**Nicole Elizabeth Barnes** is a Ph.D. candidate in Chinese and World histories at the University of California, Irvine History Department. She is the recipient of numerous grants, including the Fulbright-Hays Doctoral Dissertation Research Abroad grant, the University of California Pacific Rim Research Program Dissertation Research Grant, and the Taiwan National Library Center for Chinese Studies Research Grant for Foreign Scholars. She is currently working on her dissertation on public health in southwestern China—chiefly the wartime capital city of Chongqing—during the war with Japan. Her primary research interests are gender history, the history of medicine, Chinese ethnic minorities, world history, and what makes the “modern” world worthy of the label. Her favorite summer was 1999, when she rode an old Trek bicycle named “Poubelle” across the United States with the young man who became her husband, doing community service along the way and seeing the heart of her nation.

**Benjamin Brose** received his Ph.D. from the Department of Religious Studies at Stanford University in 2009, and is currently Assistant Professor of Chinese Religions at the University of Michigan, Ann Arbor. Primary research interests include the development of monastic-lay networks during the Five Dynasties and Ten Kingdoms, the history of Chan Buddhism, and monastic reform during the late Qing and Republican eras. His most recent project is learning how to bike in the snow.

**Jeremy Brown** is Assistant Professor of Modern Chinese History at Simon Fraser University. He was born in Iowa City, Iowa, and educated at Lewis & Clark College (BA) and the University of California, San Diego (MA, Ph.D.). His research focuses on the social history of modern China. He is co-editor of *Dilemmas of Victory: The Early Years of the People's Republic of China* (Harvard University Press, 2007, paperback released in 2010, Chinese-language version forthcoming from Chinese University Press in 2011). He rides a recumbent bicycle.

**Kevin Carrico** is a Ph.D. candidate in the Department of Anthropology at Cornell University. His research examines political culture in contemporary China, with a focus upon state ideology, nationalism and national spectacles, and neo-traditionalist movements. He is currently conducting fieldwork on the emergence and appeal of neo-traditionalist practices in urban China, including the

Han Clothing Movement (*Hanfu Yundong*) and traditional “ladies education” (*shunv jiaoyu*). He is also working on a study analyzing the myths of the grass-mud horse (*caonima*) and the other Baidu Mythical Creatures.

**Wesley Chaney** is a Ph.D. student in the Stanford History Department focusing on Qing history. He is primarily interested in trade and the law, especially in western regions and Tibet. In his spare time, Wesley cheers on the Texas Rangers and Dallas Mavericks and occasionally moonlights as a KTV superstar.

**Li Chen** is Assistant Professor in the History Department and in the Global Asia Studies Program of the Department of Humanities at the University of Toronto. He received his J.D. from the University of Illinois and his Ph.D. from Columbia University. His research interests include late imperial and modern Chinese history; Sino-Western relations (1400-2000); Chinese law and society; sovereignty and biopolitics; cultural encounters and Orientalism; and international law and European colonialism. His recent publications are “Law, Empire, and Historiography of Modern Sino-Western Relations: A Case Study of the Lady Hughes Controversy in 1784” in the *Law & History Review* (2009), “Universalism and Equal Sovereignty as Contested Myths of International Law in the Sino-Western Encounter” in the *Journal of the History of International Law* (early 2011), and contributions to Pierre Étienne Will’s *Official Handbooks and Anthologies of Imperial China: A Descriptive and Critical Bibliography* (forthcoming). He is revising a book manuscript and has two new projects in progress. He has been trying hard to find time to play with his two little boys.

**Zhihong Chen** defended her doctoral dissertation at the University of Oregon on August 8, 2008, an auspicious day when the Beijing Olympics started on the other side of the globe. A few days later, she started as Assistant Professor of History at Guilford College (Greensboro, NC), a Quaker-heritage liberal arts institution on the other side of the country. She is currently writing a manuscript on the “Going to the frontier” movement among Chinese intellectuals and officials during the 1930s and its historical influence on the ethnic and geographic construction of modern Chinese nation. She is also interested in the disciplinary formation of modern Chinese geography and the connection between geography, race and ethnicity in early Republican China. In her spare time, she enjoys experimenting on a musical keyboard, spending time with her family, and indulging herself in literature (Chinese and English). You can find her website here.

