Elections and Selections in a Year of Transitions

Last November the United States held a hotly contested election that demonstrated the challenges and strengths of the American political system. Both major parties talked of all that was wrong in American politics: a future of deficits, the monetization of political life, and the prospect of endless political gridlock.

At the end of the day there was an uncontested outcome. Americans voted early and late (but not often), sometimes standing hours in line to choose their leaders. They voted for continuity.

That same month in Beijing the Chinese people learned, definitively for the first time, the names of the seven men who will run the country for the next five years.

We know that the Chinese selections were at times strongly contested, capping a year of political struggle and internal debate in China that exposed many systemic weaknesses of the Chinese polity: the rule of great families, the enormous influence of the military, the political manipulation of justice, and breathtaking levels of personal and institutional corruption chief among them. For much of the past year, it seemed that Chinese politics were on the edge of becoming unglued.

But the drama that played out behind closed doors in Beijing showed also some of China’s political strengths. We have just witnessed what journalists too facilely have called China’s “once-in-a-decade” transition—this despite the minor detail that the People’s Republic of China had managed exactly one routinized transition of power in its first sixty-two years. (There have been many more coups d’état than peaceful transitions.) Yet it has apparently now done so twice, and this is significant. It shows the continued resilience of the instruments of Chinese Communist rule, even after a year of great political stress.

Those among China’s leadership elites who feared chaos in this transition will be relieved, those who had hoped that the events of the last year might offer the prospect of political reform may be disappointed. We have seen a closing (for now) of ranks.

The Fairbank Center studies many things. This past year we paid particular attention to China’s leadership transition from a comparative and historical perspective. In the process we honored our colleague and former director, Rod MacFarquhar, in a stimulating conference held in the

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Chinese Politics Conference Honors MacFarquhar

BY JEFFREY JAVED

Following on the heels of the 18th Party Congress, the Fairbank Center held a conference on the past and present of Chinese politics in honor of Roderick MacFarquhar, the Leroy B. Williams Research Professor of History and Political Science, who retired from teaching last year. With Professor MacFarquhar’s numerous colleagues and students in attendance, the six-panel, two-day conference addressed the plethora of political and societal challenges confronting the new Chinese leadership. The event was generously supported by the Lee and Juliet Folger

Continued on page 2
Fairbank Center Director William Kirby, in opening the conference, summarized its main theme: has political power in reform-era China become routinized and institutionalized, imparting a “bedrock stability” to the Chinese party-state? or have recent political debacles like the Bo Xilai affair revealed a regime with deep insecurities, plagued by escalating internal political struggle, mounting levels of inequality and corruption, and increasingly regionally dispersed power?

The panels, which included many of the premier scholars of Chinese politics from around the world, painted a rather somber portrait of the current Chinese political system. Covering a wide array of topics ranging from political reform to foreign affairs to leadership succession, many of the panels and panelists described a stagnant, calcified political system ruled by leaders who, as David Lampton phrased it, have become increasingly “weaker vis-à-vis each other and vis-à-vis society.” With their political power sapped by corruption and inhibited by broken and outdated political and legal institutions, top leaders are faced with the task of finding ways to rejuvenate their political system in order to escape from what Andrew Walder and others termed a Brezhnev-like stagnation.

Despite the panelists’ grim assessments, there was much debate over the interpretation of these trends, the capacity of the regime to cope with them, and China’s future. Although David Lampton, Victor Shih, and others astutely observed that the Party leadership’s credentials have become less and less impressive over time, Timothy Colton and Ezra Vogel noted that we should not discount the Party’s ability to institutionalize the rotation of power-holders, their mediocrity notwithstanding. Regarding societal threats, Martin Whyte cautioned against characterizing Chinese society as a “social volcano” of pent-up discontent over rising economic inequality. Similarly, Anthony Saich found that citizens’ dissatisfaction with governmental performance has not translated into dissatisfaction with the central government and demands for regime change.

Other panelists highlighted the adaptive nature of the Chinese political system. Taking a historical view of the CCP’s rule, Elizabeth Perry underscored the Party’s reliance on cultural governance as a way of bolstering its legitimacy through the creative and skillful deployment of cultural symbols and legacies. In the conference’s closing comments, Roderick MacFarquhar remarked that no one can say what the way forward will be but that the Chinese leadership will certainly continue their incrementalist approach to fixing their political system, though with a lingering fear that their next move will be their last.

Yet the conference was not confined only to analyses and speculations about China’s political future; it also celebrated Professor MacFarquhar’s illustrious academic career. Panelists praised his accomplishments in his roles as founding editor of the China Quarterly, former director of the Fairbank Center, former chair of the department of government, and as an immensely popular professor among undergraduates and graduate students alike. Perhaps it was the vibrant intellectual exchange at the conference itself between his students and colleagues, whose lives he influenced through his scholarship, teaching, and support, that provided the most striking testament to his enormous, enduring impact on the field of Chinese politics.

