

Charm Offensive, Revenge or Symbolic Violence? Confucius Institutes in Peru

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22 November 2011

Confucius Institute as Soft power

State power by which “**countries get their way in the world without having to resort to military might.**”

(Monocle, 2010, p. 41)



Confucius Institutes

- Chinese educational institution teaching Mandarin as a foreign language worldwide
- The 1st CI was established in 2004 (Korea)
- 2010: 322 without counting 369 Mandarin speaking classrooms at elementary and secondary education level called Confucius Classrooms (Hanban, 2010)
- Hanban has been dispatching 1,000 Mandarin language instructors a year to some of the 96 countries where they are established. The number of instructors doubled from two to four thousand in only two years (Liu, 2009) (Liu, 2010).
- Some international operations have been severely questioned by hosting countries, which also attracted attention of academic world (Yang, 2010).



- Substantive power discourse
- Relational power discourse

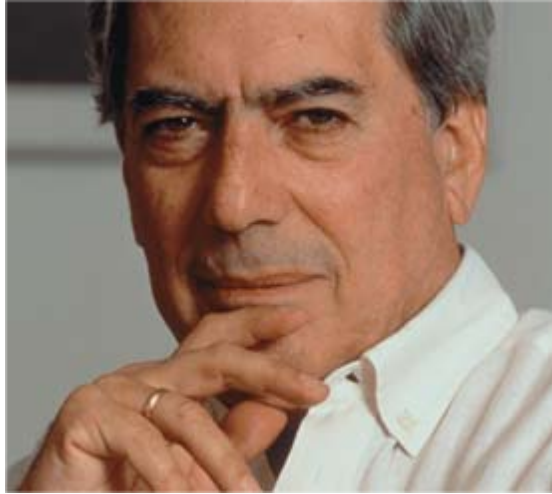


Relational power discourse

- I become through my relation to the *Thou*; as I become *I*, I say *Thou*. All real living is meeting. (Buber, 1970)
- Historiographic method (Foucault's archaeology): "Archaeology does not seek to rediscover the continuous, insensible transition that relates discourses, on a gentle slope, to what precedes them, surrounds them, or follows them (...) but [does seek] a differential analysis of the modalities of discourse.(Foucault, 1972, p. 139)"



Power & Blood



Nobel Prize in Literature 2010 was awarded to the Peruvian author Mario Vargas Llosa “for his **cartography of structures of power and his trenchant images of the individual’s resistance, revolt, and defeat.** (Svenska Akademien, 2010)”



Session summary : A cartography of structures of power

1

Chinese human capital export to Peru

2

Chinese ideology export to Peru

3

Chinese language-culture export (Confucius Institutes) to Peru

4

Transnationalism from the perspective of substantive power theory

5

Transnationalism from the perspective of relational power theory (Foucault)



Chinese human capital export to Peru : Coolies (Indentured Labour)

- 1840s to 1949 'Hundred Years' of weakness and poverty of Qing China followed by a republic, divided by civil wars, and invaded by Japan (Wang 1993)
- British abolition of African slavery 1804
- Gladstone coolies first shipment 1838
- Gold Rush 1849
- Peruvian abolition of African slavery 1854
- 13th Amendment to the US Constitution 1865
- Central Pacific Railroad 1863-9



