In This Issue

ADAM MCKEOWN advocates the applicability and utility of "diaspora" as a theoretical construct for understanding Chinese migration in the late nineteenth and early twentieth centuries and for revising earlier nation-centered narratives of migration and overseas Chinese. This theoretical framework enables him to differentiate the Chinese diaspora into five analytic categories—labor, network, national, ethnic, and cultural—and to recast Chinese migration in terms of "transnational institutions, flows and connections" and in relation to local and global processes.

MARK E. LINCICOME examines the ideas of a small group of Japanese educators who were involved in "international education" in order to provide a different picture of the relationship between nationalism and education in the early twentieth century. By highlighting their reformist views and their critique of state-sponsored nationalist education at a time of rising nationalistic fervor, he challenges simplistic views of Japan as a monolithic state that manipulated its educational system and educators. Although the international education movement failed, its proponents succeeded briefly in raising alternative ideas about nationalism and education.

MICHELLE MASKIELL locates her analysis of the production, exchange, and consumption of *phulkari*s (embroidered textiles) in colonial and postcolonial Punjab within the context of the global economy and current methodological debates about the utility of cultural studies versus political economy approaches. She shows how the increasing commercialization of the regional economy influenced material culture and the gendered division of labor as well as how it impinged on issues of women's agency and the production and marketing of *phulkari*s in postindependence India and Pakistan.

EDWARD X. GU charts the changing and complex relationship existing between intellectuals and party/state in China during the "culture fever" era of 1979 to 1989. He draws on theoretical insights from the "new institutionalism" literature to problematize the "civil society" approach and to interrogate earlier scholarship emphasizing the anti-establishment character of intellectuals. His detailed investigation of three intellectual groups reveals that intellectuals attained some measure of autonomy and independence but only by developing collaborative and cooperative relations with the party-state. Thus, the author defines the boundaries of the "cultural public space" that emerged in Deng's China.

Why have there been so few women in politics in South Korea? KYUNG-AE PARK pursues answers to this question by extending recent hypotheses generated by political scientists working with Western data to the South Korean case of underrepresentation of women, particularly at the elite level. The author's findings indicate that several well-known explanations about the relative absence of women in politics are not applicable to the South Korean experience, and those that are relate to discrimination by party elite, women's role-conflicts, and limited political opportunity structures for women.