Programme

ICAS 10

20-23 July 2017
Chiang Mai, Thailand

Chinese Dynastic Art and Literature I: Female Motives

Chair: **Isabelle Huber**, Independent scholar, Switzerland

The Global Lives of a Female Dancer: Transcultural and Trans-Media Appropriation of a Chinese Motif in Europe

Feng He, Ruprecht-Karls-Universität Heidelberg, Germany

This paper focuses on a Chinese narrative motif which appears on various artistic media and in different cultures during the seventeenth and eighteenth centuries. The research question derives a polychrome baluster jar in the collection of Rijksmuseum Amsterdam (Inv. No. AK-NM-6462). Produced in Jingdezhen during the Shunzhi period (1645-1660), the jar bears a motif of a girl dancing on a rug, with several female figures playing musical instruments while another female watching the performance. The motif appears repeatedly on Chinese porcelain produced for domestic and export markets, which are now in the collections in Dresden, Groningen, Leeuwarden, Oxford and many other museums. What is the meaning and origin of this motif, and what was the social context for its display? Previous researches show that the Rijksmuseum jar was imported by the Dutch East India Company, and the motif might originate from a Ming dynasty drama Pipaji, or could be a depiction of the Daoist goddess Xiwangmu (van Campen 1996; Jörg 1997, 2011). An investigation of the motif in the eighteenth century Netherlands and Germany renders more comprehensive cases regarding the motif appropriated in various media, such as Dutch doll's house (Amsterdam), German lacquer work and faience (Berlin) following Delft wares, and even Indian stain-dyed chintz (Groningen). What's more, analyses of Ming dynasty woodblock print show that at least five different dramas had been attached to the motif, which make the iconographical identities of the female figures even more complicated. Based on existing scholarship and recent investigations, this paper will come up with a clear chronology of the motif and its variations in different cultures and media, then try to reconstruct the original contexts for its everyday encounter with social agents through examples from eighteenth century French court and nineteenth century British upper-class merchants.

Lesbian Love in Li Yu's (1611-1680) Play—Lianxiang ban

Ying Wang, Mount Holyoke College, United States of America

Written in 1651, Lianxiang ban was Li Yu's first of ten plays. It can be claimed to be the earliest and best lesbian story by a male playwright. Unlike volumes of written materials on male homosexuality found in various texts, historical and literary writings were almost reticent to lesbian love in imperial China. The scarce of reference on lesbianism in written records may suggest that the issue "did not constitute a significant source of anxiety" for male literati; or that lesbianism in pre-modern China is an "understudied" field and one needs to dig broader and deeper to find relevant materials. Whichever the case, it tells us how extraordinary for Li Yu to select such a theme as male writer, despite the fact that he was also not immunized against gender bias. Many criticized Li Yu for the threesome marriage finale and dismissed the play as a lesbian love story. This paper argues that the play's lesbianism can be attested to by the two female protagonists' emotional devotion to and desire for each other and their lesbian love is passionately declared by both female characters, clearly demonstrated in their actions, and repeatedly signaled by symbolism. The heterosexual marriage finale should be contextualized in the contemporary cultural and historical backgrounds, in which the distinction between lesbian and bisexual relationship was not made and the expectation of marriage and chastity were extended to all women by law. However, the threesome marriage finale certainly reflects the male-writer's trivialization of lesbianism in his work. Such a trivialization possibly stemmed from the male writer's desire to channel lesbian love and reinforce the patriarchal family order; or it could come from "men's confidence" in women's inability to make exclusive romantic commitments to one another under the dire social condition they lived in.

Writing like a man: Tang dynasty literary trends in the poems by the courtesan Chang Hao

Loredana Cesarino, Xi'an Jiaotong Liverpool University, China

Tang dynasty (618-907) is generally considered the golden age of Chinese poetry. During that period the importance placed upon this literary genre by scholars and members of the elite in literary circles, civil service examinations and social interactions led to a massive production of lyrical compositions at all levels of society. Names of eminent poets like Li Bai, Du Fu and Bai Juyi fill in the pages of the extensive Tang poetical canon and greatly outnumber the few female authors included therein. But who are these ladies that, defying censorship and oblivion, have made it to our days? And how, in a culture where the word of men was all that counted, did the voices of these women act and react? How did they represent

themselves in poetry and how did their lyrics participate in Tang literary discourse? In an attempt to answer these questions, this paper will focus on the case of the 9th century courtesan Chang Hao常浩 and, through an analysis of her poems, it will try to provide some evidence to support the hypothesis that, between the VII and the X century, Chinese women were basically writing like men, using the same metrical patterns, the same metaphors and the same ways of (self-)representation sanctioned by their male counterparts.

Panel 2 — 20 July 2017/ 9.15 - 11.00 / Room 2

Art and Artists

Chair: **Elly Kent**, Australian National University, Australia

Where two artists meet: The images of M.V. Dhurandhar (1867–1944) and Osman Hamdi (1842–1910)
Rianne Siebenga, Independent Researcher, Italy

This paper wants to make a case for comparative studies of the visual history of different regions in Asia during Europe's era of hegemony. This will reveal how in entirely different locations, artists could engage in similar ways with Europe's ideology. Even though this presentation focuses on South and West-Asia, its main argument is also highly relevant for East and South-East Asia. To that purpose it compares the postcard productions of the Indian M.V. Dhurandhar with the paintings of the Ottoman Osman Hamdi. They both were educated in European techniques of painting and art. Hamdi in Paris, Dhurandhar in Bombay, where the British had started an art school. They were both active at the end of the nineteenth century and worked with Europeans all their lives. This means they occupied an in-between position, with on the one hand an excellent knowledge and understanding of Europeans, while also living within their own cultures, which they knew intimately. Dhurandhar's postcard collection became very popular and reached many European households, while Hamdi's paintings were mostly displayed at Europeans salons. What is remarkable, is how they use similar approaches to reconfigure European portrayals of Indian and Ottoman women. Women were central to Europe's convictions of superiority, as the treatment of women was considered indicative for the level of civilization a society had reached. Women from non-European regions were often seen as enslaved and sexualized. On the one hand they were believed to suffer under patriarchal structures, but on the other they were considered a threat to the dignity of the male European. Dhurandhar and Hamdi portray women not as sexual objects nor enslaved, but as free personalities. Through this portrayal they not only recast the image of women, but also challenged the underlying assumption that either India or the Ottoman Empire lacked civilization.

Traditional art of painted clothes for Goddesses – Matano Chandarvo: Artistic interpretation of cultural influences and interconnections
Sofiya Karanjia, Academy of Architecture Rachana Sansad, India

These fabrics are "canopies" or "shoulder clothes" for goddesses. They are named in different ways. The most common term is Mata no chandarvo - canopy of the mother goddess or Matani pachhedi - cloth for the mother goddess. The craftsmen of the tribal communities from Indian state Gujarat have been creating these ritual cloths with hand painted and block printed mordant décor for several centuries. They function as temporary "temple" structures. The rectangular veils are the walls of the bamboo skeleton, while the square veils serve as the roof. This decorated fabric embellishes the space near the altar where the ritual offerings to Mother Goddess are placed. The Mother Goddess traditionally occupies the central place in the painting. The Vaghris believe that the Mother Goddess in her different reincarnations and images, such as Ambika sitting on a tiger, Bahuchara - on a cock, Meladi - on a goat, Khodiar - on a crocodile and Visat (or Vihat) - on a water buffalo, acts as the main protector and helper to the people. She is also a main character of the Vaghris' cloth paintings. Its significance is emphasised by the large size compared with the other characters. My abstract will focus on the iconographical aspect of painting, especially done after 1981 (will try to give explanation/ interpretation of permanent features and borrowed: to distinguish local stylistic features and characteristic of the images and whole art composition of paintings, to distinguish also the individual artistic «style» of some artists-craftsmen), semantic aspect of painting (will analyse the content of the paintings, its function in cultural environment).

From Sanggar to Ekonomi Kreatif: West Sumatran Artists and Indonesia's Art World
Katherine Bruhn, University of California Berkeley, United States of America

This paper will look at recent developments in Indonesian fine art through the experience of West Sumatran artists living in the city of Yogyakarta, Central Java. This perspective will allow for inquiry into the impact of the Minangkabau tradition of "merantau" or male-out migration that has led to the existence of a significant number of West Sumatran artists living and working in Yogyakarta, made visible through groups like the Sakato Arts Community. Founded in 1995 as a home base for Minangkabau artists and art students in Yogyakarta, Sakato boasts a membership of approximately 200 artists, making Sakato the largest art community in Yogyakarta and arguably, Indonesia. This paper's interest in West Sumatran artists generally and the Sakato community specifically arises from what appears to be the unique maintenance of certain collective ideals, reflective of the once prevalent sanggar tradition, amongst West Sumatran artists living in Yogyakarta whose organization indicates a new mediation between individualism and complete collectivism. While the tradition of collectivism or "kesanggaran" was for decades the informal backbone of Indonesian modern art training, today the importance of this collective tradition has been replaced by growing attention to the monetary value of an individual artist's labor and the demands of the international market. This paper is situated at this crossroads. If collective action and state resistance are no longer primary prerogatives of artists and art students, as had been the case during Suharto's oppressive 31-year New Order regime, then how do we analyze the stakes of the interests that arise in their place? By what means, and with what effects do artists advance themselves as individuals while maintaining membership in a community like Sakato and subsequently, ties to one's ethnic homeland?

From Isolation to Open Access: Painting Myanmar today in the 21st Century
Catherine M. Raymond, Northern Illinois University, United States of America

As fifty years of heavy-handed censorship and enforced isolation came to a close in 2011, with rescinding the military dictatorship and Myanmar's sudden wide opening to the Internet -and through it, to the global artistic community- the malevolence scarring Burmese cultural expression is speedily fading and healing. A new visual vocabulary reflecting the transition between tradition and modernity is emerging: as evidenced by the Thukhuma Collection assembled by Professor Ian Holliday. Painters deeply scarred by long-term repression are trying to find their balance: some still deeply anchored in Burmese Buddhist culture within an idealized landscape; while others in growing numbers propose seemingly radical new approaches to style and content.Drawing equally on an extensive personal experience in Myanmar and on recent provocative interviews with thirty contemporary artists in Yangon and Mandalay, this paper explores a fascinating moment through the multiple readings of the singular vision of the Thukhuma materials and brings to question what actually encompasses "Contemporary Art" in present-day Myanmar.

Panel 3 — 20 July 2017/ 9.15 - 11.00 / Room 3

Migration Industries in Asia: Brokerage and Employment Agencies

Convenor and chair: **Tina Shrestha**, National University of Singapore, Singapore

This panel investigates the question of migration brokerage, a concept and category that traverses individual, commercial and organizational boundaries. Scholars have recently highlighted how migration industries produce and are embedded within social relations and organizational networks surrounding the mediation process known as "brokering" activities. This literature has emphasized the importance of taking as its methodological starting point the category of "migrant-broker" to situate the increasingly privatized management of low-wage labor migration within and across Asia. Extending works by Xiang Biao, Johan Lindquist, and Brenda Yeoh (2013), this panel examines the emergence of migration brokerage and knowledge production in everyday practices and organizational contexts where social actors as "brokers" navigate and move across varying arbitration spaces, networks, and scales. Whether operating under a formal or informal designation, brokerage is broadly defined as existing neither wholly within public nor private sector, but in some vaguely outlined alternate sphere of the migration industry. As such, brokering in its very term suggests an interesting metaphor for ambiguity. It is this very ambiguity, however, which also allows for the framework for specific forms of commercialization of labor migration as well as migrant labor. The category, thus, is an unintended effect of the mediation process central to migration industries and technologies, which manage low-wage migration in Asia. We seek to

understand the ways in which brokerage in migration industry gives rise to distinct modes of institutionalized and organizational process across a diverse array of labor migration, from placement of Indonesian migrants in the Singaporean domestic work industry to brokering of marriage migrants in South Korea and employment agencies facilitating Nepali migration to Malaysia. In particular, we seek to understand two interrelated aspects of brokerage in migration industry. First, we account for the contemporary socioeconomic and cultural forces that have given rise to and created space for the existence of brokering activities across distinct historical and contemporary contexts. Second, we trace the ways in which migrant-brokers negotiate the particularities of commercialized and bureaucratic activities, related institutional and social networks in the everyday. Such accounts will provide a framework to examine broader issues related to the production of brokerage artifacts, commodities, practices and programs. In short, we contend that brokerage cannot simply be seen as instruments of migration infrastructure but co-constitutive of the migration trend, labor recruitment and placement process, bureaucratic knowledge practices, and documentation regimes, even the industries themselves.

Tethered technologies: Reforming employment agencies in Singapore's migrant domestic work industry

Jia Min Charmian Goh, National University of Singapore, Singapore
Brenda Yeoh, National University of Singapore, Singapore
Kellynn Wee, National University of Singapore, Singapore

In Asia, even as the demand for commercial intermediaries expands in tandem with the increasing sophistication of migration management, migration brokers continue to experience vilification. Journalists and NGOs have often accused employment agents in Singapore of saddling migrant domestic workers with onerous debts, commodifying workers by 'displaying' them in storefronts, and deliberately engineering bad matches with employers. In recent years, reform efforts have emerged from all corners of the industry: ethical agencies empower workers to co-produce their 'biodata'; niche agencies advocate for the professionalization of care work; industry associations accredit member agencies that meet stipulated service standards; para-governmental associations and government ministries introduce grading systems that render each employment agency's brokerage services calculable, technical, and comparable. By examining the assemblage of rationalities, techniques, calculations, and inscription devices each reform strategy invokes, as well as the alliances, contestations, operationalisations, and transformations formed around these technologies, we ask how the migration infrastructure for domestic workers in Singapore has become a 'governable space' (Rose 1999). Through in-depth interviews with employment agents and key actors within the migration infrastructure in Singapore and Indonesia, ethnographic observations of employment agency shopfronts and training centres, as well as archival research in newspaper databases and Singapore's Parliament records, we attend to the empirical context of brokerage and challenge the prevailing imaginary that employment agencies deploy 'technologies of servitude' to produce migrant domestic workers as docile subjects (Rudnyckyj 2004; Lan 2016; Liang 2011). Broadening the optic of analysis beyond employment agents to the 'migration infrastructure' allows us to trace the tethering of technologies within the field. We contend that employment agents, employers, and workers increasingly adopt technologies that address their practical freedoms.