**Margaret Clinton** is Assistant Professor of History at Middlebury College. She received her Ph.D. from New York University in 2009. Her research interests include modern Chinese cultural and intellectual history, interwar fascisms, gender, and social theory. Though still adjusting to her recent move from Brooklyn, she is enjoying her new life in rural Vermont.

**Chunmei Du** is Assistant Professor of History at Western Kentucky University. She received her Ph.D. from Princeton University in 2009. Her research and teaching interests include modern Chinese intellectual history, Chinese diaspora, Western imaginations of China and “the East,” and global history. While her passion is in dancing (all sorts from Ballroom, Belly, to freestyle), she is currently taking piano lessons hoping to understand the beauty of accuracy and repetition. Wendy Fu is Assistant Professor in the History department at Case Western Reserve University, having received her Ph.D. from Yale University. Her primary areas of research include the history of medicine and the body in the late Qing and Republican periods.

**Erik Hammerstrom** is Assistant Professor of Chinese and Comparative Religions at Pacific Lutheran University. He holds a Ph.D. from Indiana University, and an M.A. from the University of Hawai'i, Mānoa. His primary research interest is the intellectual and institutional history of Chinese Buddhism during the modern period, concentrating on Buddhist responses to discourses of modernity, such as the discourses surrounding both modern science and comparative religion (what F. Max Müller labeled the "Science of Religion"). As an extension of his work on Chinese Buddhism, he helped establish the Database of Modern Chinese Buddhism, which he co-edits. When not doing research, he plucks away on a number of semi-esoteric stringed instruments and supports the Portland Timbers soccer team.

**Hyungju Hur** is a Ph. D student in the department of East Asian Languages and Cultures at the University of Illinois at Urbana-Champaign. She is currently finishing her doctoral dissertation, the tentative title of which is "Staging the Modern Statehood of China: World Exhibitions and Transnational Publishing in Late Qing China (1851-1910)." Her dissertation demonstrates how critical news coverage of the representations of China at the world exhibitions in the transnational publishing networks of mainland China and the overseas Chinese community served as a means for staging contention and conflict over the modern statehood of China between the Qing government, its educated elites, and its reading publics during the late Qing period. She received her first Master's degree in International Studies at Yonsei University in Korea with her thesis, "Ethnic Identity of Overseas Chinese in Korea." Her primary research interests are topics such as the legacies of Japanese colonialism in Asia that enable transnational and interdisciplinary approaches to Chinese history as well as to that of other East Asian countries in their global contexts.

**J. Brooks Jessup** is Assistant Professor of History at the University of Minnesota, Morris, and specializes in the social history of religion in modern China. His dissertation, "The Householder Elite: Buddhist Activism in Shanghai, 1920-1956," was completed at the University of California, Berkeley in 2010. Brooks is an avid soccer player and pet lover.

**Matthew Johnson** is Assistant Professor of History at Grinnell college. He received his Ph.D. from the University of California at San Diego in 2008. His research interests include propaganda and mass communication; Cold War foreign relations and counter-hegemonic networks; political culture, technology, and social control; early Nationalist and Communist party filmmakers; internationalism; and Sino-US relations. Matthew has just completed a move from Oxford, England to central Iowa. His most recent non-scholarly activities include driving 26-foot moving trucks and watching the I-Cubs.

**Kwangmin Kim** is Assistant Professor of History at the University of Colorado at Boulder. He received his MA in East Asian history from Sogang University in Seoul, South Korea, and his Ph.D. in Chinese history from the University of California, Berkeley. He specializes in early modern Chinese history (the Ming-Qing period), and has a particular interest in the transformation of the Chinese borderlands and East Asian world order from the fourteenth to the nineteenth century. His research focuses on the role of the two global currents of the early modern world, colonialism and transnational trade, in transforming East Asia. He is currently preparing a book on Muslim collaborators in Chinese Turkestan under the Qing Empire in the eighteenth and the nineteenth centuries. When he's not studying, he enjoys watching TV and movies. He has been dreaming of writing a book like *The Wire* someday.