The Last Spike (c. 1881) by Thomas Hill



Chinese human capital export to Peru : local contexts

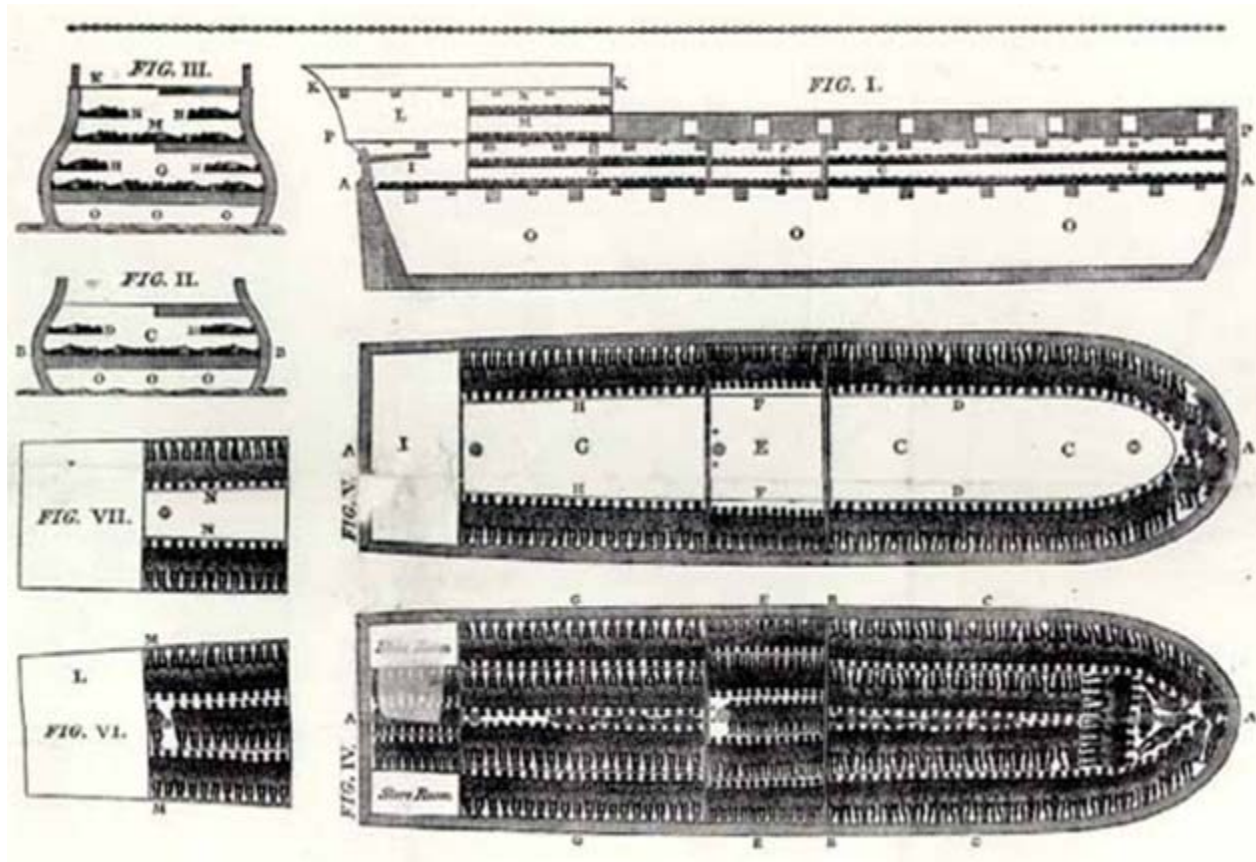
- Peruvian state and global business 19th c.
- Peruvian abolition of African slavery 1854
- British 'Monopoly' over Indian coolies
- Global shortage of manpower
- Transnational Chinese coolie trade



Macau and Xiamen : crimps, prisoners, gamblers, kidnappers



Clipper ship 'packing'



Chinese Coolies in Peru

- Industrializing Latin America 1847 - 1874
- Sugar plantations
- Guano mining
- 90 000 - 100 000 Chinese coolies to Peru
- 8 years bondage and endless recurrence
- In the haciendas and farms, treated much worse than the black slaves.(Pérez de la Riva, 1976, p. 20)