Everyday practice of brokerage and the work of employment agents facilitating labor migration between Nepal and Malaysia

Tina Shrestha, National University of Singapore, Singapore

As collaborators and suppliers of desirable, low-wage workforce from South Asia to Southeast Asia, employment recruitment agents engage in the production and circulation of labor documentation for aspiring migrants. In this exploratory essay, I attempt to understand the relationship between the individualized and self-reflexive account of employment agents facilitating the migration of Nepali workers to Malaysia, and the everyday bureaucratic documentation involved in the process. I examine the mundane encounter between employment agents and aspiring migrants within a highly commercialized and bureaucratized context of labor migration to illuminate the specific ways in which the process of labor recruitment and placement is operationalized. Drawing from my fieldwork in Nepal (2015, Dec 2016, Jan-Feb 2017) and Malaysia (Oct-Nov 2016), in particular, I will trace both dominant discourse and counter-narratives surrounding the ideals and ideas that inform the everyday practice of brokerage and documentation in employment agencies facilitating labor migration between Nepal and Malaysia.

Displacement in Mobility, Mobility in Displacement: Southeast Asian Migrants, Refugees and Indigenous People

Convenor and chair: **Carlos III Piocos**, De La Salle University, the Philippines

The harsh political and economic realities have continually pushed more and more people away from their homes to find economic relief or safe haven in new territories in Southeast Asia. Among these displaced populations and groups are some of the most vulnerable and precarious ethnic minorities, refugees and migrants in search of security but who in their flight may find themselves in far riskier situations. Others, however, may find some measure of success as they navigate spaces of inclusions and exclusions all in search of community and belongingness. In both of these instances, migrants, refugees and displaced indigenous peoples are narrating their experiences of displacement as they continually shape and reshape their lives and the various political, economic and socio-cultural landscapes they move and settle in. This panel examines the various forms of displacements and mobilities in Southeast Asia, to illustrate how the vulnerable and precarious migrants, refugees and displaced ethnic minorities are finding their own footing amid the travails of uprootedness and border. Together, the panel contributions aim to present the complexities of displacement and the various strategies for mobility and survival among the precarious subjects in Southeast Asia.

Performing the Space of Social Capital: A Case Study of Rohingya Community among Muslim Border Networks

Kunnawut Boonreak, Chiang Mai University, Thailand

After the latest wave of Rohingya migrants to Thailand in 2012, it was reported that about two hundred Rohingya have been living indiscernibly in Mae Sot, Tak province, one of the largest and most economically vibrant border hubs of Thailand. This study examines the mobility and the connection between the newly-arrived Rohingya and the Muslim network, especially the Rohingya and the Pakistani. In order to enter this network, they need to use social capital. Border trade network allows immigrants to collect and manipulate those capitals more conveniently. It can be said that Rohingya identity in Mae Sot are regulated by social capital network and cultural capital, important factors of identity construction that challenges the negative representation developed by the government and mainstream media. The older generation of Rohingyas in Mae Sot have a better ability to compromise with this representation than the newly-arrived ones in terms of space to performing the certain roles expected by the Thai government. Moreover, the older generations also have the ability to employ identity identities of other groups; i.e. Bengali or Burmese Muslim. As State state borders are become more strictly enforced, the new group also became becomes illegal actors. The old group of Rohingya help the new group by providing them job through their networks with the Thai, Burmese Muslim and Pakistani traders, used as the channel of opportunities to higher social and economical status for the new group.

Narrating Sexuality, Negotiating Displacement: Indonesian Migrant Domestic Worker's Lesbian Fiction

Carlos III Piocos, De La Salle University, the Philippines

Out of isolation, homesickness and also newfound freedom to explore lifestyles and sexualities previously repressed back home, Indonesian domestic workers in Hong Kong, Singapore and Taiwan find comfort and solace in romantic and sexual relationships with fellow migrant women during their day-off in public. Ethnographic studies of Amy Sim (2009) and Kayoko Ueno (2013) show that performing homosexual identity and forging lesbian intimacy among Indonesian migrant women become imaginable and popular because this sexual subjectivity and practice allow them a degree of freedom and agency to negotiate their marginal and vulnerable position as female household workers abroad. The prevalence of homosexual relationships among Indonesian migrant women can also be seen in the many of the short stories that they write and publish. This presentation analyzes selected Indonesian migrant women's lesbian fiction to illustrate how they negotiate the experience of displacement through the exploration of the themes of homosexuality. Here, I argue that their literary writings reflect complex negotiations of ideas of Indonesian morality and sexuality in their experience of mobility. While these narratives still convey some of the gendered and moral ideologies of their home country, migration has opened their world and has challenged the worldviews that they previously held back home. In these ways, even though their short stories are not markedly transgressive, they also do not merely reiterate problematic ideas of what it means to be a good woman in foreign shores.

Beyond Metropolis: Alternative Urban Asia I

Convenor: **Gopa Samanta**, The University of Burdwan, India
Chair and discussant: **Valérie Clerc**, IRD - French National Research Institute for Sustainable Development, France

The image of 'urban Asia' is often represented by big metropolitan cities. The existing academic and planning discourse on urban Asia is also biased towards these big cities and metropolitan urbanization. Although limited in numbers in each country and primate in nature in urban system, these cities have tremendous impact on the regional as well as on global urban economy. These are often represented as global cities in neo-liberal regime. Besides this big and metropolitan urban Asia, there is also alternative urban Asia lying in small and medium cities and in informal settlements. Small and medium cities are actually new destinations of urban Asia as the costs of migration to the big cities are no more within the reach of the poor migrants. The flow of migration towards cities has been intensified because of the growth oriented development activities of neo-liberal economy displacing people from their habitat for industries, mining, real estates and other infrastructures. In the first decade of the twenty first century around 200 million people moved to Asia's cities. Despite the rise of the megacities, two-thirds of the region's urban areas are comprised of 100,000 to 500,000 people. The contribution of informal settlements in Asia's urbanization also calls for attention as around 30% of the Asian cities' inhabitants live in informal settlements, representing around 500 million people. These figures are important not only in term of their sheer number of people but also in their stake in Asia's urbanization and economic growth.One distinctive character of small and medium towns and informal settlements is the lack of efficient basic services an urban local government needs to deliver to its citizens. Small and medium cities and informal settlements are generally thought as quite different, but have similarities in terms of scale; the lack of basic infrastructure and services; progressive adaptation to the context; incremental logics of construction; absence of large private investments; and mere absence of urban planning projects. Research on small towns and informal settlements show different challenges and solutions that could provide new ways of thinking about the city. The panel is proposed to critically understand how small and medium cities, and informal settlements have become significant part of vibrant and alternative urban Asia in relation to: The economy and employment; Migration and mobility; Governance and urban policies; Land and housing issues; Infrastructure and services; Sustainability and climate change.

Small in Size but Big in Significance: Local Economy, Mobility and Basic Services in Small cities in India
Gopa Samanta, The University of Burdwan, India

During the last two decades, tremendous rearrangement is occurring in the traditional pattern of metro based urbanization in India. The existing small cities are growing at much faster rate than that of metropolises and big cities and the new urbanization is taking place in areas far away from existing urban agglomeration. In the era of neo-liberal economy private capital looks for places beyond metropolitan area to bypass the stringent policies on controlling the growth and development of industries, real estates and service sector activities. This process makes the small cities the preferred destinations for migrants. However, the infrastructural development and the provision of basic services are still biased towards big cities. The nature of municipal funding is skewed neglecting the priorities of small cities especially the provision of basic services such as water and sanitation. Even without much support from the government, these small cities are transforming with the development of local economy supported by either local or global capital. The article draws upon empirical data covering a large number of small cities located in the three states of eastern India analyzes how and to what extent this small city urbanization is challenging the urban core i.e. the metropolis. With the help of ethnographic methods and intensive empirical research, the article also explores how urban policies, development of local economy, the rural urban migration and governance structures are playing major roles in transforming the small cities in India.Keywords: Small cities, local economy, migration, governance

Migration and Socio-Spatial Transformation of Small Towns
Bhuvaneswari Raman, Jindal Global University, India

This paper examines the influence of migration on the social-spatial transformation of small and medium towns in the South Indian state of Tamilnadu. The towns, particularly in the West of Tamilnadu have experienced rapid growth due to the expansion of economic clusters of small manufacturing and services firms and trade. Migrants work alongside the town inhabitants in the small and medium towns in India. Besides the settled migrants, seasonal and circular migrants and visitors frequent these towns. While existing studies have documented the factors driving the growth of small town economies and the practices of entrepreneurs, there is a gap in understanding about the influence of migration on the towns' socio-spatial transformation. This paper seeks to contribute towards this gap through a focus on migration and migrant experience in three towns of West Tamilnadu. The economies of these towns are closely interconnected historically. Specifically, the paper elaborates two aspects: the first is the influence of migration on the evolution and expansion of towns' economy and its implication for spatial configuration and the second, on the characteristics of migrants, their forms of embeddedness in the town economies, and their everyday practices in the towns. In this light, it will explore the concept of mobility in its different dimensions – physical, social and economic. Key words: Small town migration, small town economies, migrant experience, urban transformation, migration and town economy.

What kind of Urban? A case study of an Indian small town
Diya Mehra, South Asian University, India

In the case of India's large metropolitan cities, two decades of economic growth have resulted in urbanization, crudely and usually marked by heightened corporate real estate development amidst land speculation, neoliberal governance experiments, and flourishing middle class driven, public 'lifestyle' cultures amid rising inequality. This paper, by contrast, examines the new urbanization of a small, but rapidly growing Indian town Kullu, where many of these markers are absent despite economic and spatial expansion. In the first part, it focuses on Kullu's languid culture of contentment and its tepid reception to the templated 'new' Indian urban, suggesting, that what is visible instead is a primary attunement to the rural Himalayan landscape in which the town is located, wherein belonging and dwelling is predicated on a continuing attentiveness to the surrounding mountains, and its rural forms.The second section considers this orientation as an alternative form of urbanization, via three dynamics. Firstly, the discouraging of large capital in real estate development as disruptive of local landscapes; secondly, everyday contentment and prosperity founded partly on relatively successful land distribution among those considered 'local'. Thirdly a situation wherein urban residents continue to have rural stakes such that an engagement with rurality and horticulture is not considered as inimical to urban lives. While such dynamics are not utopian and could come under strain, the paper concludes by asking what insights they offer to imaginings of urban development, given contemporary experiences with dominant patterns of urban change in India.Keywords: Urban change, India, alternatives

Tracing Participation in Small Cities: Extent, Forms and Issues
Anurima Mukherjee Basu, CEPT University, India

The 74th Constitution Amendment Act, 1992 marked the beginning of an era of participatory urban governance in India. It established urban local bodies as institutions of self government and legitimized people's participation. Participatory governance has also found expression through partnerships between ULBs and local citizens associations for service delivery, plan making or project implementation. As a result, there is an explosion of interest in participation of citizens in urban governance. These studies highlight that forms of participation in Indian cities are marked by short-term project based consultations, dominance of middle-class or elite groups and lack of proximity of local participatory institutions with citizens. Most of the available literature on urban governance and citizens' participation is on large metropolitan cities. This study, in the context of Chandnanagar, a small city in the state of West Bengal attempts to map the participatory practices prevalent in such locations. In doing so it tries to assess how far such practices are inclusive of the urban poor and enable their active participation in decision making processes at the city level. Keywords: Participation, urban governance, small city, urban poor

Panel 6 — 20 July 2017/ 9.15 - 11.00 / Room 6

Urban Planning

Chair: **Creighton Connolly**, National University of Singapore, Singapore

Production and reproduction of space in Vietnamese marketplaces

Phuong Hoang My Nguyen, College of Management for Agriculture and Rural Development 2, Vietnam

Abstract Traditional marketplaces are the backbone for trading in Vietnam. However, many traditional marketplaces are being modernized or closed with strong encouragement from Vietnamese authorities as perceptions of the "traditional" marketplaces as backward and the "modern" trading centers as civilized without incorporating Vietnamese culture of trading into their analysis. Moreover, we are now in a "liquid" (Bauman, 2000), "network" (Castells, 1996, 2000) and "risk society" (Beck, 1986). The world today is totally different. Therefore, the space of marketplaces in Vietnam should not only be focused in a particular place with an array of social, political, economic, and cultural behaviors, institutions, and beliefs but also in a larger space of the world exchange system of trade. To gain greater insight into the role of marketplaces in Vietnamese society, this paper aims to investigate how the production of space (Lefebrve, 1991) of Vietnamese marketplaces has been changed in space and time through the analysis of data from archives and interviews with marketplace stakeholders. Keywords marketplace, market, space, trade, Vietnam

The Street Market and the Mall: Eviction and Adaptation in Bangkok's Commercial Core

Trude Renwick, University of California Berkeley, United States of America

Over the past year, the Siam Square Night Market vendors have been battling eviction by the Bangkok Metropolitan Administration from the city's commercial core. Using research gathered from an ongoing ethnographic study, this paper describes the market and its vendors prior to, during and after their ban from the Siam Square area. Rather than framing this as a struggle between powerful government officials and street vendors, I look at a constellation of powerful groups that range in their interest in the banning of this night market. The vendors, Chulalongkorn University (the legal owner of the land upon which Siam Square stands), the adjacent mall complexes, the Bangkok Metropolitan Administration, as well as online anti-street vending groups, each make distinct claims about the Siam Square Night Market. By challenging the interpretation of the built environment of the global city as a continuation of modernist planning, I also reveal the diverse aims and motives of the powerful stakeholders in the transformations occurring within this global economic center of Bangkok. In doing so, I answer several questions, including: How have these "informal" urban spaces come to define this modern commercial core of these city? What distinguishes the banning of this market from other spaces scattered across Bangkok including: the banning of the weekend market in Sanam Luang and Pom Mahakan's ongoing battle with the BMA?