**Loretta Kim** is Assistant Professor of History at Hong Kong Baptist University. She holds AM and Ph.D. degrees from Harvard University, and started her academic career at the State University of New York at Albany. Her primary research interests are Qing-dynasty frontier administration, the history of Northeastern China from 1600 to the present, and ethnicity in contemporary China. In addition to these topics, she has taught graduate and undergraduate courses on 20th century Chinese history in film, Europeans in East Asia during the 15th through 19th centuries, and comparative cases of imperialism and colonialism in Asia. Loretta enjoys sampling various cuisines (drawing the line at horse heads and monkey brains), watching independent films and soccer games, and collecting coffee-related paraphernalia in her free time.

**James Leibold** is a political historian of modern China with specific research expertise on the role of ethnicity, race and national identity in modern Chinese history and society, and the intersections between historical memory and ethnic identity in contemporary China. A native of the USA and a Ph.D. graduate of the University of Southern California, Dr. Leibold is currently a Senior Lecturer in Politics and Asian Studies at La Trobe University in Melbourne, Australia. His 2007 book, *Reconfiguring Chinese Nationalism*, explores the role of the frontier and its indigenes in fashioning the contours, boundaries, and meanings of modern Chinese identity. His current research projects include a critical analysis of the category of “Han” identity in modern China, the rise of Han cybernationalism and an exploration of how the Chinese Internet is reshaping identity politics, practice and discourse in contemporary Chinese society.

**Christopher Leighton** is Assistant Professor of History at MIT. He received his Ph.D. in History and East Asian Languages from Harvard. His research interests are in modern China’s social and cultural history, the history of Chinese capitalism, Sino-foreign exchange, and PRC history. While a postdoctoral fellow at Stanford, he regularly received free coffee from San Francisco baristas who misheard and thought he was a ‘Maoist scholar’.

**Ji Li** is a Post-doctoral Fellow and Instructor at the Chinese University of Hong Kong. She received her Ph.D. in History from the University of Michigan in 2009, and B.A. and M.A. in History from Peking University, China. Her research interests center on the social, cultural, and religious history of late imperial China, with a particular emphasis on the transnational and cross-cultural communications between France and China. Her current book project explores the relationships between Christianity and local society in Northeast China, and the interplay of religious education, literacy and women in rural society. Ji’s happiest moment in a day is when she plays with Louis, her 1.5 year old son who just learned to count 1 to 10 in both Chinese and English and enjoys counting day and night.

**David Luesink** is a Ph.D. candidate in Chinese History at the University of British Columbia who studies the relationship between medicine, science and power in the mundane “governmentalizing” activities of elites in early twentieth-century China. His dissertation project examines epistemological rupture in this period through the activities of transnational networks that were established between physicians, scientists, educators, politicians, and philologists who sought to institutionalize medicine and science by unifying their technical terminologies. He is also developing a related, but separate project on the absorption of Chinese bodies into the global capitalist system through the material, biopolitical practices of anatomy. These research projects take him into the little explored territory where Chinese history meets network and science studies. To raise his heart rate, and his line of vision, he also occasionally climbs the Grouse Grind, a 2.9 km trail with an 853 meter elevation gain,

securing amazing views of Vancouver, the Straits of Georgia, Mt. Baker, and the cities and towns of northern Washington State.

**Zhao Ma** received his Ph.D. degree from the Johns Hopkins University in 2007. He is currently the Freeman Post-Doctoral Fellow in China Studies (2009-2011) at Washington University in St. Louis. He is working on a book manuscript entitled *On the Run: Women, Mobility, and the Making of Beijing, 1930s-50s*, which studies mobility and lower-class women's survival strategies in Beijing during the three tumultuous decades of war, occupation, and revolution. Besides doing research on Chinese urban history, he teaches a variety of courses that cover material culture, law, film, gender, and historical landscape in late imperial and modern China.