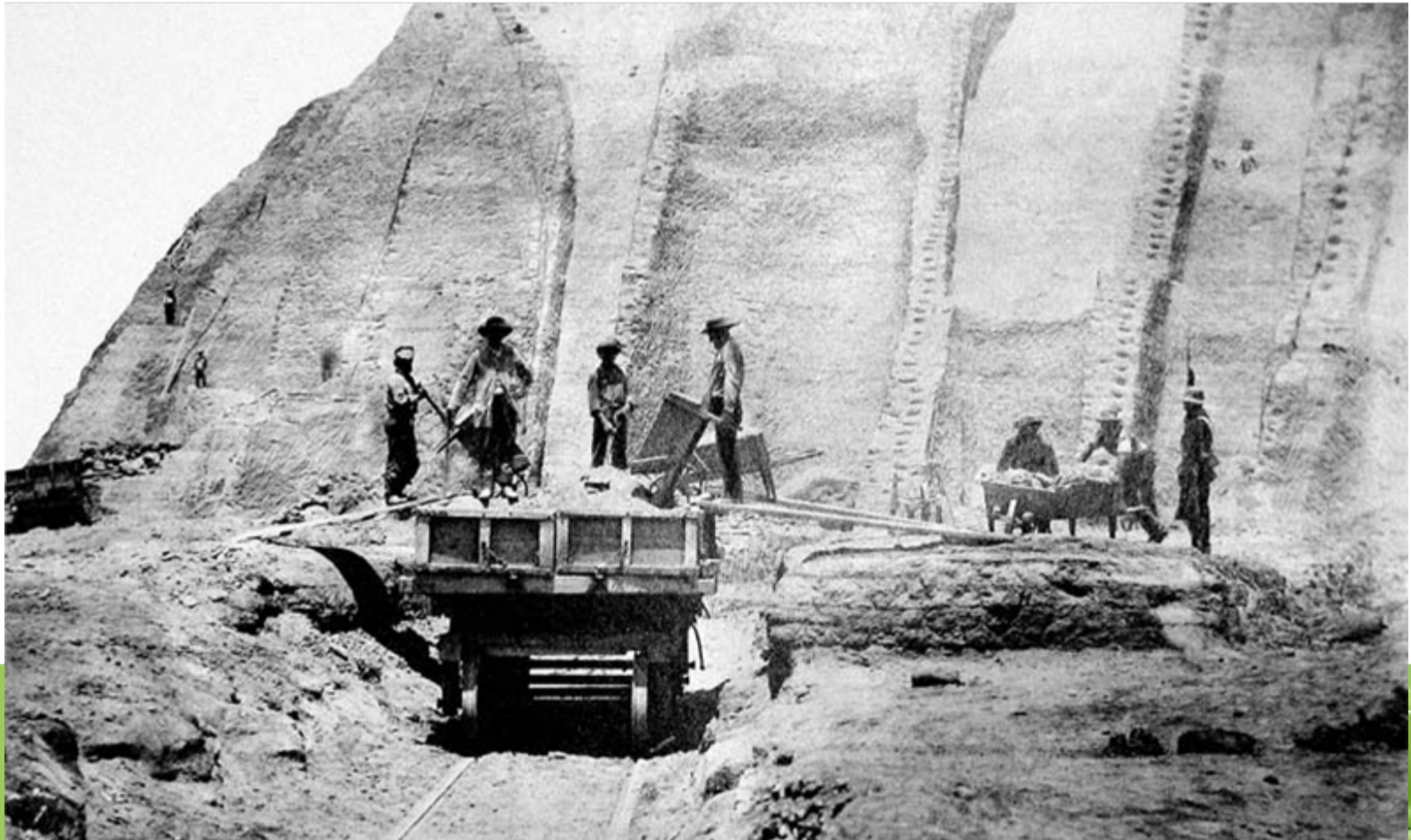
Costa, Sierra, Selva

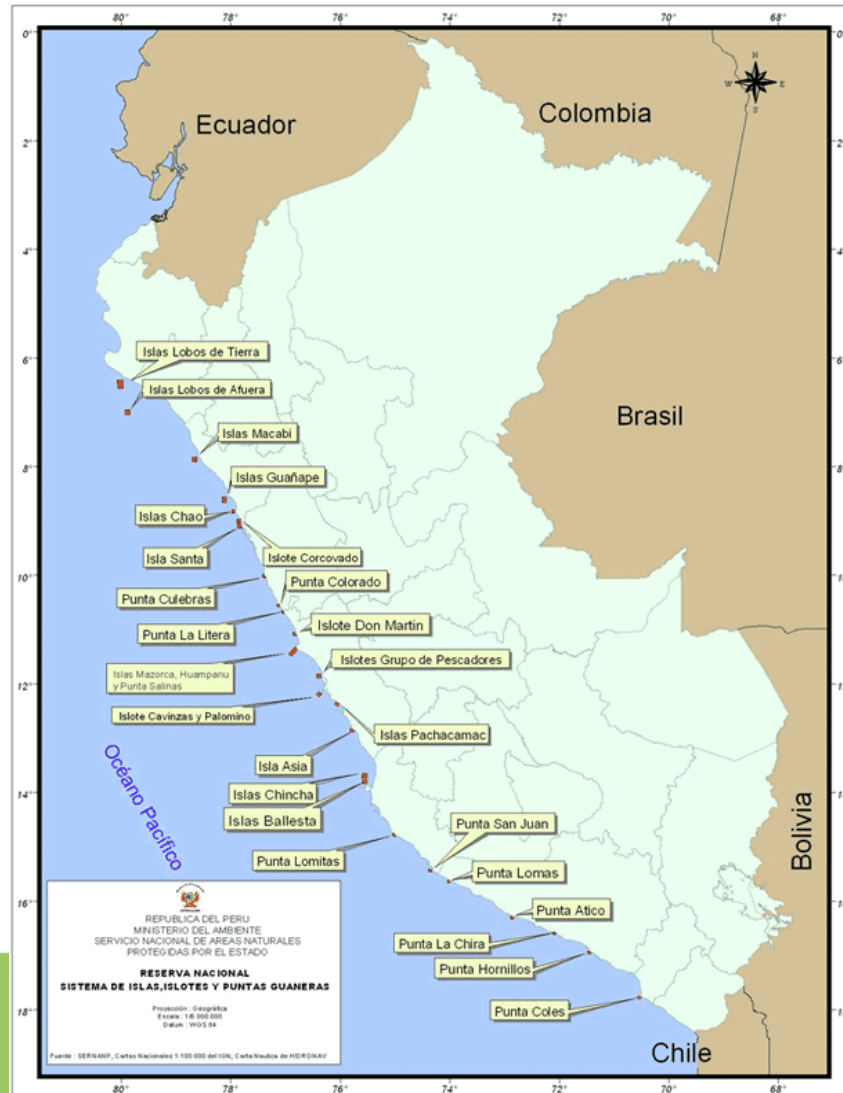


Paradise



Inferno





Peruvian sugar industry



Chino culí encadenado,
hacienda Chicamita,
Valle del Chicama, año 1900.
Foto Courret.



Guano Islands (Islas guaneras)



- <http://www.mnn.com/earth-matters/wilderness-resources/stories/peru-mines-nutrient-rich-bird-excrement-on-islands>





- Peruvian Media 19th century: “The greatest part of those being newly contracted by the plantations are coming to replace, not those who are completing their contracts, but rather those who died fulfilling them. (Stewart, 1951, p.105)”
- Treaty of Tien Tsin (1874)



Coolieism

- Chinese human and cultural capitals in Spanish America
- 19th C Contractarian pecuniary pressure
- Waged labor or Slavery ?
- Adam McKeown(1999): 'diaspora-as-exile' and 'diaspora-as-diversity'



Maoism in Peru



Chinese ideology export to Peru : contexts

- Lenin: *Salvo el poder todo es ilusion*. (Except the power, all is illusion. Lenin)
- The Communist International or Comintern 1943
- Stalin dies 1953
- Mao : The leader of International Communism by default
- Mao-Khrushchev rift, Great Leap Forward cum great famine, Cultural Revolution (Barnhurst, 1991)



Chinese ideology export to Peru : contexts

- Peruvian independence in 1821 from Spanish colonial rule (Viceroyalty)
- Industrialization during 19th early 20th worsened social hierarchy and social reproduction
- 1960-1970s Peruvian communist and military regimes nurtured radical leftist movements
- **Sendero Luminoso** (Shinning Path) opts for physical violence as a means to power 1980 : urban terrorism cum rural military campaign





Proletariats of the world, unite !