Assembling Urbanization: Community-centred Manufacturing of Construction Components on the Island of Batam, Indonesia

Lincoln L. Lewis, Independent Researcher & Architect, Singapore

Indonesia's spatial relationship to Singapore is closest in the Riau archipelago. This proximity has earned the island of Batam a Special Economic Zone status from the Indonesian government and in turn has brought about a unique situation –Batam being the world's fastest growing city in 2015. The mechanisms at hand necessitate wide swaths of land being federalized and a gigantic migratory labour force. These workers usually reside in industrial dormitories or alternatively 'rumah liar', literally wild housing. Yet, nestled amongst the industrial parks and government lands is another form of settlement. The 'kampung tua', or old villages, are where the Melayu Riau residents have lived for generations and maintain their freehold land tenure. One aspect that illustrates the unique situation of these original settlements is how their tenure status has allowed government tolerance of land uses not specified in the island-wide master plan. The spatial flexibility, together with the overall economic incentives, has encouraged open spaces within the villages to be transformed into manufacturing hubs for concrete block construction materials. This specific type of low-order manufacturing is prevalent because it requires limited equipment and the raw materials gravel, sand, and water, along with processed cement. The additional benefit of siting in kampung tua is the surrounding labour pool. The process of the residents manufacturing the concrete blocks fuels Batam's explosive urban growth in the industrial estates and rumah liar. The presentation will first approach the appearance of the manufacturing hubs in the kampung tua, and then elaborate how stakeholders understand this activity has transformed their community. A spatial analysis of case studies will be presented to understand how this urban phenomenon has physically interwoven itself with the villages. The presentation will conclude by positing what will happen to these kampung tua spaces when the economic tide of Batam ebbs?

Social Entrepreneurship and Moral Behaviour I: South and Southeast Asia

Chair: **Michiel Verver**, Leiden University, the Netherlands

Social preneurship of creative economy initiative as barrier of the decline of established corporation: Case study Cluster Kadis

Bambang Pramono, Indonesian Institute of Arts Yogyakarta, Indonesia

According to Indonesia Furniture and Craft Association (AMRI) during past 6 years, the fall of established corporation was caused by the flowing rates and the cost of storage, packaging and production beside shipping. Thus lead to the bank loan rejection. One of craft cluster in Kadisobo, Sleman succeed in maintain and struggle their existence by socialpreneur approach. The socialpreneur in local context is a sustainable system which drifted in a cluster. The study is to show how a craft cluster can sustained without bank loan and succeeded in maintaining producing on their own cluster commitment. Therefore, case study method was used to cover a broader range of contextual and other complex conditions The result shown that the socialpreneur works in the cluster since the skill level among people are equal. they were trained to both manage materials and create stuff, self QC and responsible for packaging as well. Their house served both as workshop and warehouse, so to say sprawling around settlement. Even though, each person cash flow may reach over $50 per week but labor health and welfare were depend on manager policy has lead to worst annual financial report. As remark the socialpreneurship in local context has cut workshop and warehouse rent, packaging expenses, empowering themselves and sustainable. At one point it strengthen their own communities but lack on financial management.

Prosperity and Inequality in the Philippines: Gains and Losses of Economic Success

Emma Porio, Ateneo de Manila University, The Philippines

During the past decade or so, the Asian region has experienced rapid economic growth and expansion. While rising prosperity has led to poverty reduction in some regions, social inequality has also widened within and across societies/groups. This paper will interrogate and differentiate the drivers of growth and inequality and its varying consequences to different rural-urban areas, regions and socio-economic groups. The paper will particularly integrate into the analysis, how frequent climate disasters have transformed the differential gains and losses of economic success in the Philippines, within and across regions, and socio-economic groups. By doing so, the paper characterizes the intersecting and intertwining social consequences of prosperity, poverty and inequality; thus extending our understanding of injuries of income inequality due to the interaction of bio-physical, environmental and the socio-political factors in the development trajectories of the region.

Trust in Intercultural Meetings between Vietnamese and Swedes - Swedish Experiences in The Bai Bang Project

Huong Nguyen Bergström, University of Gothenburg, Sweden

My dissertation focuses on trust in intercultural communication between Swedes and Vietnamese through investigating Swedish experiences in the Bai Bang project - one of the largest aid programs in Swedish assistance history. A historical study including a literature review and individual interviews is employed to analyze how Swedish expatriates experienced trust in meetings with the Vietnamese throughout the project time from 1970 to 1995. The paper has three purposes: (1) To examine problems concerning trust in the project through looking at the chronological events; (2) To examine the major intercultural communication factors that had an influence on these trust problems and the solutions of the Swedes; (3) It also examines how Swedish experiences contributed to the 47 year relationship of the two countries after the project ended in 1995 and Sweden phased out their development assistance to Vietnam in 2013, leading to the two countries starting a commercial partnership in the same year. The aid program was based on the Swedish ethical considerations of the Vietnamese, yet a lack of basic trust in the beginning of the project led the Swedes to many cooperation problems with the Vietnamese. Nevertheless, the tones and limits of Swedish trust changed over the project history thanks to efforts made by both sides, such as the creation of the Bai Bang language and an attitude of "learning by doing," to improve communication. This is therefore one evidence to prove that Bai Bang is not a result of a "leap of faith." With a topic which has never been a dominant subject in any previous reports on the Bai Bang

project this paper introduces a number of documented and unrecounted narrations that brought people from both sides "bittersweet" memories, proposing a serious demand for intercultural communication competency in aid programs as well as global cooperation.

The Hybridization of Family Businesses in Phnom Penh, Cambodia: A Generational Lens
Michiel Verver, Leiden University, the Netherlands

In this paper I investigate generational dynamics within family businesses in Phnom Penh, Cambodia. Most businesses in Phnom Penh were set up after the destructive Khmer Rouge regime (1975-1978) by entrepreneurs who are now in their fifties and sixties. Their children, belonging to the baby-boom generation of the 1980s, currently hold crucial management positions and are slowly taking over the businesses from their parents. Within family firms, interesting generational tensions arise with regard to management, finances, networking practices and issues of business succession. Parents—who ventured into business in a post-conflict environment of political instability and resource scarcity—tend to rely on informal arrangements in business conduct, including nuclear family management, informal trust within kinship and ethnic networks, and patronage ties with top-officials of the ruling Cambodian People's Party (CPP). Their children—who grew up in times of relative stability and prosperity, and often enjoyed education abroad—instead propagate more formalized arrangements, including formal contracting, professional management and financial auditing. Building on one year of ethnographic fieldwork conducted in Phnom Penh among a variety of businesses, I investigate the experiences of both parents and children, and uncover the processes of negotiation between the two generations in daily business conduct. The paper places generational tensions in business in the context of Phnom Penh's economy, which is rapidly developing and globalizing, but at the same time reveals persistent continuities with past. In this context, the paper argues, it is not so much a shift from informal (kinship- and patronage-based) to formal (nominally professional) modes of business organization that is occurring, but rather a hybridization of businesses. Despite apparent tensions between the generations, it seems that families strategize Phnom Penh's business environment by synergizing the capabilities and societal positions of both generations, hence combining formal and informal business practices.

Panel 8 — 20 July 2017/ 9.15 - 11.00 / Room 8

Language, Education, and Multilingualism I

Chair: **Bakhtawar Khaskhali**, Westminster University, United Kingdom

Investigation of the Need for Cultural Related Materials in IELTS Speaking Preparation: Understanding Cross-Culture Issues
Dian Kustyasari, State University of Malang, Indonesia

IELTS is currently used as a certificating device which is claimed to be a reliable and strongly accountable measure of language proficiency by the organizations and educational centers worldwide. However, most of the IELTS preparation courses do not pay more attention on the need of worldwide cultural related topics which the test takers need to be aware of. This, in fact, is the major issue that the test takers must understand to be able to produce fluent speaking. Thus, this study is aimed to investigate the need of culture related materials in IELTS Speaking preparation courses. The study uses data taken from Balai Bahasa of State University of Malang and other IELTS preparation course institutions in Java and beyond. It focuses on exploring the students' need to improve their cultural knowledge. This is a descriptive study based on in-depth structured interviews with 30 students, IELTS preparation class observations and questionnaires assigned to 100 students. A focus-group interview with 10 teachers of the IELTS preparation courses is conducted to reveal the need of cultural knowledge in IELTS speaking test. The findings of the study reveal the lack of culture related issues taught to the students. The study also provides insights about the test-takers difficulty to face the cultural constrains which heavily affect their IELTS score. There is a need of materials which contain more culturally varied issues to make the students familiar with the tasks as it helps to achieve greater accuracy. Finally, the result of this need investigation will be a source of material module of IELTS speaking preparation for students in Southeast Asia region.

Philosophy of a Common Language and the Implications for Teaching
Stacey Bogart, Kolej Yayasan Pahang, Malaysia

Since English has become the international common language, it is more often spoken by non-native than native speakers. Yet, native speakers are still considered the experts in the teaching field despite having never learned the grammar rules as effectively as a non-native speaker, and most often teach English as if there were a need to speak it like a native. In most cases, there is not. Most English speakers will never live or study in a native English speaking country. Most English speakers use the language for communicating in business, travel, or simply with the traveler on the street asking for directions, or the hired help who speaks a third language. In short, most English speakers need only to be able to communicate in the language. Some are calling for a revolution in the field of English as a Foreign Language (EFL), aimed at meeting the needs of the speakers, as opposed to spending substantial amounts of time on "correct" determiners, the third person singular 's', perfect tenses, and so on. Teachers need to understand the needs of the students and modify the teaching to fit. Communication, not native-like English, should be the goal in most cases. Studies have shown where most communication breakdowns occur between non-native speakers. Let teachers heed this insight to overcome these obstacles, rather than remain mired in technicalities of structure. Let there be world-wide acceptance of the dialect of English as an International Language, just as British is to American. Speakers of different dialects have obstacles and communication breakdowns, but these are overcome with some negotiation and confidence in the knowledge that they are speaking the same language and can, therefore, work it out. Let English teachers instill in their students the confidence and skills to negotiate the language, rather than try to perfect it.

Exploring Challenges in Speaking English for Pakistani students in the UK
Bakhtawar Khaskhali, Westminster University, United Kingdom

The aim of my paper is to investigate problems which Sindhi and/or Urdu speaking Pakistani students encounter in English speaking skills when they come to the UK for further studies. This research question's Kachru's model which covers norms of South Asian English including Pakistan. Braj Kachru has developed the three-circle model in 1985 to demonstrate the remarkable diversity in the spread of English from its historical roots in England to other parts of world. Kachru's model classifies varieties of English spoken around the world such as English as a native language (ENL); English as a second language (ESL); and English as a foreign language (EFL). It is a well-known fact that any language deviates from country to country and from place to place in relation to grammar, lexis and accent. The English language also varies in different areas of native speaking countries. The English language had spread all over the world and people from different linguistic backgrounds try to use standard English for communication. The former British colonies including Pakistan follow standard British English for communication. English is spoken throughout the country by speakers with different levels of proficiency, and the grammar and phraseology may look like that of the speaker's native language. While Pakistani speakers of English use local and regional idioms which is literal translations of words and phrases from their native languages, this practice is less common in proficient speakers but it prevailing in many Pakistanis including students who travel abroad for higher studies. Considering the problems stated above, this research which is qualitative in nature is carried out in order to provide evidence about Pakistani English and how English language academic curriculum doesn't help students when it comes to communicating in English.

Panel 9 — 20 July 2017/ 9.15 - 11.00 / Room 9

Education and the Nation I: Aspiration and Attitudes

Chair: **Hazel Dizon**, University of the Philippines, The Philippines

Making Foreign Women the Mother of Our Nation: What determines Taiwanese BSW Students' attitudes?
Shou-Lu Lee, Tzu Chi University, Taiwan

Intra-Asia cross-border marriage migration has brought close to half a million immigrant spouses into Taiwan over the past decades. Taiwan holds the Asian record for the proportion of families involving female marriage migrants. Most of these female migrants come from China and Southeast Asian countries. In Taiwan's marital immigration program, citizenship awarding is politicized and involves regulation differentials between Chinese spouses and spouses from Southeast Asian spouses. Although several studies have explored Taiwanese people's attitudes toward the citizenship awarding, to the best of my knowledge, no study has examined the determinants of the attitudes among social work students.

No matter what are the society's attitudes, social workers have to respect marriage migrants to conform to the core values of social work profession. Social workers have to treat every client equally no matter what are their country of origins. Therefore, the perceptions of the citizenship awarding among the future social workers, social work students, are worthy of concern in Taiwan. The purposes of this study are (1) to conduct a survey to explore the perceptions of the citizenship awarding to female marriage migrants among Taiwanese bachelor social work students and (2) to employ regression analysis to further analyze the influences of multicultural education and other factors, including interpersonal contact, and demographic factors, on the perceptions among Taiwanese social work students. The expected contributions of this article include the following: First, it provides the initial evidence about perceptions of the citizenship awarding to female marriage migrants among Taiwanese social work students. Second, the study produces information for curriculum design and planning of social work education for countries with female marriage migrant intakes. Third, the study provides implications for social work educators and practitioners in other destination countries of Asian marriage migrants.

ASEAN Integration and Philippine K+12 (Senior High School): Making Consent Amidst Resistance
Hazel Dizon, University of the Philippines, The Philippines

The ASEAN 2015 aims to achieve regional integration by allowing the free flow of capital, labor, services, goods, and foreign investments among its 10 members. The Philippines saw this as an opportunity for its citizen to gain employment across the region. To be ready and be on a par with other nations, the K+12 program was set to motion, adding a two-year Senior High School (SHS) to its existing ten. However, even before the enrolment of SHS, there were already reports of the government's lack of preparedness in terms of infrastructure, personnel, and instructional materials. Parents complained of additional expenses while teachers lament the lack of training for the new SHS subjects. The government countered this with press statements that all systems were set and ready for the June 2016 enrollment of the first batch of SHS. The study looks into how the state's propaganda has affected the perception of teachers, parents, and students with the K+12 through critical discourse analysis of newspaper articles before the implementation of SHS and field interviews gathered after the enrolment of the first batch of SHS. It is found out that the respondents seemed to have adopted the government stand on K+12 as their answers from their interviews contain the same words and/or phrase. Antonio Gramsci's making consent is employed to explain how the state's propaganda affected their change in perspective.

