



**NATIVISM
AND MODERNITY**
Cultural Contestations
in China and Taiwan
under Global Capitalism
MING-YAN LAI

Comparative study of contemporary nativist literary and cultural movements in China and Taiwan.

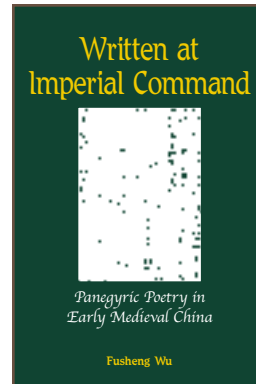
Nativism and Modernity is the first comparative study of *xiangtu* nativism in Taiwan and *xungen* nativism in China. It offers a new critical perspective on these two important literary and cultural movements in contemporary Chinese contexts and shows how nativism can be a vital form of place-based oppositional practice under global capitalism. While nativism has often been viewed in nostalgic terms, Ming-yan Lai instead focuses on the structural implications of nativist oppositional claims and their transformations of marginality into alternative discursive spaces and practices. Through contextual analysis and close readings of key texts, Lai addresses interdisciplinary issues of modernity and critically explores the two nativist discourses' various engagements with power relations covering a multitude of social differentiations, including nation, class, gender, and ethnicity.

"*Nativism and Modernity* rescues nativism from the usual charges of nationalism and regionalism (while making careful distinctions between the terms), and explicates its many promises and limits in a judicious manner. The book makes an important contribution to the study of nativism and will go a long way in dispelling simplistic misconceptions of the intellectual and literary formation known as nativism." — Shu-mei Shih, author of *The Lure of the Modern: Writing Modernism in Semicolonial China, 1917–1937*

MING-YAN LAI is Assistant Professor of Intercultural Studies at the Chinese University of Hong Kong.

A volume in the SUNY series, Explorations in Postcolonial Studies
Emmanuel C. Eze and Arif Dirlik, editors

JANUARY • 234 pp.
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**WRITTEN
AT IMPERIAL COMMAND**
Panegyric Poetry
in Early Medieval China
FUSHENG WU

Explores both the literary features and historical context of poetry written for imperial rulers during China's early medieval period.

This is the first book-length study of panegyric poetry—*yingzhao shi* or poetry presented to imperial rulers—in the Chinese tradition. Examining poems presented during the Wei-Jin Nanbeichao, or early medieval period (220–619), Fusheng Wu provides a thorough exploration of the sociopolitical background against which these poems were written and a close analysis of the formal conventions of the poems.

By reconstructing the human drama behind the composition of these poems, Wu shows that writing under imperial command could be a matter of grave consequence. The poets' work could determine the rise and fall of careers, or even cost lives. While panegyric poetry has been largely dismissed as perfunctory and insincere, such poems reveal much about the relations between monarchs and the intellectuals they patronized and also compels us to reexamine the canonical Chinese notion of poetic production as personal, spontaneous expression.

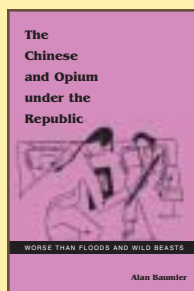
"This book brings into focus a longstanding subgenre of classical Chinese poetry. The author's handling of the subject is historically informed and textually sensitive. His scholarship is meticulous." — Xiaoshan Yang, author of *Metamorphosis of the Private Sphere: Gardens and Objects in Tang-Song Poetry*

FUSHENG WU is Associate Professor of Chinese and Comparative Literature at the University of Utah and the author of *The Poetics of Decadence: Chinese Poetry of the Southern Dynasties and the Late Tang Periods*, also published by SUNY Press.

A volume in the SUNY series in Chinese Philosophy and Culture
Roger T. Ames, editor

MARCH • 288 pp.
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NEW IN PAPER



**THE CHINESE AND OPIUM
UNDER THE REPUBLIC**
Worse than Floods and Wild Beasts
ALAN BAUMLER

Examines China's attempts to control the opium economy in the early twentieth century.

In the nineteenth century, opium smoking was common throughout China and regarded as a vice no different from any other: pleasurable, potentially dangerous, but not a threat to destroy the nation and the race, and often profitable to the state and individuals. Once Western concepts of addiction came to China in the twentieth century, however, opium came to be seen as a problem “worse than floods and wild beasts.” In this book, Alan Baumlér examines how Chinese reformers convinced the people and the state that eliminating opium was one of the crucial tasks facing the new Chinese nation. He analyzes the process by which the government borrowed international models of drug control and modern ideas of citizenship and combined them into a program that successfully transformed opium from a major part of China's political economy to an ordinary social problem.

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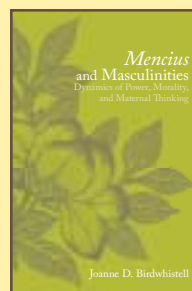
**THREE KINGDOMS
AND CHINESE CULTURE**
KIMBERLY BESIO AND
CONSTANTINE TUNG, EDITORS

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“*Three Kingdoms* is one of the greatest novels in all Chinese literature. This volume addresses it from historical, philosophical, literary, theatrical, military tactical, and popular cultural perspectives and is a significant and useful companion to Moss Roberts' English translation of the novel.”
— Jan W. Walls, coeditor and cotranslator of *Classical Chinese Myths*

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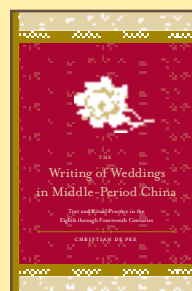


MENCIUS AND MASCULINITIES
Dynamics of Power, Morality,
and Maternal Thinking
JOANNE D. BIRDWHISTELL

Looks at the Confucian classic Mencius from a feminist perspective and uncovers the “maternal thinking” within the work.

In this innovative work, Joanne D. Birdwhistell presents the first gender analysis of the *Mencius*, a central text in the Chinese philosophical tradition. Mencian philosophy, particularly its ideas about the processes by which a man could develop into a cultivated gentleman, was important to the political thought of China's long imperial order. Through close textual readings, Birdwhistell offers a new interpretation of core Mencian ideas about the heart and the self-cultivation of the great man. She argues that the concept of masculinity advocated by the *Mencius* is derived, although without acknowledgment, from maternal practices and thinking—through processes of appropriation, inversion, and transformation. She illustrates that even though maternal practices and thinking are an invisible dimension of Mencian thought, they are constantly present in the text through their transcoding with agricultural practices and thinking.

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“...This book is pathbreaking and highly erudite. It sets a new standard for historical inquiry in the China field. It will unquestionably be recognized as a seminal work in its own field and beyond.”
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