

PREFACE AND ACKNOWLEDGMENTS

In 1986, while I was teaching in Hunan Province, I met a group of Filipino communists, who had fled the Philippines in the late 1960s after their plot to assassinate then-president Ferdinand Marcos had been discovered. They had looked upon their giant neighbor, the People's Republic of China, as a natural ally and historical model. Arriving in China at the height of the Cultural Revolution, they were met in Beijing by Mao Zedong, welcomed as fraternal revolutionary allies, and provided political refuge, housing, and employment in Changsha. There, for two decades they raised their families while struggling to retain a sense of solidarity and revolutionary optimism. By the time I met them, many of those sentiments—in relation to China at least—had dissipated and been replaced by frequent despair. Despite what he saw as China's hopeless situation, Fernando, as I knew him, remained absolutely committed to his hopes for a better future for the Philippines, and when Corazon Aquino's "people's power" movement toppled Marcos, Fernando decided it was a propitious time to return to his homeland to put his hopes into action. One cold night in February 1987, Fernando left Changsha, with a send-off party attended by his friends, albeit pointedly avoided by representatives of the province and city who, in a different era, had been his enthusiastic hosts. Less sanguine about Aquino's new regime, most of the other exiles remained in China. Several months later, at a different gathering, I learned that Fernando had been executed by Aquino's army, and that his wife and children were in hiding in the south.

In some retrospective way, the initial motivation for this study emerged from my encounters with Fernando and his fellow Filipino revolutionaries, for this study traces the historical conditions that made a revolutionary dialogue on and in the world possible and significant in China. However, the book concerns itself with the initial moment of this possibility, at the turn of the twentieth century. The world around which this dialogue was

formed at that time was the uneven world of modernity, as seen from the perspective of Chinese intellectuals'/activists' emerging understandings of the colonized world, which was just then coming into Chinese view, as one place after the next erupted in anticolonial and nationalist revolution. In the following chapters, I argue that this global historical moment of the turn of the century came to be conceptually linked to China's post-1895 intellectual and social crisis, and became crucial to the original formulations of Chinese nationalism, as a discursive formation and an elite orientation. In some ways, the book implicitly laments the overwriting of this expansive moment of modern Chinese history in the academic and global rush to write and forge narrower histories that contribute to a different kind of normative History altogether, even as it also acknowledges that that global moment has passed and that a new moment of global and national activism is now required.

I began this project a long time ago as a dissertation, with a vaguely sentimental idea of the topic. My graduate training at Duke University, under Arif Dirlik's rigorous and decidedly unsentimental — albeit very sympathetic — guidance, helped me refine my theoretical approaches, as well as the historiographical and historical problematics through which the theory could be posed and elaborated. I am deeply grateful for Arif's commitment to me and to this project. In addition, other members of my dissertation committee — Fredric Jameson, Andrew Gordon, and Kären Wigen — were also consistently supportive through the initial years of research, conceptualization, and writing. A constant stream of funding at Duke, for which I thank the History Department, the Asia/Pacific Studies Institute, and the Graduate School, was indispensable. Subsequently, a summer grant from the Office of Sponsored Research at the University of Florida allowed me to finish research for the book in Tokyo and Beijing, while a semester of teaching relief in spring 1998 at New York University gave me time to begin rewriting the text.

Over the years, in the PRC, librarians at the Beijing University library, pre-1911 journals division; the Beijing Library; the Modern History Institute Library at the Chinese Academy of Social Sciences; the Nanjing University library; the Jiangsu Provincial Library, journals division; and the Shanghai Library, all graciously fulfilled my copious requests. In Taiwan, the Modern History Institute archives at the Academia Sinica assisted at

an early stage; while in Japan, the Toyo-Bunko Library; Tokyo University Library; and the Tokyo Municipal Library all were cooperative and efficient. Among the many people who assisted me in my research abroad, I particularly thank Xu Xiuli, Yu Keping, Wang Lie (Beijing); Hamashita Takeshi, Kondo Kuniye, Kanada Shinji, Wada Haruki (Tokyo); Lu Zhe, Yang Jianya (Nanjing); Chang P'eng-yuan, Ursula Richter (Taipei); Guo Xuyin, Bu Guilin (Shanghai); and Danny Kwan (Hong Kong).

This project, originally conceived and written in Durham, N.C., was reconceived and rewritten over a span of several years in Gainesville, Florida, New York City, and Hurley, N.Y. I thank Bruce Cumings, then of Northwestern and now of University of Chicago; the NYU History Department and East Asian Studies Program; and Huri Islamaglu, Visiting Professor at NYU's Kevorkian Center for inviting me to present portions of this work while I was rethinking it. Among friends and colleagues, I am grateful to, in Durham, Michael Hardt, Cesare Casarino, Neferti Tadiar, Jon Beller, Sara Danius, Stefan Jonsson, Joanne Filley, Wan Shuping, Hwang Dongyoun, Tang Xiaobing, and Zhang Xudong; in Gainesville, Louise Newman, Mark Thurner, Kathryn Burns, Maria Todorova, Holly Hanson, Kiran Asher, Susan Hegeman, Phil Wegner, and Sheryl Kroen; in no particular location, Peter Zarrow, Caroline Reeves, and Giovanna Merli.

Since arriving at NYU, I have been overwhelmed by the generosity of my colleagues. I especially thank Harry Harootunian, Marilyn Young, and Moss Roberts, who have read and discussed with me every part of this book, among many other things. For intellectual and personal support, I am also grateful to Joanna Waley-Cohen, Louise Young, Meg McLagan, Hyon-Ok Park, Christina von Koehler, and Zia Jaffrey. I thank Yva and John for their house, and Ken Kawashima and Katsuhiko ("Mariano") Endo, who showed iron will in keeping me in good humor in summer 1998 and beyond. I especially thank Kristin Bayer for the bibliography and her general assistance. For reading and laboriously commenting on the entire first draft, I am grateful to Marilyn Young, Xudong Zhang, Louise Newman, and Ann Farnsworth-Alvear.

The readers chosen by my editor, Ken Wissoker, took their jobs seriously; their probing comments and suggestions were most helpful in guiding my revisions. The copyeditor's heroic struggle with my prose can only be commended. Naturally, I alone am responsible for what remains.

Finally, I acknowledge with love and gratitude how Christopher, Sophia,

Nora, Tepi, and Channa, as well as their parents, Deborah and Bob, Judith and John have indulged and delighted me over the years; and am grateful for the generosity of my Aunt Dotte and late Aunt Jo. To my parents, Dolores and Frederick Karl, there is nothing I can say that could properly express my appreciation for all the years of love, encouragement, and support; thus, simply, I dedicate this book to them.