The Impact of The World Association of al-Azhar Graduates and its social role: The Case of Egypt and Indonesia
Hiroko Kinoshita, Center for Japan-Egypt Cooperation in Science and Technology, Kyushu University, Japan

This paper tries to analyze the impact of the World Association of al-Azhar Graduate (here after WAAG) and its social role in Egypt and Southeast Asia especially in Indonesia. WAAG was established in Egypt, 2007 in order to consolidate all graduates of al-Azhar University in the world and accelerate communication between the graduates. WAAG sets its position as non-governmental organization and tries to play key role for spreading moderate approach in Islam. It also tries to proclaim its role to the world such as becoming the special status member of one of the committees of United Nation. The WAAG branch in Indonesia was established in Jakarta, 2010. Soon after its establishment some local branches were organized among the country. The WAAG Indonesia provide various religious and academic dialogues throughout the country to emanate moderate Islam. Indonesia as well as Egypt is struggling counter-terrorism since Islamic States sweep over the Middle Eastern region and certain amount of younger Muslims moved to Syria as military volunteer. As well as outbound fear, propagation of inbound IS the shocking incident supposed to be achieved by Indonesian IS affiliated Muslims killed citizens by bombing and shooting. In light with these tragedy caused by IS WAAG tries to tackle anti-terrorism activities by academic and religious dialogues, such as holding conference, provide technical training program and encouraging foreign student to learn at al-Azhar by providing scholarships. This paper focuses on the WAAG activities in Egypt and Indonesia to analyze their world-wide effort for modern approach.

Job demands, job resources and work engagement of guidance counselors in Tarlac, the Philippines
Maria Sheila Garcia, University of the Philippines – Diliman, The Philippines

Guidance Counselors are often exposed to and may feel the need to keep up with the physical, emotional, cognitive and even spiritual demands of their profession. Resources in carrying out their duties and responsibilities come in the form of physical, psychological, emotional or economic assistance from coworkers or the institution they serve. The workplace scenario may or may not affect their engagement toward work. This research looks into the Job demands, Job resources and Work Engagement of 32 Guidance Counselors in the province of Tarlac. Using standardized questionnaires and statistical analysis, it was found that on one hand, Job resources is significantly positively correlated with Work Engagement. When the working environment provides sufficient cognitive, psychological, emotional or physical support to the Counselors, their engagement in work most likely increases. Interestingly, on the other hand, when Job demands also increase, Job resources and Work Engagement follow. This points out that as Guidance Counselors cope with cognitive, emotional and/or physical requirements in the work place, they tap their Job resources (i.e. assistance or information from coworkers, ergonomic aids) and their heightened Dedication and Absorption to sustain or comply with the demands of work.

Panel 10 — 20 July 2017/ 9.15 - 11.00 / Room 10

Gazing Elapsed Tradition while Returning Old Knowledge: Agriculture Knowledge Transformation Studies of Bunun Indigenous People in Taiwan Highlands

Convenor and chair: **Po-Kang Hsieh**, Academia Sinica, Taiwan

It is not too rarely to see study about Taiwan at international academic research society, but which topic refer to indigenous people still be remote. However, study of indigenous people is helpful to us to understand Taiwan modern history, especially the relationship between the indigenous people and the settlers. It may be some meanings remarkably: firstly, we Taiwanese indigenous people are Austronesians, totally different from the Taiwanese Chinese settler people in language, culture structure, self-identity, and living aesthetics. We had been suffering competition with the external pressure, we did lose our title to land, natural resource, education (language, concepts of history including) and so on. In addition to be oppressed under the settler state institutions, most of our indigenous groups be compelled into capitalist economy system not more than the mid-20th century. It maybe be rare case in the world of their compressed modern history, All the four authors of this panel would adopt their indigenous point of view focused on studies of the Bunun people who lived in Eastern-central highlands of Taiwan. The intention of these papers is how the traditional indigenous knowledge system works in the context of rapid social transformation. Is it help for us to understand the new world? Or just be destroyed by the external factors? Or this process is more dialectical and dynamic? The first author Ciang will give an overall vision about the regional history process, he intends interpreting how the tradition aspects and modern consume could be effective to the local people understand what the new capitalist society is? The secondary, Langus. Lavalian would start with traditional seed knowledge, she argues that is not only an independ knowledge, but also involve social network, secret knowledge, and cultural idiom. Further, the traditional seed preservation knowledge also be connected to the contemporary food security issue. The third article, Aziman. Takisdahuan traced traditional agriculture rituals to illustrate relationships between agricultural economy, division of labor, belief and symbol representation system. The last author Salizan. Istandaa through an experiment about farming millet in the campus to explore how the traditional crop could be revival in modern society, then the act could be a symbol to present ethnic identity.

How Could Capitalism Become Possible? From The Perspective Of Institutions And Personal Experience, Take A Taiwan Central Highland Indigenous Community As An Example
Po-Kang Hsieh, Academia Sinica, Taiwan

The indigenous peoples (Bunun) territory in the eastern part of the Central Highlands of Taiwan was the last region to be dominated by the modern state and the most compressed place in Taiwan's capitalize process. Although the local residents had long experience of leaving the countryside as wage workers since 1960’s, the deepening of the capitalist market economy in the region did not really take place until after the 1990s. In this paper, my topic is: as an important contemporary summer vegetables producing areas in Taiwan, the capitalist mode of production how to become possible? Then I will take labor allocation as my first key-point, to see how the traditional political idiom could let the capitalist economy working, and how the external political economy factors affect the local society? Further, I will concern

how individuals perceive the new world through various forms of capitalist consumption (food, equipment, shopping centers).

Bunun People traditional cultural knowledge about the preservation and selection of "tani" (seed) in Taiwan
Langus Lavalian, Bunun Cultural Museum of Haiduan Township, Taiwan

For the Taiwan Bunun indigenous people, the preservation and selection of "tani" (seed), it is not only an agriculture process, but also for the family's food security, more importantly, it is part of our traditional ecological knowledge(TEK) and a remarkable cultural symbol at contemporary society. However, after the capitalist agricultural system entered the village, many cultural knowledge of seeds were being lost. Therefore, I hope to observe and record our cultural knowledge about the seed preservation, seed selection, and related myths ,taboos in our indigenous community (Burbur village, which located in eastern Taiwan central highland region). Furthermore, I will discuss about the food security issues, and explore the local significance and value of traditional seed conservation knowledge.

Crop, Myth, Ritual and Aspect of Time: the study of Millet belief in Taiwan Bunun Indigenous People
Aziman Takisdahuan, National Dong Hwa University, Taiwan

This paper aims to explore how the Bunun people use the myths and rituals to construct and describe an orderly eco-survival system. In other words, we Bunun people embody our beliefs in spirits (hanitu) and aspects of environment through in our agricultural mode.The traditional calendrical rites of the Bunun revolves around the cultivation of millet. This paper will take an ethnography of a Bunun village in the eastern part of Taiwan to discuss what is the important spiritual relation between with people and crops by the the annual ritual arrangements. Through the study of myth and ethical norms,I would like to discuss how a traditional Bunun family educate their younger generation. Besides, through the study of calendrical rites of the Bunun , we could analyze our characteristic concepts of time. And I will explore the ethics, cosmology in the ritual practice process. Finally, I would take anthropological point of view to discuss traditional rituals, economic production and tribal social structure of the association.

In the name of "Maduh" (millet): traditional indigenous agricultural knowledge represent in an University context and above
Salizan Istandaa, National Dong Hwa University, Taiwan

This study would explores how the indigenous people carry their culture out concretely in Post-secondary education system by means of establishing "Millet Farm" at National Dong Hua University. Our goal is to construct a learning group about our own original culture by the aspects of "We bring our indigenous communities to the campus" and "We have class outside of the campus". Further, through formal or informal curriculum and - the most important - engaged to the local communities to revive our traditional millet agricultural knowledge and living aesthetics.Above all, this action is a action research to resolve the gap between with younger generation and their original culture, community. Second, this action were depend on diverse cultural, humanic contexts and environmental factors to set up characteristic action strategies. Finally, we will applied the experiences back to our own communities and to recover injury from the mainstream society pressure. In other words, the "Millet Farm" is a symbol for the Taiwan Indigenous cultural and political revival actions.

Panel 12 — 20 July 2017/ 9.15 - 11.00 / Room 12

Money and Moralities in Contemporary Asia - Part I

Convenor and chair: **Lan Anh Hoang**, The University of Melbourne, Australia

The intensification of neoliberal globalization as its attendant effects in the ecological environment, politics, culture, religious practices, social relations, and ways of life across the world have led to new, fundamental moral questions and dilemmas. One of the hallmarks of modernity, Giddens (2013) notes, is the deepening of reflexivity in our social life. That is, social practices are constantly examined and reformed in light of incoming information about those very practices, thus constitutively altering their character. Questions around moral discourses, values, and judgments have been rendered particularly

complex by the rise of a consumerist culture and a renewed emphasis on money as both a fetish and an organizing principle of life. In many cultures, a fixation on money is seen as incompatible with moral integrity – a perception that is echoed by Karl Marx's treatment of money as a powerful force that has the potential to corrupt social relationships, rendering our lives cold, distant and impersonal. Ironically, money has become ever so important in human societies when neoliberal policies hold the individual solely responsible for their own wellbeing and wholly accountable for their success or failure. Papers in this panel address complexities and contradictions in the relationships between money and moralities at both empirical and theoretical levels. Featuring case studies from a variety of contexts in contemporary Asia, the panel sheds important light on the profound transformations in our social life as a result of changing values and meanings of money.

"Your vagina is a rice paddy": Money, Modernization, Materialism, and the evolving moralities of sex in Chiang Mai

Cassie deFillipo, The University of Melbourne, Australia

In Thailand, there is a saying that a woman's vagina is her rice paddy; it is a natural resource she owns and can harvest when necessary or desired. The harvesting of this rice paddy can be seen in many different types of sexual relationships in Thailand, which often include material gain for the female. A girlfriend or mistress expects gifts, while a man pays a dowry to his wife's parents in order to wed their daughter. Perhaps because of these material expectations that exist in the various types of Thai heterosexual relationships, it is less of an ideological leap for Thai women to earn money through sex work. Indeed, in a culture where sexual relationships traditionally include a monetary or material exchange, the lines of relationships and purchasing sex are often blurred. In this paper, I will explore the difficulty of defining sex work in a culture where the differences between sex worker and girlfriend can be difficult to define. I will also discuss how sex and sex work has changed in Thai culture given the effects of modernization and the exposure and access to global ideas and products. Lastly, I will argue that the popularity of sex work as a job opportunity, while modernizing in many ways, is still rooted in the traditional Buddhist expectation for women to materially support their families, which means that women are participating in an illegal activity in order to further the moral positions of themselves and their families.

House, car or permanent residency? Higher-wage Chinese migrant men's symbols of masculinity in Singapore

Sylvia Ang, The University of Melbourne, Australia

While male migrants are an understudied group, even less attention has been paid to their performances of heterosexuality. In particular, this paper is interested in Chinese masculinities and its link to meanings of money. By examining higher-wage Chinese migrant men's heterosexuality in Singapore where the majority population is ethnically-similar, I draw attention to the politics of (ethnic) proximities (Yeoh & Huang, 2010) and their subordinate masculinities (Connell & Messerschmidt, 2005). I suggest that higher-wage Chinese migrant men's social imaginaries of Chinese masculinities are subjected to notions of neoliberal flexibility in a marriage market with limited options. I argue that they experience displacement in their social imaginaries of Chinese masculinities through changes in the symbols of Chinese masculinity. While hegemonic masculinity is symbolised by a house and car in China, it is in Singapore symbolised by citizenship/Permanent Residency. Yet all of these symbols are underpinned by meanings of money. I argue that the particular forms of meaning that money has taken on are deeply connected to the role of breadwinners and providers in defining Chinese masculinity. This paper concludes that even as higher-wage Chinese male migrants experience displacement in social imaginaries of Chinese masculinity and its associated symbols (of money), breadwinning and providing pervades as definitive of Chinese masculinity.

The moral economy of casino work in Singapore

Juan Zhang, University of New England, Australia

Singapore opened two world-class casino resorts in 2010 despite strong public suspicion and resistance. The opening of the casinos was driven by the state's ambition to reinvent Singapore as a competitive cosmopolitan hub in Asia, and to stimulate its stagnating economy. To resolve the rising public moral panic around the potential harms of introducing a casino economy into conservative Singapore, such as the erosion of family values and work ethos, the state carves out the casinos as a "space of exception" and highlights pragmatism and the benefit of economic accumulation as well as capital expansion. The

exceptionality of the casinos also shapes how casino employees in Singapore (both local and transnational) understand and perform their work through moral ambiguities. Casino work brings a good income and certain prestige; but it also places employees in a state where they constantly battle with their own moral codes and develop strategies to cope with internal conflicts. This paper draw from fieldwork in Singapore's casino resorts and looks at the moral economy of casino work, especially how employees negotiate moral dilemmas with financial and professional gains. This paper argues that casino employees fashion a flexible sense of self and hold on to a strong belief in professionalism and self-responsibilization. Such strategies allow casino employees to suspend personal emotions in the workplace, and to value personal detachment as professionalism. As casino employees recode their moral values through a similar logic of "making exception", they actively contribute to the moral economy of the casino in Singapore.