**Kristin Mulready-Stone** is Assistant Professor of History at Kansas State University. She received her Ph.D. in History from Yale University in 2009. Her research interests include recruitment, organization and indoctrination of youth in Republican China; the political and social history of Shanghai during World War II; and history and memory of heroism in World War II Shanghai. She teaches a variety of courses at K-State, including China Since 1644, Modern East Asia, World History Since 1450, Imperialism, and History and Security: East Asia and she is currently developing a course on the twentieth-century wars in Vietnam. She and her husband have three daughters in elementary school, the youngest of whom just started kindergarten. This rite of passage for a five-year-old has revolutionized the professional lives of her history professor parents. When not working or helping her kids with their homework, Kristin can often be found playing her violin.

**Juanjuan Peng** is Assistant Professor at Georgia Southern University, having earned her MS in economics at Wuhan University and her Ph.D. in history at The Johns Hopkins University. She specializes in twentieth-century economic development in China, and her recent publications include two articles on the historical origin of Chinese business groups and regional business patterns in China.

**George Zhijian Qiao** is a Ph.D. student in Chinese history at Stanford University focusing on the late imperial period. Currently, his major interest lies in the stories of the Shanxi merchants during the Qing dynasty. For him, the Shanxi merchants are fascinating for both their business achievements and the architectural magnificence they have left in the form of the Pingyao ancient city, villages, mansions, and the Huiguan buildings all over China. In addition to the Shanxi merchants, his passions include soccer, travel, fashion, tea, refined food, and making friends.

**Nicolas Tackett** is Assistant Professor of History at the University of California, Berkeley. He specializes in the history of Tang-Song China, with particular research interests in elites, urban social networks, and borders & ethnicity. Currently, he is working on a monograph that provides a sociocultural explanation for the transformation of medieval Chinese elites across the Tang-Song transition, partly on the basis of a database of 30,000 ninth- and tenth-century individuals. He is also working on a second project that describes the emergence of a Chinese national consciousness among eleventh-century elites.

**Cagdas Ungor** is a lecturer at the Department of Political Science and International Relations of Marmara University in Istanbul, Turkey. Her research interests include Chinese political history, Cold War studies, international relations of East Asia and Sino-Turkish exchanges. Ungor received her Ph.D. from the History Department at SUNY, Binghamton with a specialty in Chinese modern history (2009). Her dissertation focuses on the external propaganda activities in the PRC during the

Maoist decades (1949-1976). In her previous work at the Cultural Studies M.A. program of Istanbul Bilgi University, Ungor analyzed the emergence and transformation of the Turkish Maoist movement (1966-1977). Ungor received her bachelors degree in International Relations from the Middle East Technical University, Ankara in 1998. Besides her academic activities, Ungor spends most of her time enjoying the sights and sounds of Istanbul with family and friends (which became an absolute necessity after a long, long expat life).

**Eric Vanden Bussche** is a PhD candidate in Chinese history at Stanford University. He holds an M.A. degree in Chinese history from Peking University and an M.S. in journalism from Columbia University. His research interests include ethnicity, nationalism and border demarcation in late imperial and modern China. He considers himself a citizen of the world: Born in Canada to Belgian-German parents, he spent most of his childhood in Brazil and, prior to attending Stanford, lived ten years in China.

**Wang Dun** (王敦) is Assistant Professor of Chinese in the Chinese Department at Sun Yat-sen University in Guangzhou, China. He grew up in Beijing and received his B.A. from the Chinese Department, Peking University. He earned his M.A. in 2004 and Ph.D. in 2008 in the Department of East Asian Languages and Cultures at University of California, Berkeley. His research interest in early modern Chinese narrative also serves as a sounding board for his explorations of contemporary Chinese culture and society.

**Yvon Wang** is a Ph.D. student in the Stanford History Department focusing on Qing and early Republican Chinese history. She finds the history of gender and sexuality, material culture, and everyday life especially exciting. Running in the beautiful Californian outdoors and eating delightful Californian produce are among her top extracurricular activities.

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While CHDR is starting off with an American academic focus, one of our goals is to begin reviewing dissertations defended in departments outside of the U.S. and written in languages other than English. If you are interested in helping us with this goal, please let us know. In



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