Jeffrey Javed is a PhD candidate in the department of government at Harvard University.

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TUSA Scholars Visit Harvard

In fall 2012 the first cohort of visiting scholars from Taiwan’s Top University Strategic Alliance (TUSA) program arrived at Harvard for one year of research exchange. The scholars this year are hosted by the Berkman Center for Internet and Society, the Fairbank Center for Chinese Studies, the Weatherhead Center for International Affairs, and the departments of anthropology, East Asian languages and civilizations, English, and psychology. The Fairbank Center coordinates the TUSA visiting scholar program. From left to right are Chieh-Peng Lin, National Chiao Tung University, Wei-Ping Lin, National Taiwan University, Ching-Yi Liu, National Tainan University, Hsin-Chun Tuan, National Chiao Tung University, Hui-Wan Cho, National Chung Hsing University, Hsin-Hsin Lin, National Chiao Tung University, and Wen-Tsun Lu, National Central University.
Distracted! The 2013 Edwin O. Reischauer Lectures

In three lectures, Shigehisa Kuriyama, Reischauer Institute Professor of Cultural History, will investigate the history of our diversions. His theme for the 2013 Edwin O. Reischauer Lectures is “Toward an Archaeology of Distraction—the meddler (好事者, Ch. haobiszhe), the amateur (好事家, Jp. kouzuka), and the discovery of a vast world of things.”

The first lecture on April 10, “What Truly Matters?,” will explore how judgments concerning what merits our attention were radically influenced by an unprecedented flood of novelties in the sixteenth century. As values changed, what constituted appropriate attention or distraction was also radically transfigured. The next lecture, “Curiosity and Distraction,” will focus on the close relationship between the less-studied history of distraction with the more familiar history of curiosity, spotlighting the new horizons that become visible when one reexamines early modern East Asia and Europe from the perspective of distraction. In the third lecture, “Playful Science,” distraction will be evaluated as “necessary play,” or as a needed break from life’s weighty cares. Professor Kuriyama will analyze the dialectic of the serious and comic, and its imprints on the Edo Japanese recasting of Chinese and European science.

The lectures will highlight how the theme of distraction offers fresh perspectives on the cultural history of Edo Japan and its relationship to China and Europe. At the same time, the early history of distractedness in East Asia offers important insights into the logic and meaning of our own distractions here and now. Professor Kuriyama will probe how the theme of distraction is entwined with the more familiar topics of science and curiosity.

The 2013 Reischauer Lectures feature experiments in a participatory format. Professor Kuriyama has offered five preview elements for each lecture, ranging in scope from a “skeleton fantasy show” to a coin vanishing trick, which present sets of open-ended ideas related to each lecture theme. He then invites distracted individuals from anywhere in the world to submit ideas. For each lecture two discussants will offer their versions of the participatory exercise. The discussants are: William D. Johnston, Wesleyan University, Jie Li, Cotsen Postdoctoral Fellow at Princeton University, and Peter Bol, David Howell, Rebecca Lemoi, and Alexander Zahlten of Harvard University.

Environmental Concerns from a Chinese Studies Angle

BY MICAH MUSCOLINO

For the past two thousand years, China’s population has made up 25 to 40 percent of humanity. Given China’s demographic and economic weight, what happens to China’s environment is of critical importance to the Earth’s environment as a whole.

At the same time, because ecological problems are intimately related to how people understand and respond to aspects of the environment, discussion of environmental issues have to extend beyond scientific and technical disciplines to incorporate perspectives from the humanities and social sciences. Recognizing the vital contributions that Chinese studies experts can make to understanding global environmental concerns, we launched the Environment in Asia seminar series this fall, inviting prominent scholars to discuss China’s past and present environmental dilemmas.

Karen Thornber, Harvard University, highlighted the importance of culture when she spoke on literary representations of “ecoambiguity”: the complex, contradictory interactions between humans and environments. Examining works of Chinese, Japanese, and Korean fiction, she analyzed the ambivalent attitudes that have ultimately led people to acquiesce to environmental degradation.

Robert B. Marks, Whittier College, surveyed major themes in China’s environmental history from Neolithic times to the present, paying particular attention to how differing and often conflicting environmental views and practices shaped interactions among the various ethnic groups who have inhabited the space currently known as China.

Transforming landscapes for Chinese-style agriculture stripped them of biodiversity. Human diversity likewise decreased, as Han Chinese eliminated, assimilated, or uprooted non-Han peoples who previously derived sustenance from a variety of ecological niches. By 1800, China’s long-term environmental transformations generated mounting ecological crisis that persisted into modern times. Noting that the PRC inherited a seriously degraded environment, Marks offered an ecological perspective on the significance of China’s “1949 divide.”

Peter Perdue, Yale University, discussed the study of environmental history in contemporary China, pointing out that Chinese scholars approach this field from a distinct perspective especially influenced by China’s vibrant tradition of research on historical geography. Interest in environmental history has grown tremendously in China in recent years, gaining wide recognition as one of the most exciting new academic disciplines. Environmental history’s rising prominence, as Professor Perdue made clear, is closely connected to a widespread recognition of China’s current ecological challenges and the environmental activism that they have stimulated.