Panel 13 — 20 July 2017/ 9.15 - 11.00 / Room 13

Indigenous Perspectives I: Land, Language, and Rights

Chair: **Deborah Tooker**, Le Moyne College, United States of America

The myth of Fesawa: origin of intermix societies in Southern East Timor
Brunna Crespi, National Museum of Natural History, France

In East Timor, we find everywhere places designed as "sacred" which mark the presence of beings "from beyond". The memory of these places and of their nature is preserved and transmitted in each of the lineage houses forming a village, through oral tradition, and in particular through narratives of origin. Among these narratives, one particularly draws attention, that of the origin of a large mangrove swamp in the southeast coast (Suai's region), considered very sacred, known by the name of Fesawa. According to a common myth in the zone, "at the beginning of the world" in this mangrove, there was a village named Benabuen, one of the oldest places in the region. The myths of origin of this place, widely diffused in the area of Suai, under multiple versions, come mostly as the description of a conflict between people from the sea and people from the mountains, between newcomers and local people, resulting in a mixed and original culture going along with a new socio-political organization, with the culture of sacred objects and the dissemination of seeds (cereals) in the region. This culture would be represented today by the two ethno-linguistic groups of Tetun and Bunaq. Therefore, I will argue in this paper how the mythical narrative seems to describe, in various ways, the genesis of these components and an intermix, up to some point, between the two groups.

Ayuyang sin Social Media: A study on social media impacts on wellbeing among Cordilleran Indigenous Millenials in the Philippines
Karryl Mae Chan Ngina, Benguet State University, The Philippines

Ayuyang (traditional meeting place/s for interaction) has been transformed from geopolitical spaces into cyber space called social media. With this changing social context among the iCordilleran, who were once isolated due to mountainous terrain developed concepts of wellbeing applicable to its socio-cultural context. With this changed geopolitical space of interaction (social media), this research looks into the impacts of social media to Cordillera youth in the different intrapersonal and interpersonal aspects of their wellbeing. Using a mixed-method design utilizing online questionnaire and workshop data gathering procedures from ninety (90) online respondents and ninety-seven (97) workshop Cordilleran youth participants last April to May 2016. Results of the study showed that both positive and negative impacts were placed on the different overlapping aspects of wellbeing which start from an interpersonal engagement towards an intrapersonal transformational process. Qualitative data shows that much of perceived rating of wellbeing is depended on intrapersonal impacts in the domain of social relationships. Embeddedness in the usage of social media did not yet reach the point of dependence among the Cordilleran youth as majority of them still rely on face-to-face interactions and to traditional ayuyang as most of them only use anaverage of 1 hour daily and most are not daily users of social media.

Identities, Space and Interactions: The Case of Ethno-linguistic Groups in Naguilian, La Union, the Philippines
Olivia Sabado Mendoza, University of the Philippines-Baguio, The Philippines

Identities, Space and Interactions: The Case of Ethno-linguistic Groups in Naguilian, La Union, Philippines Olivia S. Mendoza At present, the town of Naguilian in the province of La Union, Philippines is known as a predominantly Ilocano town, with Igorot inhabitants in its fringes. This set up can be traced from the events that transpired in the town and its surroundings provinces from 1850 to 1915. This research focuses on exploring the consequences of the territorialization of space to the identities and interactions of the Ilocanos and Igorots in Naguilian. Space refers to the locus of the distribution of things and activities, the formation of boundaries and the patterns of movements which are all intimately bound up with the ways in which we live out our lives. The fluidity of space is exemplified in the beginnings of Naguilian when it was still considered as a rancheria. And the integration of Naguilian to the province of La Union in 1850 and its involvement in the development projects engineered to reach Baguio during the American period illustrate the power relations at work between the town and the colonial state as the latter plays an active role in the partitioning, re-organizing, homogenizing and territorialization of space. With the town of Naguilian, we see how "through time, people define space just as space also mediates the identity of people."1 And through time, a people's knowledge of their past is also shaped, and their identities re/constructed. Key terms: Baguio, Igorot, Ilocano, identities, interactions, La Union, Naguilian, space 1Ma. Nela B. Florendo, "History, Space and Ethnicity: Re-visiting Felix M. Keesing's The Ethnohistory of Northern Luzon," The Journal of History.Vol. LVII (January-December 2011): 75.

The Current Status of Hunter-Gatherers in Thailand: A Case of the Mlabri in Northern Thailand
Shu Nimonjiya, Kyoto Bunkyo University, Japan

The aim of this paper is to explore the current status of hunter-gatherers in Thailand, especially focusing on the Mlabri. In northern part of Thailand, there are many ethnic minorities, such as the Karen, the Hmong, the Lisu, the Lafu, and so on. In the context of a new political-economic environment which was brought after the end of WWII, they have been regarded as a threat of the country, and were categorized as chao khao (hill tribes). However, while most of them are traditionally known as slash-and-burn cultivators, there are the only nomadic hunter-gatherers in the same category. The Mlabri, also well-known as phi tong lueang ("spirits of the yellow leaves"), have traditionally lived in forests as nomadic hunter-gatherers for many years, but since the 1980s, some agencies, such as foreign missionaries, the government and the Royal family have started to interfere in them under the name of development. As a result, they involuntarily settled down in permanent settlements engaging in cash crop cultivation as wage labour today: their life has dramatically changed. However, in my own fieldwork, I have found that their socio-cultural characteristics are also maintained like other hunter-gatherers in the world. Nevertheless, because of their unique status in the country, the discourse on them is sometimes amphibolous: the government regards them as disadvantage people, but on the other hand, Thai people still regard them as mysterious existence, and it effectively impacts on their current status. This paper, therefore, analyzes the discourses on them and explores their historical background in order to understand the current status of them in Thailand.

Panel 14 — 20 July 2017/ 9.15 - 11.00 / Room 14

Roundtable - Emerging and Continuing Trends in Southeast Asian Studies I

Convenor: **Maria Serena Diokno**, SEASREP, the Philippines
Chair: **Danny Wong**, SEASREP, Malaysia
Institutional panel by: Southeast Asian Studies Regional Exchange Program (SEASREP)

The panel aims to be a platform to showcase emerging and continuing trends in Southeast Asian studies in order to contemplate the directions and state of the economic, political, and cultural dynamism of the Southeast Asian region both as an academic field of study as well as a geopolitical force in the globalizing and consolidating world of the twenty-first century. Composed of eight to nine senior and emerging scholars from different countries in the region, the panel is broadly themed to reflect the multi- and interdisciplinary nature of twenty-first century Southeast Asian studies. New paradigms and new ways of interrogating, framing, and examining persistent and unfolding issues are expected to be discussed as well as the challenges of dealing with these issues in today's region. In this light, the panel posits a reflective stance on the future of Southeast Asian studies.

Chantana Banpasirichote Wungaeo, SEASREP, Thailand

Ma. Mercedes Planta, University of the Philippines Diliman, the Philippines
Rommel Curaming, University of Brunei Darussalam, Brunei, Darussalam
Pham Van Thuy, Vietnam National University Hanoi, Vietnam
Hanafi Hussin, University of Malaya, Malaysia
Nguyen Van Chinh, Vietnam National University Hanoi, Vietnam
Farabi Fakih, Gadjah Mada University, Indonesia
Hermin Indah Wahyuni, Gadjah Mada University, Indonesia
Helena Binti Muhamad Varkkey, University of Malaya, Malaysia

Panel 15 — 20 July 2017/ 9.15 - 11.00 / Room 15

Itineraries of Knowledge in the History of Burma's Interactions with her Neighbours

Convenor: **Alexey Kirchenko**, Institute of Asian and African Studies, Moscow State University, Russia
Chair: **Sylvie Pasquet**, National Center for Scientific Research (CNRS), France

The panel seeks to deepen and problematize our understanding of how interactions between Burma and her neighbours, such as China, Arakan, and Bengal were reflected in production and circulation of knowledge at respective nodal points of such interactions. Empire building and imperial self-imaging, diplomacy, intelligence gathering, Buddhist sacred geography, trade, migration and other forms of movement of people, objects, and ideas have all served as avenues of development, acquisition, and adaptation of information about neighbouring regions that more often than not remained segmented. Multiple languages and discourses used by different participants of these interactions added further complexity to communications. Navigation in and integration of such diverse bodies of information posed significant challenges for bureaucrats and required experts capable of interpreting, acting as emissaries, or finding meeting ground for conflicting claims and ideologies.The contributions to the panel will explore the processes and purposes of knowledge production in and on Burma and actors involved in such processes. By examining diverse sources, such as maps, gazetteers, ethnographic descriptions, lexicographical works, and documents created in the course of diplomatic exchanges the presentations will analyze how perceptions and identities were constructed and articulated across frontiers. The first session of the panel would focus more on Burma's engagement with and conceptions of her Western neighbours.

Frontier accounts, ethnographies and the rise of territorialities at the Arakan-Bengal border
Jacques Leider, Ecole française d'Extrême-Orient, France

The fragmentary state of knowledge on the frontier region of modern Bangladesh and Myanmar (including Rakhine State and the Chittagong Division) is not merely a scholarly issue. It has been deplored in recent years by observers tracing the roots of ethno-religious frictions. Yet it is not sufficient to regret the absence of hard information or a lack of scholarly and political interest throughout the last 250 years. Contemporary problems do not just have deep historical roots, they have been conditioned and fashioned simultaneously by the production of segmentary bodies of knowledge and by the relegation of information. Knowledge (a genealogy of chiefs, a census report, a record of human rights violations…) was and still is perceived as a potential threat and the diffusion of information as a risk factor. In such shady and ambiguous contexts, the manipulation of historical narratives became quasi a political habit. The paper will specifically look at the dichotomies that characterize the policies of the central states towards the frontier region. How were political ambitions of the Burmese state tied into its perceptions of Arakan and its hegemonic heritage in the late 18th century? How did the colonial state fit the local ethnographies into its territorial regimes and what were the consequences ? The creation of a new international border after the birth of the nation-states during the post WW II period entailed marginalisation, contested forms of integration and regimes of censorship and exclusion. The paper will support the thesis that the limited production of knowledge and

Rebuilding with Neighbors: transmission of brahmanical sciences in Eighteenth and Nineteenth Century Konbaung Burma
Charles Carstens, Harvard University, United States of America

Soon after the founding of the Konbaung Dynasty (1752-1885), the Burmese court endeavored to reestablish procedures and institutions of governance that were compromised by the preceding political upheaval. Court officials turned not only to sources of local provenance—such as accounts of former court officials and representations of kingship found in Pāli literature—but also to sources located in distant territories, namely Sanskrit texts of Bengal and other parts of South Asia. These Sanskrit texts addressed various "vedic sciences" such as law, court rituals, astrology, etc. Since the 1780s, Burmese missions to South Asia collected hundreds of Sanskrit texts. Brahmins and Buddhist monastics collaborated to effectively consolidate this body of diverse and occasionally dissonant sources. Through examination of this project's practices of textual transmission, I will investigate four questions: How were Sanskrit sources read and authoritatively positioned in relation to local sources (e.g., canonical, vernacular, and customary precedents)? Since many of these texts involved brahmanical activities, how might we understand their status as religious texts (i.e., non-Buddhist, Buddhist, both, or neither)? What elements were considered essential to preserve and what was open to change? How do transmission practices shed light onto Burmese conceptions of these distant territories? As this body of material is substantial, I will focus on works produced by a central figure of this transmission project, the monastic Ñāṇābhivaṃsa, as well as one of the most heavily scrutinized subjects of inquiry, the king's coronation ceremony (i.e., rājābhiseka).

True Envoys and False Emissaries: Revisiting Diplomatic Activity Along the Burma-China Border in Mid-18th Century, with a Focus on the "Wa Mountain" Region
Sylvie Pasquet, National Center for Scientific Research (CNRS), France

The history of the relations between China and the kingdoms of "South-East Asia" is most often based on Chinese sources, which are relatively abundant and easily accessible. The Chinese point of view is put forward then: these peripheral kingdoms are the vassals of the Middle Kingdom and their submission is acknowledged by the bringing of a tribute. However, what happens when one looks at China from Burmese sources (palm-leaf manuscripts, maps…), for example? The discussion will emphasize the role of some actors on the "Wa Mountain" border region in the sending of true and bogus missions in mid-18th century. I will analyze the Sino-Burmese diplomatic correspondence carried along by the ambassadors and show how Chinese imperial writings are translated – or more correctly, rewritten – in Burmese and conversely how "royal letters" emanating from the Burmese court are rewritten to become "tributary messages" read by the Chinese emperor. It is inferred from this correspondence that the letters of the king of Burma reflect no link of vassalage with the emperor of China, who, judging by the terms of address used, is considered as an equal sovereign. Moreover the documents suggest how the Burmese perceive the boundaries between Burma and China.

The Linguistics of Interactions: Sino-Burmese Diplomatic Communications during the Ming and Qing
Arina Mikhalevskaya, Yale University, United States of America

The presentation will focus on available evidence on the flow of diplomatic correspondence between Burma and China since the fifteenth century and on the process of translation in particular. A point of departure is copies of documents compiled by Ming Bureau of Translators, such as a chrestomathy of letters allegedly sent by the kings of Ava to the Ming court and a dictionary of Burmese words with Chinese transcription. Analyzing the degree to which these lexicographical works are idiomatic and reflect terminology relevant to Burma, the paper will evaluate the involvement of Burmese native speakers in translation and explore how much effort was put in making the language of Ming imperial propaganda comprehensible to Miandian "barbarians." Another facet is Burmese archival documents detailing the way messages from Qing imperial and provincial administrations were processed in Burma in the eighteenth and nineteenth centuries. These materials suggest the predominant involvement of Chinese speakers in diplomatic communications on both sides of the Sino-Burmese border.

Buddhist Statecraft and Monastic Involvement in Burmese Interactions with the Qing in the Late Eighteenth and Early Nineteenth Centuries
Alexey Kirichenko, Institute of Asian and African Studies, Moscow State University, Russian Federation

Buddhist idioms have long been understood as an important conceptual tool that framed Burma's diplomatic relations. At the same time, in sectarian terms Burma was seen as more closely affiliated with countries and areas sharing its adherence to Pāli canonical literature. The paper will argue that, at least for some time, Konbaung court and its monastic advisors showed remarkable interest in developing

Buddhist links with China, along the lines similar to Burma's interactions with Laṅkā. It will also discuss possible impact of several Burmese monks on Burmese diplomacy and understanding of the outside world from the 1770s to the 1820s. Finally, the paper will discuss the declining use of Buddhist rhetoric in nineteenth-century Burmese documents.

