

Desiring China

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Experiments in Neoliberalism, Sexuality, and Public Culture

LISA ROFEL

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Through window displays, newspapers, soap operas, gay bars, and other public culture venues, Chinese citizens are negotiating what it means to be cosmopolitan citizens of the world, with appropriate needs, aspirations, and longings. Lisa Rofel argues that the creation of such “desiring subjects” is at the core of China’s contingent, piece-by-piece reconfiguration of its relationship to a post-socialist world. In a study at once ethnographic, historical, and theoretical, she contends that neoliberal subjectivities are created through the production of various desires—material, sexual, and affective—and that it is largely through their engagements with public culture that people in China are imagining and practicing appropriate desires for the post-Mao era. Drawing on her research over the past two decades among urban residents and rural migrants in Hangzhou and Beijing, Rofel analyzes the meanings that individuals attach to various public cultural phenomena and what their interpretations say about their understandings of post-socialist China and their roles within it. She locates the first broad-based public debate about post-Mao social changes in the passionate dialogues about the popular 1991 television soap opera *Yearnings*. She describes how the emergence of gay identities and practices in China reveals connections to a transnational network of lesbians and gay men at the same time that it brings urban/rural and class divisions to the fore. The 1999–2001 negotiations over China’s entry into the World Trade Organization; a controversial women’s museum; the ways that young single women portray their longings in relation to the privations they imagine their mothers experienced; adjudications of the limits of self-interest in court cases related to homoerotic desire, intellectual property, and consumer fraud—Rofel reveals all of these as sites where desiring subjects come into being.

作者介绍:

Lisa Rofel is an American anthropologist, specialising in feminist anthropology and gender studies. She received a B.A. from Brown University, followed by an M.A. and Ph.D. from Stanford University, and is currently a professor at the University of California, Santa Cruz. Rofel's publications include *Desiring China: Experiments in Neoliberalism, Sexuality, and Public Culture*, and *Other Modernities: Gendered Yearnings in China after Socialism*.

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标签

人类学

社会学

性别研究

当代中国

海外中国研究

sexuality

社会学/人类学

中国

评论

- 1.在1949之后荧幕上出现上出现了一个温柔善良的女人的形象
 - 2.李小江的做女人的女权主义 3同志身份的出现
- 直到第6章，加入世贸，意味着市场化终于无法逆转，欲望的生产完成

强大洞察和造句能力...lisa就是那种你跟她吐个槽 不知啥时候就被写进论文
与其说民族志不如说是10年中国见闻录 desire直接变成desire discourse也太bug了

脑洞比材料多

理论厚重，时间范围广，事件众多，研究对象繁杂。很难用一个主题比如desire或者neoliberal概括，贪多求泛，民族志内容流于表象，分析不够使人信服。

用中国入世时期的谈判和官方discourse来演绎为什么neoliberalism不是PE一派所称的tidal wave of neoliberalism入侵global south, 而是双方合力构筑的,很有道理。

Two sons in fable, two social hierarchies forever? What a meaningful and witty interview~ Cosmopolitanism with Chinese Characteristics+1

读了讲女性的那几张，但是分析不让人信服啊。访谈中没提到的直接拿开脑洞的类比来补上，有的时候干脆连类比都没有，直接就比较出差异了.....延续了上一本书对中国人追求国际化的关怀

理论功力雄厚

观点突出但是没有逃离neoliberalism的框架 怎么说呢 就是那种隔靴搔痒的不痛快。

Neoliberalism：)

大而无用，但不引用又不行。

得出结论的方式并不那么令人信服啊..

A triangular relationship has been constructed in China among repression, which signifies the inhibition of human nature; interests, which signify self-regulation; and

passion, which signifies excess. Between repression and passion lies socialism, while between passion and interests lies capitalism.

以desire为基点，思考90年代以来中国与全球新自由主义浪潮融合过程中的主体构造，观察对象多样但基本局限在大都市，从电视剧《渴望》到都市的酷儿身份再到“入世”的公共话语。大体框架在今天看来已经并不新鲜——注意全球化、跨国的话语和实践如何在地方落地；注意构成主体的权力网络的多层共构与共谋。“欲望/实验”是借全球资本主义的deterritorialization之力量来同旧有的权力结构协商、对抗，却又往往掉入下一个陷阱或盲点。

罗丽莎。只读过首篇，分析电视剧《渴望》。

关键词，desire, China。Desire，受阿尔杜塞主义影响，揭露Neoliberalism (Subject) 召询第三世界民众 (subject) 成为合格世界公民——同时排除另一些人。Desire对象可以是任何人或事，关键在于如何成为合格的desiring subjects。反之，desire需作为物质来理解，它在社会再生产中起作用，并维系新自由主义世界格局。China，为position，打破新自由主义整体、连贯的假象，虽然新自由主义全球范围扩张，但对各地区带来的影响和影响方式不同，通过中国对新自由主义具体化、历史化。sexuality是很好的切入点，在后毛时代中国是种新desire——并非唯一，书中也论述了性别、知识产权、倾销。作者的Queering Asian Study有理解。

个人非常喜欢“切入点”，但感觉框架建得略大。

稍微有点乱？

gay kinship 那节有用吧。

跟另一本一样，transnational gay identity，框架放得太大，全文不够支撑。

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书评

开篇理论处于新自由主义之图景非常深入，但是在后殖民话语的研究上欠一把火，历史讨论到毛时代就戛然而止，而忽略了自晚晴以降的后殖民自我贬低在现代中国个体主体性形成上的后记忆 - 电影，音乐，小说 - 里的鲁迅式自我反讽的翻转。所以对于这一点，并没有很深刻讨论，将后社...

中国的改革开放从1978年开始，1992年提出建立社会主义市场经济体制，再到2001年加入世界贸易组织，中国的经济一直处于持续发展阶段，2010年中国超越日本成为了世界第二大经济体，这风光的数据背后，个人的生活究竟发生了怎样的变化，我们可以从加班这一角度一探究竟。 纵观中国...

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