The Environment in Asia seminars will continue throughout the spring 2013 semester.

Micah Muscolino is associate professor of history at Georgetown University and visiting professor of history at Harvard this year. He is the founding organizer of the Environment in Asia seminar series.
This winter the Fairbank Center experimented with a new format for the Chinese Religions Seminar by hosting two full-day workshops: “Urban Religion in China and Taiwan,” held in December 2012, and “Margins as Center and Centers as Margins,” held in February 2013. Organizers Robert Weller, Boston University, and Michael Puett, Harvard University, brought together eminent and emerging scholars on religion in Chinese societies to discuss these themes. The sessions were well-attended, resulting in rich presentations and lively discussions. As a presenter in one and an attendee of the other, I not only found each one intellectually stimulating, but also feel that the two workshops raise important questions for each other.

The “Urban Religion” workshop featured four speakers who presented cases of religious change and innovation in Buddhism and folk religion in modern China and Taiwan. The presentations focused on religion in a variety of guises, mainly religion as a basis for communal identity, religion as an individual pietistic and cultivational pursuit, religion as a power to intervene in the mundane world, and religion as a source of political legitimacy and control. In China, religion can be all of those things (and more!), but the panel as a whole suggested that considering what kind of religion is at play in urban settings may provide helpful analytical leverage. In particular, the presentations hinted that differences in the prevalence of these kinds of religion may be important to understanding how the religious urban ecology both differs from the rural one, and has changed over time.

The discussion delved into a question from Rob Weller’s introduction: why is “urban” an important category for the study of religion in China? The presentations and discussion offered several possibilities for how urban religion may be distinctive. Several speakers described religious innovation and change that may be ascribed to distinctive characteristics of urban life: the diversity and mobility of the population, the pace and flux of urban lifestyles. Some suggested that differences in the religious ecology of cities—that is, greater religious diversity or pluralism in cities—may be important. Others pointed out the importance of heightened political control of religion in cities—especially in the PRC—which in some ways counteracts the greater religious diversity. Urbanites may be more likely than rural villagers to run into Buddhists, Daoists, Christians, and a variety of religious others, but if the political control of religion reduces all urban religion to individualized pietism or praying for mundane interventions, how diverse is the religious ecology after all? Finally, others argued that cities may be hazardous to some kinds of religion. That is, urban political power and commercialism may damage the moral and spiritual legitimacy of pietistic forms of religion such as formal Buddhism.

The lens of the second workshop inspired me to ask of the cases presented: how does the center/margins dynamic illuminate the terrain of urban religion? When and by whom is it made central, when marginalized? Historically, most centers in Chinese religion have been outside cities, as mountains and other natural features have been constructed as sources of spiritual power and moral purity. The center/margins lens, I believe, is a fruitful one for looking at urban religion. The “Margins and Centers” workshop featured five speakers who primarily focused on “margins” and ways in which “marginal” people relate themselves to centers (or don’t). The panel brought forward the agency of the marginalized, the active social construction of centers and margins, and the subjective and strategic nature of claims around center/margin status. The panelists also offered at least three different spatial metaphors: defined center trailing off to undefined margins, top-down hierarchy of state to local, and horizontal, “rhizomatic” networks. It might have been productive to more explicitly discuss the implied spatial structures across the presentations. Oddly, although religion appeared in the presentations in many different guises, for the most part the speakers did not foreground or analyze this. It could have been productive to address the different ways that religion surfaced in the cases, as in the first workshop. A few of the presenters suggested that there are different kinds of centers/margins (political, military, cultural, economic, religious, educational …) which may not always be aligned.

Juxtaposed with the themes of the urban religions workshop, we may think about how cities, which are usually constructed as centers along multiple dimensions, may or may not also be constructed as religious centers. As I suggest earlier, in China religious centers are often in political margins/rural areas. Does this mean that religion may be an especially likely resource for the marginal to resist the state’s discursive and cultural power (if not its political and military power)?

Finally, I am left pondering one further open question: where is Christianity? Certainly it is now an important player in urban (as well as rural) China, perhaps more likely than “traditional” Chinese religions to construct religious centers in urban centers. How does the growth of Christianity in China reconfigure China’s (marginal?) status in global Christianity? How does this reconfigure religion’s marginal status in China’s project of modernity? The addition of perspectives on Christianity in China would have enhanced two otherwise extremely productive and thought-provoking workshops.

Alison Denton Jones is a lecturer on social studies at Harvard University, where she received her PhD in sociology in 2010.