Defend the life of President Gonzalo !

Long life to Maoism !

Abismael Guzman a.k.a. Presidente Gonzalo was trained military and ideologically in China (1964, 1967)





The Shining Path announced its war against the Peruvian state by burning ballot boxes in the small Andean town of Cushi on May 17, 1980 during the first presidential election since 1963. Later in the year, on December 26, citizens in Lima awoke to find dead dogs adorned with signs reading 'Deng Xiao-Ping son of a bitch'.

(Zucha, 2007, p. 2)



Terror

YouTube - DESNUDANDO A SENDERO LUMINOSO Y LOS QUE JODEN AL PERU - Mozilla Firefox

EN English (United States) Help

File Edit View History Bookmarks Tools Help

http://www.youtube.com/watch?v=L0b2jlcOoyE

Google G Scholar Policy Forum HKUL Dictionary Thesaurus My Yahoo! Wiki Facebk ERIC YouTube HKU Portal HK Obs World Clock FreewPocket Daum MITE6023 leadership

Dirigo Salvo el poder, todo es ilusión Bookmark Highlight Capture Comment Send Message (0) Read Later Unread Recent Add a filter Options Salvo Go premium!

Gmail - Inbox (19) - jpark.hku@gmail... sendero luminoso - Google Images YouTube - DESNUDANDO A SEN... Contacting Support - AdSense Help

1981

A principios de año, los militantes de Sendero Luminoso en Ayacucho se ufanaban de no haber provocado víctimas fatales. Esa situación, como lo puso en evidencia el titular de CARETAS "Terrorismo ya" cambiaría pronto. La cantidad de atentados terroristas en 1981 superó los 700. Comenzaron los asesinatos de efectivos policiales y la voladura de torres de alta tensión, que usualmente correspondían a las fechas de un simbólico calendario: el inicio de la lucha armada, una efeméride del maoísmo o algún discurso que pronunciaba ese día el presidente Fernando Belaunde. Frente a la andanada diaria de violencia, el sorprendido Estado peruano recién comenzó a reaccionar. Felipe Osterling y José María de la Jara, ministros de Justicia e Interior respectivamente, iniciaron los esfuerzos por promulgar la primera ley antiterrorista del país. Representantes del Comando Conjunto de las Fuerzas Armadas, por su parte, aseveraron que el personal militar estaba listo para intervenir en el conflicto cuando fuera necesario. Pero durante ese año, la Policía comenzó combatiendo solo a Sendero. Se comió esta...

Preámbulo pasucal. Lima se despertó con un escenario que encasilló a más lógica. Perros colgados a postes de luz, con insultos cartiles que nombraban al líder chino revolucionario.

Find: slave Next Previous Highlight all Match case Find more on the web

Done

Windows taskbar icons: Internet Explorer, Firefox, File Explorer, Mail, VLC, Oe, S, W, Ps

System tray: 11:47 AM, 13-Feb-11



Consequences of Maoism in Peru

- Sendero mobilized some eighty thousand subversives in a war that killed over 25 000 people. (Soto, 2002, p. xiv)
 - Civil war efforts brought further poverty
 - Also, emergence of new social movements and changes: Hernando de Soto's formula for entitlement of domicile and properties
 - Miraflores Bombing
-
- Soto, H. d. (2002). *Otro sendero. English The other path : the economic answer to terrorism*. New York: Basic Books



Chinese language-culture export «Charm Offensive»?