Panel 16 — 20 July 2017/ 9.15 - 11.00 / Room 16

Displaying Identity Through Media

Chair: **Isabelle Cheng**, University of Portsmouth, United Kingdom

"Selling the Exotic Ethnic": The Practice of Visual Merchandising in Filipiniana Stores & Displays
Maria Socorro Lopez Romabiles, University of the Philippines, The Philippines

Visually merchandising the Filipino began when Filipino-ness was first 'displayed' in ethnographic collections set-up in World Exhibits in the late 1800s in Madrid & Barcelona. The idea further evolved in World Fairs organized by the Americans in the early 1900s, onto the post-WWII stores in Manila catering to expatriates, then in showcases for local & international trade fairs directed by Imelda Marcos, up until the proliferation of Philippine souvenir outlets or Filipino Lifestyle Stores in Manila's popular mega-malls. Visual merchandising in retail stores involves representations. The Filipiniana Store represents what is 'genuinely' & 'aptly' Philippine amid the homogenizing action of global western commercial culture. The Filipiniana store is not an accident. The consumption of & penchant for the ‘exotic ethnic’ continue to rise, catching up with the restless demand of an ever more urbane & sophisticated public. Often, the Filipiniana theme is utilized for the purposes of pure commerce, devoid of any intent towards a cultural or socio-civic enrichment. Logically, the standard dictum of profits first operates in most retail chains, Filipiniana or not. Capitalism can therefore deviously pervert the most patriotic of initiatives. The production of worthy representations & dependable guidelines to symbolize the Philippines using visual merchandising has yet to be devised. This paper attempts to critically assess why retail companies unreservedly brand their stores with the noun/adjective Filipiniana, & how they deploy the techniques of visual merchandising in representing or misrepresenting the Philippines, Filipino and Filipino-ness. By discourse analysis, this study is informed by the following research questions: What is the significance of 'using' the idea of Ethnic Identity/Identities in retailing? Who are responsible for the operations of Filipiniana stores & displays? What are their assumptions in visual merchandising?

Experiencing Japanese Culture in Hong Kong: Travel, Dining and Promotion
Ching-fang Chang, ILOHAS Social Enterprise, Taiwan

This primitive study aims to introduce how tourism from Hong Kong to consume “Japanese culture” through travelling, dining and entertainment experiences. From Tourism Industry, increasing tourism from Hong Kong travelling in Japan has been marked so there are more business chances be considered between Hong Kong and Japan. The research plans to observe how the change of consumption between consumers and producers by different promotion ways which is involved in related industries like entertainment, creative and catering industries as a series of packages to attract consumers in Hong Kong society. By using the second-hand data and pre-fieldwork method, the study observes how and what are different promotion ways to present in front of consumers. Also, what are the consumers pursue when they experience Japanese culture, such as the experiences items in Japan. Last, what is the impacts and influences of the current tourism activities bringing to Hong Kong society and insights could be learned for promotion producers from consumers' behaviors and experiences.

Constructing National and Regional Identities in East Asian Action Cinema
Marc Yamada, Brigham Young University, United States of America

This paper will address the role of popular cinema in constructing a transnational cultural identity in East Asia. It will engage recent debates concerning the tensions between nationalism and regionalization by discussing martial arts cinema in the 1980s, 1990s, and 2000s as a representative example of the transnational vision of East Asian culture. It will consider the way Asian action cinema gives narrative form to a common experience with modernity by downplaying historical tensions and cultivating regional ties. Acknowledging the way popular culture can intensify feelings of nationalism that set limits on the development of regional identities, cinematic collaborations between Hong Kong, Japan, and other Asian

traditions during the last few decades sought to cultivate regional bonds by using translation to construct a shared cultural imagination. Ironically, martial arts cinema, a genre that is preoccupied with conflict and rivalry, provides one of the most effective forms of building these shared imaginaries. Reflecting a model of development propagated by patterns of growth in Asia, these films utilize the melodramatic resources of martial arts films to stage a theatrical rendition of the impulse to move both towards and away from modernity in the culture of a regionalizing Asia. In particular, Asian action films showcases a theatrical showdown between traditional and modern values, drawing attention to the contradictory expressions of pride and apprehension that attend the experience of modernization. Through an analysis of a number of Asian action films, then, this paper will shed light on the techniques utilized by media sources to formulate regional ties in recent transnational pop trends, while commenting on the tensions between nationalism and globalization in Asia and in the larger global realm.

Intercultural communication and conflict resolution in media: Reflections on the cultural and religious conflicts in Indonesia as portrayed by Republika

Andi Faisal Bakti, Universitas Pancasila, Indonesia
Umar Halim, Universitas Pancasila, Indonesia

The main type of conflicts today, including in Indonesia, is identity conflict or a conflict that is caused by religious or ethnic issues. Ethnic and religious conflicts have been inseparable, as religion is part of ethnicity, with the main element of ethnicity being religious identity. Indeed, conflicts often are inherited, become complicated, and solutions are hard to come up with. As a result, government political intervention is often insufficient in solving identity conflicts. In a multicultural society such as Indonesia and based on the experiences of other countries, intercultural communication is the most effective option in achieving understanding, harmony, unity, and tolerance among communities. This panel analyzes how and why the intercultural communication approach is effective method to understand, communicate, and reach conflict resolution. This panel finds theoretical bases in the theories of image, social prejudice, clash of cultures, and conflict resolution. Conflict resolution offered here is a dialogue between ethnic and religious groups, culture of peace making, and the development of mutual understanding and recognition. Each speaker will write on this subject and discuss the of SARA issues (Tribe, Religion, Race, and Intergroup). Keyword: intercultural communication, identity conflicts, clash of cultures, images and social prejudices, conflict resolution. Paper co-authored with: Diah Febriana, Universitas Pancasila, Indonesia.

Panel 17 — 20 July 2017/ 9.15 - 11.00 / Room 17

Reciprocity and Interaction between the Chinese State and Its Borderlands I: Policy and People

Convenor and chair: **Georg Strüver**, GIGA German Institute of Global and Area Studies, Germany
Discussant: **Tsui-Ping Ho**, Academia Sinica, Taiwan
Institutional panel by Journal of Current Chinese Affairs

In the past, studies of Asian borderlands tended to separate their foci into different spheres of anthropological inquiry, especially when focusing on relationships and interactions involving differences in ethnicity, class, social status, political power, and state subjectivity. Several scholars who study Southeast Asia have tried to pull all these borderland perspectives together, but it was only with James Scott (2009) and his expanded definition of Zomia that a larger context came into view for a continental discussion of Asian borderlands. The purpose of our panel is to expand two dimensions of discussion on Scott's borderland model to present how local communities in China's borderland deal with the state. The first is geographical turn from Southeast Asia to include China's entire border; the second point is to extend this interaction from history to the contemporary era. Our panels demonstrate that an interactive frame between borderland and state continues to shape interactions between the peoples of East Asian borderlands and the Chinese state, and this frame is usually in symbolic form. In this panel, the overall consensus of the eight papers is that there is no instinctive desire to either evade or to join the state. All papers suggest that interaction between borderland communities and the state are reciprocal; both sides mutually define each other as well as adjust themselves reflexively as they interact. In Part I of this panel, four authors explore the intersection between people and policy. Kao examines competition between Chinese and Vietnamese polities over right to claim an 11th century rebel-turned-deity that is popularly worshiped among minority groups on both sides of the border. Wang explores how the flexible

interaction frame brought to the Tibetan borderland by the Qing Empire was adopted by rGyalrong Tibetans and continues to act as a means to situate successfully themselves between both Tibetan and Chinese spheres. Bingaman investigates the varied impacts of PRC minority policies discussing how different forms of state interaction have shaped relations between two populations of Naxi. Huang examines the subtle changes over time in bible translations among Christianized Miao revealing how Chinese state sanctioned orthodoxy has become the context within which Ahmao spirituality is practiced. All papers emphasize how both the peoples of these borderlands and the Chinese state use richly figurative narratives in their interactions with one another and that this genre of narrative itself has consequences for the interactions between borderland peoples and the Chinese state.

Cultural Figure or Political Symbol? Nong Zhigao as Tai Chief or National Hero in the Sino-Vietnamese Borderland

Ya-Ning Kao, National Chengchi University, Taiwan

This paper explores and analyzes how Tai peoples along the Sino-Vietnamese borderland interpret Nong Zhigao, an 11th century native chief, who is currently regarded as a national hero and political symbol by both communist regimes. Both Zhuang people in China and Tay people in Vietnam hold cults to commemorate and honor Nong Zhigao as a powerful chief and hero who led wars against both the Northern Song dynasty (960-1127) and the Lý dynasty (1009-1125). Although divided by an international border, both groups share both language and culture, and interact frequently for purposes of trade, tourism, work, marriage, and even visiting Nong Zhigao temples, making Nong Zhigao a shared cultural symbol among this cross-border ethnic group. For a time, interaction was impeded as China and Vietnam worked to define their territory following the Sino-Vietnamese war in 1979. Since then, Zhuang people and Tay people have competed with each other to claim Nong Zhigao's nationality as either related to the Chinese or Vietnamese state. This paper focuses on two actions; 1) the rebuilding of a temple by the Vietnam government which housed the official stamp Nong Zhigao received from the Lý emperor, and 2) a survey of Nong Zhigao's historical remains in China's borderland counties and the erection of a stone stele in Nong Zhigao's birthplace. Both are illustrations of competition between polities for the right to claim prestige associated with Nong Zhigao as a historical figure and demonstrate the politicization of cultural symbols in Asia today.

History as a Mirror: Understanding Contemporary rGyalrong Society through their History of Interaction with the Chinese Empire

Tingyu Wang, National Tsing Hua University, Taiwan

Contemporary discussions of rGyalrong Tibetans in Northwest Sichuan usually fall into debates regarding ethnicity, religion, and cultural authenticity. All of these approaches constitute attempts to draw boundaries between rGyalrong and others so that rGyalrong Tibetans may be defined within fixed categories. This paper will suggest another approach which involves exploring the structure of borderland interaction that the Qing Empire brought to this area, and which can be revealed through an examination of ritualized language utilized during the two Jinchuan Campaigns of 1746-1976 and 1771-1776. At that time, the Qing state created a flexible interaction frame to cooperate with others. This frame meant using Tibetan Buddhism for Inner Asia and Tibet, Confucianism for East Asia, and Manchurian Shamanism for North East Asia. Through a discussion of witchcraft and definitions of Tibetan Buddhism as they appear in official documents, we can observe some ambiguities within this Asiatic structure. In this paper, I propose that to understand the ambiguity of this interaction structure between borderland and empire is a new way to understand the contemporary situation of Sichuan rGyalrong under the PRC. First, I review formal bureaucratic documents that derived from a discussion concerning ritualized language used by the empire; then, I describe local rGyalrong strategies to interact with and survive in between Chinese and Tibetan civilization. This examination reveals that it is not necessary for borderland peoples to be totally integrated into one system or ideology, but have ability to play both sides through their use of Tibetan Buddhism or imperial language.

The Things That Bind Us Can Also Divide Us: An exploration of ethnicity across provincial borders in Southwest China

Eveline Bingaman, National Tsing Hua University, Taiwan

Anthropological studies of ethnicity have developed in many directions; from Fredrik Barth's examination of boundaries, through Anthony Smith's argument about ethnicity's role in the era of the nation-state, to the "cognitive turn" described by Rogers Brubaker. The cultural, linguistic and religious diversity found in Southeast Asia in general—and across Southwest China in particular—is a fertile ground for reexamining and reflecting on anthropological theories of ethnicity. Drawing on data collected from research among two communities of Naxi people divided across the Yunnan-Sichuan provincial border, this paper reflects on discussions of the intersection between ethnicity and the state. Despite three centuries of separation as the two communities were ruled under different pre-PRC polities, the two Naxi populations examined here share a common historical memory from the time prior to being given a legal status as members of a common "Naxi Nationality" by the People's Republic of China (PRC). PRC policies regarding nationalities introduced a new era of ethnic relations among the culturally diverse landscape of China's southwest, however the implementation of policies has been markedly different across separate provinces. This research examines the emergence of a domestic border between different Naxi populations as it explores PRC policies of ethnic autonomy, economic development, and cultural heritage. I will describe how these policies have served to lay the context for different experiences and thus different understandings of ethnicity and ethnic identity and also how that difference has come to frame interactions between the two communities.

Mwl as Mercy: Notes on Ahmao (Miao) Christianity in China from Comparison of Bible Translation between 1936 and 2009

Shu-li Huang, Academia Sinica, Taiwan

Bible translation is often regarded as one of the most important milestones of indigenous Christianity. Particularly, an association of Christianity with literacy played a significant role in promoting the mass conversion movement in Southeast Asia. At the same time, Bible translation often involves wide participation from a community's literate elites. Thus, such translations represent the most thoughtful result of the indigenization of Christianity. As impetus of one of the most remarkable conversions in late imperial China, the project of translating the Bible into Ahmao language began as early as 1905, and continued for decades. Ahmao leaders were actively involved with translations of several books of Gospel which were published between the 1900s and 1920s, a complete Ahmao Testament in 1936, and a full Ahmao Bible in 2009. The early project contributed to the momentum of the mass movement which eventually led to the conversion of the entire Ahmao ethnicity to Christianity. The 2009 project contributes to bring out Ahmao subjectivity in within the context of TSPM Protestantism. This paper identifies the Ahmao word mwl, literally "influence" or "to influence", as a keyword to explicate the entanglement of missionary Christianity with Ahmao spirituality. A comparison of the changing usage of mwl in Ahmao translations of Biblical texts between 1936 and 2009 shows a significant decline in the frequency of its appearance. This paper argues that the replacement of mwl with other words in Ahmao translation reflects a discursive shift of Ahmao Christianity between two generations of Ahmao Christian literate elites.