New Fairbank Center Staff

The Fairbank Center welcomes Adrienne Fitzgerald as staff assistant. Adrienne is the front-line responder to inquiries received at the Fairbank Center office, and she supports all of the center’s projects and events. Her hours are officially 9:00 am to 1:00 pm, though she is frequently at the office longer. Before coming to Harvard, she taught English for one year at Shaanxi Normal University in Xi’an. She is pursuing training in art conservation, with a special interest in works on paper, paintings, and collections care. She holds a B.A. in art history from the University of Massachusetts Amherst.
Faculty News

We are grateful to faculty for providing updates about their work. Fairbank Center faculty may contribute to this column by emailing news to the associate director.

Mark C. Elliott, Mark Schwartz Professor of Chinese and Inner Asian History spent spring 2012 at Australian National University at the Australian Centre on China in the World, where he gave the 73rd Morrison Lecture, “Reinventing the Manchus: An Imperial People in Post-Imperial China.” The lecture is available on ‘The China Story’ website (www.thechinastory.org). In November, he contributed an op-ed to the International Herald Tribune, “The Real China Model,” as part of a debate on the question of meritocracy in Chinese history.


Arthur Kleinman, Esther and Sidney Rabb Professor of Anthropology, professor of medical anthropology, and professor of psychiatry, is on sabbatical this spring. After presenting his research at the University of Cape Town and the University of the Free State in South Africa, he will be in Australia writing a book on caregiving based on his recent articles in The Lancet and other journals. In May, he returns to lead two research workshops at Harvard: one on elder care in China, Thailand, Vietnam, and Japan, and another on values in the professions and business in Asia. His co-edited book (with Paul Farmer, Jim Kim, and Matthew Basicalo) Reimagining Global Health will be published by the University of California Press in May 2013. He is coauthor, with several of his former Harvard students, of the volume Deep China: The Moral Life of the Person (Berkeley and Los Angeles: University of California Press, 2011).


Hue-Tam Ho Tai, Kenneth T. Young Professor of Sino-Vietnamese History, has a new research project on the cult of Ho Chi Minh. During field research in January, she observed a group of devotees in Do Son at the temple of the dragon king thanking Ho Chi Minh for having spared the country from a superstorm. She also visited a spirit medium.


Leonard W. J. van der Kuijip, professor of Tibetan and Himalayan studies, presented papers at Hamburg, Renmin, Sichuan, Tokyo, Tsukuba, Waseda, and Xian Minzhu Universities as well as at the Academy of the Social Sciences, Beijing. In October 2012, he conducted three seminars at the Toyo Bunko, Tokyo. Among his publications for the year 2012 is Handbook of Tibetan Iconometry. A Guide to the Arts of the 17th Century (Leiden: Brill), which he co-edited with Christoph Cüppers and Ulrich Pagel.

Rudolf G. Wagner, Fairbank Center associate and senior professor at the University of Heidelberg, published a co-edited volume with Sarah C. Humphreys titled Modernity’s Classics (Springer, 2013). It is a global and interdisciplinary collection of critical studies of modern reconfigurations of conceptions of the past, of “classical,” and of national heritage.

David Der-wei Wang, Edward C. Henderson Professor of Chinese Literature, is organizing an international conference on Lu Xun and East Asia to take place in early April 2013.

Martin K. Whyte, professor of sociology, is on sabbatical leave at the European University Institute, in Florence, Italy, where he is continuing research on China’s post-socialist transition in comparative perspective.
Tibetan Literature Workshop Convenes at Harvard

Janet Gyatso, Hershey Professor of Buddhist Studies, and Leonard van der Kuijpp, professor of Tibetan and Himalayan studies, will convene a workshop at the Fairbank Center on Tibetan literature, on April 19 to 21, 2013. The workshop event is affiliated with the Tibetan Literature Seminar formed in 2010 by a small group of scholars, including Janet Gyatso, at the American Academy of Religion. The seminar aims to foster literary scholarship on Tibetan writing, especially in the newly emerging cohort of young scholars in Tibetan studies.

The seminar and its associated workshops have been moving chronologically through major writers and literary genres in Tibetan history, beginning in the eleventh century. It critically examines the rhetorical and aesthetic dimensions of Tibetan literature, including royal narrative, religious poetry, autobiography, and philosophical reflection. At the Harvard workshop, presentations will be made by Pema Bhum of the Lhatse Library in New York City, Brandon Dotson of the University of Munich, and Sarah Jacoby of Northwestern University, along with discussions led by Gyatso and van der Kuijpp. In all, eighteen scholars of Tibetan studies will participate in the workshop.

Currently there are approximately twenty-five students working in Tibetan studies in doctoral and masters programs at Harvard, who will also be invited to attend the workshop. In addition, this year there are five Tibetan studies fellows from China at the Harvard Yenching Institute, who will add their perspectives to the discussion. One outcome that the organizers hope for is increased collaboration for Tibetan literary studies at Harvard, across programs and schools. Also attending the workshop will be several scholars from the Tibetan Buddhist Resource Center, a large on-line digital library of Tibetan literature, which has recently relocated to Cambridge.

