

Cold War Orientalism



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In the years following World War II, American writers and artists produced a steady stream of popular stories about Americans living, working, and traveling in Asia and the Pacific. Meanwhile the U.S., competing with the Soviet Union for global power, extended its reach into Asia to an unprecedented degree. This book reveals that these trends - the proliferation of Orientalist culture and the expansion of U.S. power - were linked in complex and surprising ways. While most cultural historians of the Cold War have focused on the culture of containment, Christina Klein reads the postwar period as one of international economic and political integration - a distinct chapter in the process of U.S.-led globalization. Through her analysis of a wide range of texts and cultural phenomena - including Rodgers and Hammerstein's *South Pacific* and *The King and I*, James Michener's travel essays and novel *Hawaii*, and Eisenhower's People-to-People Program - Klein shows how U.S. policy makers, together with middlebrow artists, writers, and intellectuals, created a culture of global integration that represented the growth of U.S. power in Asia as the forging of emotionally satisfying bonds between Americans and Asians. Her book enlarges Edward Said's notion of Orientalism in order to bring to light a cultural narrative about both domestic and international integration that still resonates today.

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标签

冷战

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文化研究

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评论

冷战时美国除了政治上对共产主义的遏制政策，在文化上表现为中产阶级对东方的一种伤感的普世主义的文化想象。对影片《国王与我》的文本细读堪称典范。

"遏制"之外的文化整合

so far the best.American’ s expansion and integration globally as a nascent leader was shaped by as well as dealing with triple predicaments: European colonialism as a stereotype abhorred by Third World nationalism; Communism alternative “developmental pattern” for the wavering allies; Domestic racialism easily misinterpreted as Nazism

这种revisionist的阐释最对胃了。打超五星

annotated bib.
不喜欢 “middlebrow"这样的用法，除此之外，感觉史料的选择(cultural turn)还是很有趣的。

几年前在课上读过 Musicals and Modernization: The King and I 文章对音乐剧《国王与我》的解读非常经典。最近读《东方学》，更新了自己对有些问题的认识。之前习惯将意识形态与国家利益因素对立起来，尝尝纠结于为何在很多材料中无法恰当的解读处理意识形态因素。最近上课时读英美外交档案，慢慢想明白，对于意识形态因素的解剖应该构成研究的底色。可能看到的绝大多数的材料无法直接导向到意识形态因素，但并不代表这种因素不存在。意识形态因素与国家利益，这两个问题也许本身就不在一个层次之上。

分析《国王与我》和《花鼓歌》的那两章，思考密度大到令人读着读着，一股血液往上涌。最近越觉得历史真的就在一遍遍重演，我们关心许多“当下”问题的时候，不妨退一步，多看些东西，才能发现许多事情是共通的、并且已经被人讨论过的。这样想来倒也令人悲观：那么人类究竟进步了没有呀？

美国在全球范围内重视以教育和知识分子为手段的渗透方式其实有迹可循——美国在国内范围内的共情活动也借助了教育和知识分子的力量。为美国在全球其他地区的活动提供了新的思路：接近公众不是一味的压抑，更是一种自然轻松的娱乐方式引起兴趣和认同，构建imagined community.

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书评

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