Panel 18 — 20 July 2017/ 9.15 - 11.00 / Room 18

Son Ngoc Thanh, Tsutomu Tadakuma, and Yiey Hun: War and Personal History in Cambodia's Relationship with Japan

Convenor and chair: **Amaury Rodríguez**, El Colegio de México, Mexico
Institutional panel by El Colegio de México, Mexico

After entering northern Indochina in 1940, as part of an agreement with its ally, Vichy France, Japan went on to send troops to Cambodia (and the rest of Southern French Indochina) in July 1941, although the relationship between the Japanese and the colonial French government was never comfortable. As a consequence of defeat of the Vichy government in 1944, the Japanese removed French authorities in Cambodia in March, 1945, and, nominally, declared the country independent. Two figures illustrate the complexity of the situation. Son Ngoc Thanh was a nationalist figure who was given safe passage to Japan when he clashed with French authorities in 1942, then named prime minister by the Japanese in 1945. Tsutomu Tadakuma was the Japanese officer in charge of the young Cambodian king's palace in 1945, who remained in Cambodia to fight with insurgents after the end of the war. The historical memory of Tadakuma is further complicated by his relationship with a Korean comfort woman, now known as Yiey

Hun, who for a period of time lived with him as a common law wife. The panel will draw on a range of sources—in English, French, Khmer, Japanese, and Korean—to arrive at a fuller understanding of these figures and the historical moment in which they lived.

Son Ngoc Thanh, Japan and Cambodia's Independence movement
Elizabeth Guthrie, University of Otago, New Zealand

After organizing and instigating the first political protest against the French—the Umbrella Revolt, 19-20 July 1942--the Khmer Krom political activist Son Ngoc Thanh evaded arrest, fled Cambodia, and escaped to Tokyo, where he lived under an assumed name. In May, 1945, the Japanese flew him back to Cambodia, where he was installed as the country's first Prime Minister. His term of tenure as Prime Minister was short; on 15 October1945 he was arrested by British Major Douglas Gracey, turned over to the French and taken to Saigon, where he spent 17 months in prison before being tried for collaboration with the Japanese and treason against France. In this paper I will consider the influence of Japan on Son Ngoc Thanh's Buddhist and political theories.

Tsutomu Tadakuma and Yiey Hun: The View from the Village
John Marston, El Colegio de México, Mexico

A small literature documents the career of the officer Tsutomu and his connections with the anti-colonial resistance, while another, seemingly unconnected literature, documents the life of the Korean comfort woman Yiey Hun, his common law wife for a short period in the 1940s. Few, however, have attempted to learn how these two figures were perceived in the rural districts in Kampong Cham province where they lived together and where Yiey Hun continued to live for most of her life. The present study describes the oral history which makes reference to them at Wat Tang Thlok in Batheay district, where they hid from the French military and where Tsutomu would later sponsor the building of a stupa in honor of the temple's abbot. It further draws on interviews with Yiey Hun's second husband and her remaining children, examining the ways Tadakuma is described in this context and the ways that local versions of Yiey Hun's life, and her relationship to Tadakuma, confirm but sometimes contradict the ways their story has commonly been presented.

Yiey Hun from a Korean Perspective
Luisa González Barajas, El Colegio de México, Mexico

In 1997, when Yiey Hun was discovered living in Cambodia, her story as a World War II "comfort woman" was quickly taken up by the Korean Press, and for the remainder of her life she was very much a figure in the eyes of the Korean public as she visited Korea, connected with family members there, and participated in demonstrations. She was given financial support by the Korean government for the rest of her life, including a home in Korea. While news stories at one point reported that she was moving permanently to Korea, she in the end made the decision to return to her family in Cambodia, where she died in 2001. A book has been written about her in Korean as well as an abundance of journalism. This paper will examine Korean accounts of her life in order, first of all, to find documentary evidence on her life that is not found elsewhere. The paper will also consider the particular Korean perspective on her life and the degree to which emphasis, omissions and contradictions in the narrative of her life may point to a particularly Korean vison of how comfort women relate to the Korean national narrative.

Tsutomu Tadakuma. His life in the history of Cambodia
Satomi Miura, El Colegio de México, Mexico

Tsutomu Tadakuma was an important historical figure from Japan who, after serving as an officer in Cambodia during World War II, remained in the country after the war and was involved in anti-colonial movements. He would later have a long history of involvement in political and economic issues associated with relations between Cambodia and Japan—up until the 1980s and 1990s, when he was linked to the Cambodian resistance movement on the Thai-Cambodian border. At different times, he had connections with important Cambodian historical figures such as Norodom Sihanouk, Son Ngoc Thanh and Lon Nol; he was also linked to influential Japanese politicians. The present study will draw on Japanese sources as well as more familiar sources in English and French and aims to analyze the role of this ex-officer of the Imperial Japanese Army in the history of Cambodia.

Practicing Laws and Rights in Democratic India

Convenor and chair: **Tatsuya Yamamoto**, Shizuoka University, Japan

The aim of the panel is to grasp legal orders in everyday contexts and show multiple actors' participations in democracy in contemporary India by figuring out dynamics between rights such as human rights, citizenship and socio-economic rights and laws. The government of India has been proud of its reputation as the largest democratic country in the world, but how people in India have been experiencing the democratic processes should be carefully investigated because of the diversity among the people in India with the complex history of modernization since its colonial era and postcolonial nation building. In order to figure out these diverse democratic experiences, this panel especially focuses on the relations of rights and laws through people's practices. It analyses both 'institutionalization from above' where the judiciary and legislative body aim to govern people and 'institutionalization from below', where the governed attempt to expand their substantive rights through different right concepts inside legal orders embedded within their everyday lives. Then we show contact zones between 'institutionalization from above' and 'institutionalization from below' as contested spaces for democratic participation and negotiation by the governed, that is, multiple actors. First, as the analytical concepts, we set both the 'constitution', which is the combination of codified laws including the Constitution of India and uncodified conventions directing cognitions and practices by the people, that means 'institutionalization from above', and the embedded rights and actors' attempts to expand them within everyday practices of the people such as citizenship, human rights and socio-economic rights, that is, 'institutionalization from below'. Then, we define the contact zones of these institutionalizations as the crucial zones where the people live legal orders in India temporally and spatially. Establishing an analytical approach for grasping both the 'constitution' and everyday practices of embedded rights in order to figure out such contact zones enables us to grasp the dynamics of laws and rights in the contemporary Indian democracy in a different way. For instance, some presenters in this panel demonstrate that democratic practices in such legal orders emerge in a different way from Partha Chatterjee's prevailing 'legally accessible civil society versus illegally accessed political society' scheme and in-between these conceptual societies would be crucial to understand the recent Indian democratic dynamisms. The four presenters in this panel majoring in cultural anthropology, sociology and political science attempt to show the dynamics people living in India live through participations and negotiations in democratic processes.

Individuals and Collectives: Inventing Rights in Indian Context
Kazuhiro Itakura, Hiroshima University, Japan

What is unique in considering the 'rights' in Indian context is that the concept of rights is connected with not only individuals but also with collectives as a group of individuals. This presentation focuses on this connotation of the rights and examines how it evolved as such. The experience of colonial rule might have prompted the formation of collective awareness based on religious and caste lines. This development of collectivities, however, cannot be reduced to a product of colonial rule. As leading figures of 'minorities' voiced at times, demands for the collectively held rights had derived from concerns that the introduction of the western-style modern political system would benefit particular social classes, while disadvantaging 'minorities'. Their demands for rights were couched in various forms from ones relating to cultural autonomy to political representation. This presentation begins with tracing the history of institutional development under the colonial rule to grasp issues that the founding fathers had to deal with at the drafting of the new Constitution. Second, it sheds light on the changed circumstances surrounding the Constituent Assembly after the partition of India. Then, this presentation dwells on the debates in the Constituent Assembly, focusing on the founding fathers' efforts in regards to issues on the treatment of 'minorities'. This presentation, as a whole, clarifies how the rights that connote collectivities as well as individuals were invented, opening the way for cultural autonomy and extensive political affirmative action in the form of 'reservation'.

Resisting Militarization and Extrajucial Executions in Northeast India
Makiko Kimura, Tsuda University, Japan

There have been a number of movements led by ethnic groups in Northeast India demanding autonomy or independence, and the Government of India has tried to suppress these by deploying a large number of army, paramilitary and police personnel. Many atrocities and human rights violations have allegedly taken place in the area. Particularly, since form mid-2000s, extrajudicial killings by armed police and security forces became rampant in Manipur state. This presentation focuses on Manipur, where counter-insurgency operations have been most active and notorious. In the state, civil society organizations have mobilized the masses and protested militarization, especially a martial law called the Armed Forces Special Powers Act (1958), by organizing demonstrations, strikes, and blockades. Espeically, in 2008, a fake encounter which led to killing of two civilians invited mass-based protest and which continued more than a month. People also use legal measures seeking redress and justice. In 2009, families of the victims of extra-judicial killings formed an organization called Extrajudicial Execution Victim Families' Association Manipur (EEVFAM) was formed and they filed a lawsuit against GoI on the victims of extrajudicial killings with a support from a human rights organization. Based on interviews with activists and reports by human rights organizations and newspapers, this presentation focuses on how the civil society organizations and EEVFAM address the issue of extrajudicial executions by using both national legal measures and international human rights mechanisms.

Toward the Resurrection of Sacred Land: A Case from Development of Wind Power Generation in Thar Desert

Kodai Konishi, Tokyo Gakugei University, Japan

This presentation tries to grasp the vernacular logics of counterargument against the huge pressure of development eliminating people from access to corresponding sites. In the Thar Desert, located in North Western India, the development of wind power generation was started from around a decade ago, increasing the area for installation of wind turbines especially in geographically hilly spaces. Officially 'no man's land' as it is, however, these spaces have had multiple semantics in socio-economical as well as magico-religious domain of local people. Here this presentation focuses on the conflict of land use between the actors who try to exclude the locals by using modern developmental theory and the locals who assert the 'right' of the land using magico-religious logics. In this case, the discordance of communication on both sides is not naively characterized as confrontation between modern and tradition, however it shows the processes of re-imagining the locality to stand against the rigid and monophonic power of transformation of landscape by melding the fragments of multiple resources which are accumulated in people's recognition of the world.

Conjunct Citizenship: Tibetan Refugees Encountering Multiple Actors

Tatsuya Yamamoto, Shizuoka University, Japan

This presentation shows that legal orders in India have been inescapably consisting of multiple circuits such as the local, regional, national and global. The focus of this presentation is on Tibetan refugee's cases moving between India and Nepal. While we have come to find Tibetan refugees whom the government of India legally supports as Indian citizens under the Citizenship acts since the 2010s, some Tibetans have been regarded as 'unofficial Tibetan refugees' by both the government of India and the north India-based Central Tibetan Administration because of the lack of official procedures and documents. Those refugees tend to move to Nepal, where situations surrounding them have been more troublesome while the possibility for 'passing' as Himalayan ethnics is higher. The CTA doesn't recognize them as Tibetan refugees and has excluded them from both the calculation of Tibetan refugees population and the entitlement for welfare support for Tibetan refugees. Despite insisting their identity as Tibetan refugees, they cannot get their 'legal' status as Tibetan refugees. As a result, they cannot participate in the political society as the population in the usage of Partha Chatterjee. Through the ethnographic approach, this chapter explores how such refugees have struggled to access the India-centered Tibetan civil society and achieved the substantive citizenship, what he calls the conjunct citizenship, with the help of international donors and supporters, and then, shows that the legal orders lived in India have consisted of multi-layeredness such as the local, regional, national, and global.

Panel 20 — 20 July 2017/ 9.15 - 11.00 / Room 20

Contemporary Fiction Asia-Wide: From Post-Colonial to Post-Modern

Chair: **Taciana Fisac**, Universidad Autonoma de Madrid, Spain

The Travelling of Poetic Modernism in 1940s China and Mu Dan's Wartime Poems
Xi Liu, Xi'an jiaotong-Liverpool University, China

The Chinese poet Mu Dan(穆旦), one key member of the Chinese modernist school "Nine Leaves Poets", was highly influenced by Western modernist poetry writings and theories when he studied at National Southwest Associated University under William Empson in late 1930s and 1940. During the wartime, he wrote lots of poems based on his unusual experiences of war-years travelling: exile along with the whole university and expedition for Burma under the Chinese Expedition Force. This paper will explore his poems inspired by and as a reflection on wartime travelling as a way of complicating the relationship between reality, history and intellectual as agents using the poetic modernism. How did modernist sensibility and representational techniques help Mu Dan to articulate his specific observation of and reflection on war years suffering, the positionality of an individual vis-a-vis the society, as well as his historical view of past, present and future of the Chinese nation? What kinds of "modern thoughts and sensibility" were conveyed in the artistic representation of the poet's travelling experiences and their corresponding psychological exploration? How did Mu Dan appropriate Western modernist poetics represented by W. H. Auden, W. B. Yeats and T. S. Eliot but finally create his own modernist sensuality and poetic style within the historically specific war time context? These are the critical questions this paper will try to investigate by linking together the "travelling experiences of wartime poet Mu Dan" and the "travelling of poetic modernism in 1940s China".