What the Fairbank Center Has Meant to Me

BY MERLE GOLDMAN

Merle Goldman celebrating her birthday at the Fairbank Center with, from left to right, Ezra Vogel, husband Marshall, and son Seth.

We asked Merle Goldman, who has been a lively presence at the Fairbank Center for sixty years, to share a few thoughts about her times with the center.

Without the help of John Fairbank, I would not have become an academic. I graduated from Sarah Lawrence College in 1953 and was accepted into the China area program at Harvard. Right after graduation, I married Marshall Goldman, who was at Harvard in the Russian area program. On our honeymoon, Marshall received word that he had been drafted and was being sent to Texas for basic training. I told John that I would be going to Texas and asked for advice. He said that since Sarah Lawrence had taught me to work independently, he would give me a list of books to read and I should send him reports. Thus for almost two years, I did as he suggested. He always responded encouragingly.

When we returned to Cambridge in 1955, I was pregnant with my first child. Again, I asked John for advice. He suggested that I go to Radcliffe and see if I could study part time. I couldn’t get past the Radcliffe secretary, who told me that Radcliffe could not accept “professors’ wives taking courses hither and thither.” She said, “We don’t want dilettantes.” When I told John of my experience, he contacted the dean, who called me to her office and looked at my record, for what seemed like an eternity. When she finally finished, she said “O.K. my dear, we’ll take a chance on you, but if you don’t finish we will not let anyone else go part time.” Thus, nine years later in 1964 I received my Ph.D.

Because of my family which had increased to four children, I did not teach right away. But I continued to do research at the Fairbank Center and turned my thesis into a book, Literary Dissent in Communist China. I subsequently received a variety of grants that made it possible for me to do more research at the Fairbank Center and publish articles and books. When my four children began going to school full time, I then decided to look for a job. I had several offers, but accepted the one from Boston University, because they let me teach part time and, most important, it was closest to the Fairbank Center. Thus, with the encouragement of John Fairbank and the intellectual support of the Fairbank Center, I have been able to have a productive career while at the same time being able to enjoy my family and grandchildren. The Fairbank Center has not only provided intellectual stimulus and great colleagues, it also has made it possible for me to have a career and enjoy my family. I am eternally grateful for this institution, which made it possible.

Merle Goldman is a Fairbank Center associate and professor of history emerita of Boston University.
The Harvard University Asia Center publications program is pleased to announce the following new titles related to China.

**FALL 2012**

In Home and the World: Editing the “Glorious Ming” in Woodblock-Printed Books of the Sixteenth and Seventeenth Centuries, Yuming He (University of Chicago) investigates the printed book culture of the late Ming and readers’ orientations toward the increasingly complex global stage of early modernity, toward traditional conceptions of authority, and their ideals of a fashionable and pleasurable private life. By exploring the transformation of Song social and family life influenced by the prospering entertainment culture, the book makes a case for the centrality of gender relations in the social, political, and intellectual life of the Song and Yuan dynasties.

Courtesans, Concubines, and the Cult of Female Fidelity by Beverly Bossler (University of California, Davis) traces the changing gender relations in China from the tenth to fourteenth centuries by examining three critical categories of women: courtesans, concubines, and faithful wives. By exploring the transformation of Song social and family life influenced by the prospering entertainment culture, the book makes a case for the centrality of gender relations in the social, political, and intellectual life of the Song and Yuan dynasties.

In Strange Eventful Histories: Identity, Performance, and Xu Wei’s Four Cries of a Gibbon, Shiamin Kwa (Rice University, PhD, Harvard, 2008) provides the first critical study and annotated translation of the dramatic masterpiece Four Cries of a Gibbon by the late-Ming dynasty Chinese playwright Xu Wei. The book explores how the play complicated issues of self and identity in the late Ming dynasty and influenced later fiction and drama. Beyond their historical context, Xu Wei’s influential plays serve as testimony to what Kwa identifies as the universal strategies found within drama.

In Critics and Commentators: The Book of Poems as Classic and Literature, Bruce Rusk (Cornell University) explores the mutual influence of literary and classicizing approaches to the Book of Poems in Chinese literary history. Rusk unravels the relationships through which classical and literary scholarship on the Book of Poems co-evolved from the Han dynasty through the Qing, showing that this ancient classic was the catalyst for intellectual innovation and literary invention.

**SPRING 2013**

Drifting among Rivers and Lakes: Southern Song Dynasty Poetry and the Problem of Literary History by Michael A. Fuller (University of California, Irvine) examines the changes in Chinese shi poetry from the late Northern Song dynasty (960–1127) to the end of the Southern Song (1127–1279), a period of profound social and cultural transformation. By investigating the writings of major poets and Confucian thinkers of the period, Fuller discovers the slow evolution of a complementarity between poetry and Daoxue (Neo-Confucianism) in which neither discourse was self-sufficient.