The image shows a screenshot of the Confucius Institutes website, viewed in a Mozilla Firefox browser window. The browser's address bar shows the URL <http://www.chinese.cn/college/en/>. The website header features the logo of the Confucius Institute Online (网络孔子学院) and navigation links for Home, Confucius Institutes, and various services like Login, Register, and a search bar. The main content area is divided into several sections:
1. **Highlights**: A sidebar menu with links to Bulletin, Headquarters, Worldwide, Campus Center, Campus Show, Lecture Hall, People, Teachers, and Volunteers.
2. **Main Content**: A large banner image showing a group of people in a library setting, with the text "Ambassador of Chinese Embassy in Myanmar Visited Confucius Classroom At Fuzong Language And Chinese".
3. **Campus Center**: A section with two featured items: "Dunhuang Charm Show" (Dancers from China's Gansu Provincial Ensemble of Opera) and "Celebration in Italy" (Traditional lion dance).
4. **Bulletin**: A section on the right with a "5th Confucius Institute Conference" and a "Google Search" box.
5. **Headquarters**: A section on the right with buttons for "About the HQ", "Functions", "Council", "Constitution", "Events", and "Application Guide".
The browser's status bar at the bottom shows the time as 12:00 PM on 14-Feb-11.



Hu Jintao & Hanban



“a new upsurge in socialist cultural development...and enhance culture as part of the **soft power** of our country” (Hu Jintao, 17th Communist Party Congress, 2007)



Soft Power: Trade & Investments



Global 'linguistic education' soft power

Alliance Française (since 1883)

Società Dante Alighieri (since 1889)

British Council (since 1934)

Goethe-Institut (since 1951)

Instituto Cervantes (since 1991)



Tiananmen, January 2011

A 17 ton Confucius enshrined



Tiananmen, April 2011

Confucius removed



- Substantive power theory : Aristotle, Machiavelli, Montesquieu, Althusser, Bourdieu
- Relational power theory : Hegel, Foucault
- My attempt: description of relationship between two powers more than pure substantive arguments



Analysis of power relation

- System of difference
- Type of actualization
- Means of actualization
- Forms of institutionalization
- Degree of rationalization

Foucault, M. (1983). The subject and power. In H. Dreyfus & P. Rabinow (Eds.), *Michel Foucault: beyond structuralism and hermeneutics* (2nd ed., pp. 208-226). Chicago: University of Chicago Press.



1) ***The system of differentiations*** permits one to act upon others. Differentiations determined by the law; traditions of status and privilege; economic differences; shifts in the processes of production; linguistic or cultural differences; differences in know-how and competence e.g. 19th Century Industrialization of Latin America; Instructor/Students in Cis; Univesities as a Medieval institution upon which CIs are built

2) ***The types of objectives*** : the maintenance of privileges, the accumulation of profits, the bringing into operation of statutory authority, the exercise of a function or of a trade. E.g. Chinese natural resources exploitation and trade in Peru; CIs as Cultural Centers



3) ***The means of bringing power relations into being***: according to whether power is exercised by the threat of arms; word; economic disparities; complex means of control; surveillance; with or without archives; technological means to put all these things into action. **E.g. Confucius Institutes are explicit means of power relation**

4) ***Forms of institutionalization***: mixing traditional predispositions; legal structures; phenomena relating to custom or to; an apparatus closed in upon itself; its hierarchical structures; complex systems endowed with multiple apparatuses **e.g. Maoist Terrorism; % of Chinese blood in Peru; Confucius Institutes as Cultural Extension**



5) ***The degrees of rationalization***: the bringing into play of power relations as action in a field of possibilities ; in proportion to the possible cost ; in terms of reaction constituted by the resistance which is encountered. The exercise of power is elaborated, transformed, organized; it endows itself with processes which are more or less adjusted to the situation. e.g Soft Power as a way of exerting power , namely Charm offensive



Foucault : 'New economy of power relations'

1. Resist existing power forms
2. Instead of analyzing power 'from within' do so from antagonistic positions
3. Not analyzing power from authority position but from a horizontal position and looking at the effects of power
4. Against a static conception of individuals
5. Against the effects of power (knowledge competence, qualifications)
6. Refusal of abstractions such as "Who are we?"



Foucault: types of struggle

- Against Domination (ethnic, social and belief-knowledge)
- Against Exploitation (for productivity)
- Against Subjection and Submission (lose of subjectivity)



- CI as a Charm offensive diplomatic effort
- CI as symbolic violence à la Bourdieu and means to perpetuate hegemony
- CI as Revenge of past wrong doings? Reversal of power flow direction
- Or....Legitimate and Valid state power extension or power apparatus



Thank you !

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