A Comprehensive Manchu-English Dictionary by Jerry Norman (University of Washington) is a substantial revision and enlargement of the Concise Manchu-English Lexicon, the long-time standard English-language resource on the Manchu language. The new Dictionary, based exclusively on Qing sources, retains all of the information from the earlier Lexicon, but also includes hundreds of additional entries cited from original Manchu texts, enhanced cross-references, and an entirely new introduction on Manchu pronunciation and script. All content from the earlier publication has also been verified.

Martial Spectacles of the Ming Court by David M. Robinson (Colgate University) reveals that martial spectacles, such as the royal hunt, polo matches, and archery contests, were highly charged sites of discourse. Continued on next page
Emergent Visions was founded as a response to the exciting growth of independent filmmaking in China and the desire to create opportunities for these films to be screened to wider audiences in the United States. The Harvard community of scholars and artists proved an important platform for screenings and discussions of Chinese independent film. The film series not only attracted large audiences in the Boston area but also helped garner greater attention for the invited films. For example, in April 2009 when Emergent Visions hosted the first screening of Zhao Dayong’s documentary Ghost Town in the United States, it caught the attention of the New York Film Festival selection committee, who programmed the film in their festival. In addition, in keeping with its dedication to the avant-garde, Emergent Visions was one of the earliest film series to curate the documentaries of dissident artist Ai Weiwei. Now festivals around the world are programming them.

Since its inception, Emergent Visions has teamed up with the Harvard Film Archive, the Harvard University Asia Center, Chung-Kuo Foundation, Fanhall Films, Ai Weiwei Studio, the Li Xianting Film Fund, and the Caochangdi Workstation to program and coordinate screenings and forums. The organization of the film series itself has relied on the dedication and collaboration of its co-curators, Jie Li, Ying Qian, Benny Shaffer, and J.P. Sniadecki, as well as the assistance of its faculty advisor, Eugene Wang. In the years to come Emergent Visions hopes to continue these collaborations and serve our audiences and Chinese independent film in general.

John Paul Sniadecki is a PhD candidate in the department of anthropology at Harvard University and a founding organizer of the Emergent Visions series.
The Fairbank Center welcomed the following new affiliates in 2012-2013. Their energy and talents have contributed greatly to the intellectual environment of the center.

An Wang Postdoctoral Fellows

MEINA CAI
Ph.D., 2012, University of Wisconsin-Madison
Dr. Cai’s dissertation is titled “Land-locked Development: The Local Political Economy of Institutional Change in China.” In addition to building upon this research for a book manuscript, Meina Cai will pursue new research on China’s land reform.

XIAOJUE WANG
Assistant Professor, University of Pennsylvania, EALC
Ph.D., 2007, Columbia University,
Dr. Wang will be finalizing her book project “Modernity with a Cold Face: Re-imagining the Nation in Chinese Literature across the 1949 Divide.” In addition to this research, she will begin a second project examining Cold War China from a cultural perspective.

Princeton-Harvard China and the World Postdoctoral Fellow

COURTNEY J. RICHARDSON
Ph.D., 2012, Tufts University
Dr. Richardson is revising her PhD dissertation “The Chinese Mirror Has Two Faces? Understanding China’s United Nations Peacekeeping Participation” for publication. Her research examines the discrepancies in China’s deployment to UN peace operations and seeks to relate these deployment decisions to China’s broader mission in global governance.

New Associates in Research

ELEANOR GOODMAN
Independent Scholar
Eleanor Goodman’s research interests include translation studies and translation theory, development of creative writing programs in China, and the poetry of Hong Kong, Taiwan, and the Chinese diaspora. Her book of translations The Selected Poems of Wang Xiaoni will be published this year.

JOSEPH YOU GUO JIANG
Research Fellow, Boston College
Dr. Jiang’s current research interests include liberal arts education in Republican and contemporary China, international higher education, Jesuit missionaries and their contributions to Chinese history, and Chinese philosophy and culture.

MARIO FILIPPO PINI
Independent Scholar
Mario Pini has served as Italy’s ambassador to Dhaka and was posted to China and Taiwan four times, functioning as the “de facto” ambassador to Taiwan from 1994-1995. His current research interests include the historical experience of Italy in China, and relations between Italy and the PRC examined in the broader context of Euro-Chinese relations.

GRANT F. RHODE
Independent Scholar
Dr. Rhode is chair of the Brookline China Exchange Program and a visiting researcher at the Center for the Study of Asia at Boston University. His research focuses on China educational exchange, Asian maritime issues, and Asian strategic leadership.

YARON SEIDMAN
Independent Scholar
Yaron Seidman, doctor of acupuncture and oriental medicine, has research interests including pre-Han Chinese medicine, the decline and abolition of Chinese medicine in Nationalist China, and the reemergence of traditional Chinese medicine in the PRC. He is the founder of Hunyuan Medicine and Hunyuan Fertility Method.

NANCY S. STEINHARDT
Professor of East Asian Art, University of Pennsylvania
Professor Steinhardt is curator of Chinese art at the Museum of Archaeology and Anthropology. Her research has focused on East Asian architecture and urban planning, but her broader research interests include problems that result from the interaction between Chinese art and that of peoples at China’s borders, particularly to China’s North, Northeast, and Northwest.

Check Our Website

The Fairbank Center website has a dynamic events calendar, searchable pages, and Google translation of every page into more than 50 languages, including simplified and traditional Chinese. http://fairbank.fas.harvard.edu.

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Associates in Research continued

**PU WANG**  
Assistant Professor of Chinese Literature, Language and Culture, Brandeis University  
Professor Wang's research and teaching interests include modern Chinese literature and culture in comparative frameworks, the intellectual and cultural history of China, translation studies, critical theory, comparative poetics, and aesthetic modernity from romanticism through realism to global modernism.

**MAN XU**  
Assistant Professor of History, Tufts University  
Professor Xu has research interests in middle period and late imperial Chinese history with a particular focus on the history of family and kinship, local society, material culture and gender. Her current manuscript reconstructs the complexities of elite and non-elite women's everyday lives during the Song Dynasty, from 960 to 1279.

**YINYIN ZENG**  
Independent Scholar  
Yinyin Zeng is an instructor, writer, director, and producer. Her creative work involves multidimensional theatre and modern Chinese history.

**LING ZHANG**  
Assistant Professor of History, Boston College  
Professor Zhang studies the environmental, economic, and political history of pre-modern China. Her current research interests focus on the environmental and ecological history of the Yellow River, and the comparative history of rivers in traditional agrarian societies in Asia.

**WU ZHANG**  
Assistant Professor of Political Science, University of Massachusetts, Boston  
Professor Zhang's research interests include the provision of public goods in rural China, bureaucratic politics of the local government, and social protest in China since the late 1980s. She is currently working on her book manuscript, “Fiscal Crisis and Political Order in Rural China: Local Government and Peasant Protest in Hunan in the 1990s and Beyond.”

**Visiting Scholars**

**MELISSA J. BROWN**  
Senior Research Associate, Minnesota Population Center, University of Minnesota-Twin Cities  
Melissa Brown's research project "Kinship, Women’s Labor, and China’s Economic Performance in the 17th-21st Centuries" examines gender and economic development in China over several centuries. Utilizing ethnographic and historical evidence, the project analyzes kin-based management of Chinese women's labor and earnings, and how historical conditions interacted with that management.

**JIE CHEN**  
Associate Professor of Modern Chinese Literature, Nanjing University of Science and Technology  
Professor Chen's research concerns Chinese literature, history, and culture, with a special emphasis on modern Chinese literature, journalism, and intellectuals in Republican China. His current project is "On the Relationship between Yanjiu Xi and the May Fourth New Culture Movement."

**HAIYAN LI**  
Associate Professor of Chinese Literature, North China University of Technology  
Professor Li's research interests include ancient Chinese literature, ancient Chinese philosophy, Chinese history, and general education. Her current project is "Family Wangs in Hefen Area and Family Shangguans in Shanjun Area: Two Big Families and the Poetics of Early Tang."

**JIANLI LI**  
Associate Professor of Media and Culture Studies, Henan University  
Professor Li's research fields include critical theories of media, contemporary culture, and Chinese literature. He is currently pursuing his postdoctoral study on "The Public Use of Imagination: Literary Societies and the Public Sphere, 1978-1980."

The first examines China's behavior in its maritime sovereignty disputes, especially in the South China Sea. The second is a book-length study of change in China's military strategy since 1949, which will be published by Princeton University Press. His third project assesses the growth in China's material capabilities and the political influence in world politics that these capabilities generate.
Visiting Scholars continued

WEI-PING LIN
Associate Professor of Anthropology, National Taiwan University
Professor Lin’s research focus is on Chinese popular religion, including topics on material culture, spirit mediums, and religious transformation. She is currently working on her book project “The Objectification of Religious Magic Power (ling): Chinese Popular Religion in Villages and Cities.”

ZONGBAO MA
Professor of Anthropology, Ningxia University
Professor Ma’s research focuses on ethnic relations in China, with an emphasis on the development of ethnic Hui communities in rural areas, community disintegration, and the interactions between “floating populations” and villagers. He is also interested in the influence of minorities’ traditional culture on environmental protection in northwest China.

ROSANA PINHEIRO-MACHADO
Assistant Professor of International Relations, School of Higher Education in Marketing & Communications Management (ESPM)
Professor Pinheiro-Machado’s research concerns informal economy, international trade, personal ties, piracy, intellectual property, human rights, migration, and entrepreneurship culture. She is working on her project “A Comparative Analysis of the Chinese and Brazilian Development Model Based on the Importance Assigned to the Informal Economy and Counterfeiting.”

HONGMIAO WANG
Associate Professor of Economics, Chinese Academy of Social Sciences
Professor Wang’s primary field of interest is economic growth and reform in China, with a special focus on comparative analysis of long-run development, history of economic thought, trade, finance, and institutional economics. He is working on his current project “Neo-mercantilism and Catch-up Economic Growth: Theory and China’s Experience.”

LILI WANG
Associate Professor of Chinese Language and Literature, Peking University
Professor Wang is interested in the modern history of Chinese literature and criticism, as well as comparative poetics. She will be pursuing research for her project “An Interpretation of Wang Yuanhua from the Perspective of the Chinese History of Ideas.”

HONGWEI YANG
Associate Professor of History, Lanzhou University
Professor Yang is interested in the social history of the Amdo region of Tibet, in particular on the relationship between authority structures and systems of knowledge during the Qing dynasty in the Tibetan districts of Xunhua sub-prefecture, Gansu Province. His studies on tribal power, religious power, and state power in Xunhua are based on archival evidence and field work.

Graduate Student Associates

ARIEL FOX
Ph.D. Candidate, East Asian Languages and Civilizations
Ariel Fox’s dissertation “Southern Capital: Enacting Commerce in Seventeenth-Century Suzhou” focuses on the Suzhou school of kunqu (Kun opera) and how the playwrights and dramas represented and critiqued socioeconomic changes in mid-seventeenth century China. Her faculty advisor is Professor Wai-yee Li.

HSUAN-YING HUANG
Ph.D. Candidate, Anthropology
Hsuan-Ying Huang’s dissertation “Psycho-boom: A Movement of Learning Psychotherapy in Urban China” focuses on why and how a movement for psychotherapy is occurring in today’s urban China. His faculty advisor is Professor Arthur Kleinman.

REN-YUAN LI
Ph.D. Candidate, East Asian Languages and Civilizations
Ren-yuan Li’s dissertation explores the use of textual materials in Chinese villages in the late imperial period. He will investigate how different kinds of textual traditions came to these villages and how these texts interacted with daily life. His faculty advisors are Professors Mark Elliott and Michael Szonyi.

MAX OIDTMANN
Ph.D. Candidate, East Asian Languages and Civilizations
Max Oidtmann’s dissertation “Adorning the Crown of the Emperor: Reincarnate Lamas, Manchu Officials, and the Transformation of Tibetan Society Under Qing Rule, 1792-1912” examines the legacy of the Qing Empire’s eighteenth-century expansion into Tibetan regions. His faculty advisor is Professor Mark Elliott.

MEREDITH SCHWEIG
Ph.D. Candidate, Music
Meredith Schweig’s dissertation “The Song Readers: Rap Music and the Politics of Storytelling in Taiwan” is an ethnographic study of Taiwan’s hip-hop scene and an examination of rap music’s emergence as a form of narrative discourse in Taiwan’s post-martial law era (1987 to the present). Her faculty advisor is Professor Kay Kaufman Shelemay.

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XIAOSU SUN
Ph.D. Candidate, East Asian Languages and Civilizations
Xiaosu Sun’s dissertation focuses on performance literature of late imperial China. Xiaosu returned from summer research in China, during which she collected materials on the cult of Guanyin and the legend of Princess Miaoshan in baojuan (precious scrolls) literature and modern performances. Her faculty advisor is Professor Wilt Idema.

XIAOXUAN WANG
Ph.D. Candidate, East Asian Languages and Civilization
Xiaoxuan Wang’s dissertation "Superstition as Negotiation Zone—Religion and State Agents in Southern Zhejiang, 1949-1976" examines the ways in which local states controlled and regulated religion, how religious communities reacted to shifting state regulations, and how the socialist state reconstructed rural society. His faculty advisor is Professor Michael Szonyi.

SHIRLEY YE
Ph.D. Candidate, History
Shirley Ye’s dissertation “Transforming the Port City: State, Business and Environment in Germany and China, 1850-1950” explores the political and economic stakes for water control in China. She will set these dynamics against the wider context of European rivalries and international cooperation from 1850 to 1950. Her faculty advisor is Professor William Kirby.

KWANGHOON YU
Ph.D. Candidate, East Asian Languages and Civilization
Kwanghoon Yu’s dissertation "The Military System of Mongol Empire in Yuan China and Ilkhanid Iran" compares military institutions in the concurrent Mongol regimes. His faculty advisor is Professor Mark Elliott.

Desmond and Whitney Shum Fellows

DANIEL KOSS
Ph.D. Candidate, Government
Daniel Koss is pursuing research for his dissertation "Making Leviathan Work: Bureaucratic Legacies, Party Organization and State Extractive Capacity in China," which will look at variation in imperial bureaucratic legacies and CCP party penetration, and resultant state capacity across different areas of China. He is spending one year in China, visiting sites in Shandong, Hubei, Guangxi, Taiwan, and Beijing.

JENNIFER JIE PAN
Ph.D. Candidate, Government
Jennifer Pan is pursuing research for her dissertation "Authoritarian Governance: Explaining Variation in Social Welfare Provision among Chinese Localities." She will investigate whether variation in social welfare provision can be explained by divergent societal preferences. She is spending six months in Jiangsu, Fujian, Hubei, and Sichuan.