Significance of Christianity in the Oedipal Structure of Japanese SF Fantasies: Devilman and Neon Genesis Evangelion
Takayuki Yokota-Murakami, Osaka University, Japan

The use of Christian motifs in the Japanese fantasies has been infrequent, a fact that causes no wonder, given the pitifully minor status of Christian churches in contemporary Japan. Two of the significant exceptions to this rule are: Go Nagai's masterpiece, Devilman and Hideaki Anno's Neon Genesis Evangelion. Devilman derived from Nagai's ardent reception of Divine Comedy and Paradise Lost and from his complicated reaction to the theological content of these works. More pronounced reference to Christianity is observed in Evangelion, in which the diegesis centers on the fight between Eva and Angels, further featuring a number of Christian associations: Adam, Magi, the lance of Longinus, etc. The author, Anno, however, openly admitted that the Biblical references were mere gimmicks used to differentiate the series from other robot animations. Such confession notwithstanding, the power of the series derives from the "uncanniness" of an anonymous agent who dispatches "angels." Obviously, Christian God is implied here who is also a creator of "Adam." Then we are encouraged to read in an Oedipal structure in this struggle. The extreme antagonism between the hero and the commander/his father can be understood in the context of this Oedipus complex. The commander/the father is a surrogate God/Father. Nonetheless, it is significant that the father does not have the name of the Father, but carries the name of the hero's mother together with him. Rivalry between the father and the son over the mother, through which, in the standard Freudian model, the name of the Father will eventually be imposed onto the child, is displaced. Such male adherence to the maternal name may be a trait of residual matriarchy in Japan. Ironically, in Devilman, which Anno admired deeply and whose thematic structure is far more seriously determined by Christian theology, does not demonstrate an Oedipal structure. Hypothetically, I argue that this has to do with the ultimate rejection of Christian doctrines as unfair and untenable by Nagai. Combining approaches of psychoanalysis, cultural poetics, and religious studies, this paper thus attempts to explore the complex manifestations of Christianity in Japanese SF fantasies.

East Asian Uses of the European Past: Recurrence and Return in Contemporary Chinese Literature
Taciana Fisac, Universidad Autonoma de Madrid, Spain

Early intimations of European culture arrived in China many centuries ago, but it is at the end of the 19th and early 20th century when Chinese intellectuals and writers embarked on massive translation of the European literary corpus and started incorporating these new elements into their own literary vernacular. They entered in a dialogue with new European tropes and meanings, adapting them for reinterpreting their own socio-political and literary circumstances. The Maoist period (1949-1976) was a sort of parenthesis in the cultural dialogue with Europe. But in post-Mao China and, especially in the 21st century, China is again turning the sight to the trends and culture coming from abroad. Nowadays, in the

Chinese bookshops, either physical or in the Internet, readers can find an incredible amount of foreign classical and contemporary European books in translation. In fact, on the bookshelves of Chinese writers it is common to find more foreign literature than Chinese. Contemporary Chinese authors read all kind of foreign works and in many of them they find the creative inspiration for their own writings. Against this framework, this presentation aims to analyze how in contemporary Chinese literature, European moments of real, mythical and literary pasts acquired a new life in the hands of contemporary Chinese writers, in particular Yan Lianke, Lao Ma and Yu Hua, providing new explicit and latent meanings, in dialogue with their own historical past and present.

China 2185: Postmodern anxiety or Lure of Modernity?
Xuying Yu, Open University of Hong Kong, Hong Kong

China 2185 written by Cixin Liu, the 2015 Hugo Award winner, is the first political cyberpunk in China. It pictures a war in 2185 between RRC in the real world and Republican of Huxia(華夏共和國) in the cyber space. The novel is widely regarded as a question of virtual subjectivity and the humanity defined by technology. However, this paper will argue that beneath the conflicts between the real and the virtual are actually the competing ideologies between modern nationalism and pre-modern culturalism, between defensive nationalism and direct democracy. The cybernetic uprising of Republican of Huxia represents not the post-being's challenge towards human being, but rather a pre-modern culturalism's resistance towards modern nationalism. The virtual community of Huxia attempts to revive traditional Chinese culture and demonstrate its eternality, while PRC in the 2185 is going to extinct the traditional family and ethic systems for the sake of progress. Instead of delivering a worry about the cybernetic technology, the novel uses the defeat of post-being to delineate a transformation from culturalism to nationalism. In a word, though in the form of postmodern anxiety, the novel in itself shows a lure of modernity, which echoes to new enlightenment movement in the 1980s.

Another Version of Modernism: Lu Xun's Translation of Russian Literature
Xiaolu Ma, Harvard University, United States of America

This paper focuses on Lu Xun's reading of modern Russian writers such as Leonid Andreyev and Mikhail Artsybashev through the lens of Japanese study of modern Russian literature. Most scholarship has argued that the Russian "silver age" gained its popularity in China only at the end of the 1980s, but certain Russian writers such as Andreyev and Artsybashev were widely translated and feverishly read in China in the 1920s. Lu Xun, the iconic figure of modern Chinese literature, pioneered the Chinese translation of Russian "silver age" writers. Apart from Andreyev and Artsybashev, he also translated many "minor" modern Russian writers who barely enjoyed great popularity even in Russia, yet he hardly noticed the "major" modern writers that have gained world fame. This chapter explores the role of Japanese translation and criticism in Lu Xun's interpretation of modern Russian literature, for he relied greatly on Japanese media to learn about the latest developments in Russian literature. This case helps us reflect on the production of literary history and the canonization of writers, which might not always be easily justified.

Panel 21 — 20 July 2017/ 9.15 - 11.00 / Room 21

Developments in Heritage and Public Participation

Chair: **Keka Duttaroy**, Prafulla Chandra College, India

Cultural Heritage Protection and Human Rights in Asia
Stefan Gruber, Kyoto University, Japan

The paper explores the links between community empowerment and enhanced public participation in heritage protection, and the general promotion of human rights and access to justice in Asia. The protection of cultural heritage endorses the survival of cultural identities, backgrounds, practices, and traditions in Asia, promotes cultural diversity, and functions to improve the quality of life of local populations and particularly minorities. In addition, it is also essential for the protection of human rights and intergenerational justice. Present decisions regarding the conservation or abolishment of cultural heritage and diversity will be made on behalf of future generations without their consultation and must therefore be made with utmost care and consideration. While there has been a strong push towards the

strengthening of cultural heritage protection law, policy, and related authorities throughout East and Southeast Asia in recent decades, most of the relevant regulations do not provide for an adequate level of public participation in related decision-making. The authority to identify and protect heritage continues to belong primarily to the states. However, as heritage can be a very individual concept, encouraging heritage discourses and conserving heritage through broad participation of relevant stakeholders are important aspects of that process. Of particular importance in this context is the ability of stakeholders and public interest groups to challenge relevant decisions by the authorities in court. However, standing in this context is defined in a rather narrow way in most Asian jurisdictions which in many cases denies stakeholders and other parties access to justice. The paper stresses the importance of adequate impact assessments, cultural heritage discourse, and enhanced public participation in heritage identification and protection, and in the assessment, supervision and judicial review of development projects that affect cultural heritage assets and rights. The presentation includes relevant case studies from several Asian countries.

Politics of Heritage in Yogyakarta Special Region-Indonesia: A Critical Reflection in Welcoming the Next Leader

Theresia Octastefani, Gadjah Mada University, Indonesia
Nur Azizah, Gadjah Mada University Indonesia

Yogyakarta Special Region (hereinafter called with DIY) is one area that still retains a strong heritage, ranging from customs, culture, and the royal palace system. DIY becomes the only one area which have a special authority to set up the positions of provincial leaders. It has legitimized on the Privileges Act (UU Keistimewaan No. 13 Year 2012), which DIY has been an exclusive area because in filling the position of Governor and Vice Governor through generation of family inheritance of Kasultanan Ngayogyakarta Hadiningrat and Kadipaten Pakualaman. But over time, the leadership culture has shifted firmly held by widespread gender issues, which the leaders are no longer men, women can be Sultan as well as Governor in DIY. In Javanese culture, Sabda Raja (the King's Order) is not appropriate with the cultural values. It is bumping rules of thumb "paugeran" Kasultanan Ngayogyakarta Hadiningrat. DIY's community also pros and cons of the Sabda Raja because in the Mataram-Islamic cultures, the leaders must be a men. Sabda Raja was prepared by the Sri Sultan Hamengkubuwono IX to prepare his daughter, by renaming the Gusti Kanjeng Ratu (GKR) Pembayun be GKR Mangkubumi; in order to "welcome" the next leader. But, it's also opposite with the Previleges Act, where the leadership for a women does not have any legal basis. Based on these realities, it becomes interesting to discuss about the legacy of political leadership. In one side, the cultural heritage must be maintained, but in the other side, it uses to respond the modernization and gender issues, where women are also capable of being a leader. Keywords: politics, heritage, leadership, gender issue.

On city resilience: a study on urban and architectural heritage in China context

Qing Mei, Tongji University, China

The study try to reinterpret the different goals of city resilience. By proposing working definition of architectural heritage as treasure of human experiences to study emergent properties in man-heritage-architectural landscape. The position of this paper is on city resilience by architecture heritage preservation and sustainable development. Along with the awareness of our cultural heritage and heritage preservation,we raised the questions regarding architectural heritage adaptive reuse that combined with different kinds of case investigations and regeneration design including historic Xiamen harbor district, Shanghai cases of Zhang Garden and Qibao water town as case studies. By conducting site surveys and analysis, they were renovated by design in new perspectives from arts and cultural point of view.

Local regimes in Indonesia: Cases of four Indonesian towns

Abdul Gaffar Karim, Gadjah Mada University, Indonesia

This paper will discuss the characteristics of local regime in some Indonesian towns, looking at the cases of Ambon, Belu, Manado and Sumenep. It will be based both on series of research conducted by the Dept. of Politics and Government, Universitas Gadjah Mada Ambon and Belu) and my individual research (Manado and Sumenep). Core ideas behind these researches were built upon an assumption that local politics in Indonesia shows diverse power relations as the result of the diversity in the social-political contexts and the historical backgrounds of the regions. Local politics is home to original centers of power

in Indonesia, that have endured series of political changes and turmoils. Democratization in Indonesia have some significant affects on the power relations in the local context, but it's actual implementation in local context is largely determined by the characteristics of local regimes. Different regions show different trajectory of changes during the democratization process. These researches have resulted in some major findings: (1) Democratization at local level is affected by values and mechanism of local informal institutions. (2) Formal procedures of democracy are not entirely compatible with the local social structures that usually show more adaptive capability in the democratic mechanism. (3) "Demos" played significant role in local democratization process. However it has also been misused by local and national elites to achieve their goals, partly because "demos" is built upon a collective nature of social structure that is prone to hijacking by the elites.

Confronting the governor by the ruin: Heritage activism as a catalyst for new modalities of urban governance in contemporary Indonesia
Lauren Yapp, Stanford University, United States of America

Recent efforts to preserve heritage buildings and districts in cities across Indonesia must grapple with ageing structures and crumbling materials, but the questions these initiatives raise about urban governance are very new indeed. Drawing upon several years of ethnographic fieldwork in the historic district of Kota Lama in Semarang (for centuries a major port city on the northern coast of Java), this paper proposes that the growing interest in and advocacy for urban heritage in Indonesia has been both influenced by and contributed to the emergence of new modalities of urban governance in the post-Reformasi era. As heritage projects unfold unevenly across the urban landscape, they highlight shifting expectations of the respective roles of citizens and their government in the preservation of historical sites; evolving strategies used by heritage activists to petition or pressure local authorities; and the reworking of fundamental claims to rights and responsibilities regarding the historic fabric of the city. At the core of these dynamics lies the question of inclusivity: whether a growing popular activism for the cause of urban heritage actually opens up new possibilities for a more inclusive form of urban governance in the newly democratic nation, or rather reinforces familiar lines of social and political exclusion. In the case of Kota Lama, this paper argues, heritage initiatives have indeed provided a platform for many new constituents – community associations, artists, businesses, academics, and even foreign consultants – to participate substantively in the process of preservation and revitalization, directly engaging with government authorities on a regular basis and widening opportunities to shape the future of their city. Simultaneously, however, this broadening of the heritage "playing field" has the side effect of further marginalizing already vulnerable citizens, namely the urban poor, from discussions over the fate of the historical sites and structures they inhabit.

Panel 22 — 20 July 2017/ 9.15 - 11.00 / Room 22

Universal Claims and Particular Practices in Asian Religions I

Convenor and chair: **Thien-Huong Ninh**, Cosumnes River College, United States of America
Discussant: **Yoko Hayami**, Kyoto University, Japan

How do Asian-based religious groups and movements make claims of religious universalism while emphasizing the "Asian" particularities of their religious orientations?

These double panels aim to analyze this question. They showcase six ethnographic papers that highlight the vitality, contention, and diversity in Asia-based religious groups and movements during the 20th century, from Caodaism to Daesoon, Buddhism and Christianity.

Three common themes are interwoven across these papers: 1. Religious revelations and spiritual interpretations of millenarianism; 2. The competition for political recognition and material resources under the contexts of colonialism, nationalism, and border crossing; and 3. Religious efficacies for "bottom up" social, political, and economic transformations.

Our double panels are organized as such that one panel is devoted to non-Christian religions and the other on Christianity.

Non-Christian religions in Asia panel

Caodaism, a syncretistic religion born under French colonialism in Vietnam, is examined in different comparative contexts in two papers. Lee's paper situates Caodaism in comparative context with other East Asian religions and religious movements, including Daesoon, I Guan Dao, and Buddhism. It highlights

"the characteristics of universality and peculiarity between them," emphasizing their common religious roots and universalism despite distinctive practices and expressions.

Hoskins further extends Lee's analysis by focusing on millenarianism among different Caodai groups. Hoskins' paper argues that, in the 20th century, various Caodaist groups' "emphasis on millenarianism (as an impending cosmic transformation) alternated with a more conventional revolutionary agenda (for political regime change) for various Caodaist groups in the 20th century."

Horstmann's paper expands upon Hoskins' analysis of millenarianism by examining it within the context of Theravada Khruba Buddhism. It focuses on "the emergence of Theravadin Khruba Buddhist saints in mainland Southeast Asia, their success in building up a reputation, their saintly status, and their ability to attract people and material support." The papers situates this phenomena in relations to "the millenarian desire for a future Buddha in modern times."

New Religious Movements and National Culture in East Asia: Comparative Study of I Guan Dao, Daesoon Jinrihoe, and Caodaism

Gyungwon Lee, Daejin University, South Korea

All religions emerge from a historical background and their own national culture. New religious movements have their own national culture, which in East Asia has developed from literary culturesusing Chinese characters. The three teachings of Confucianism, Buddhism, and Daoism were joined after19th century by new religious movements in Korea, China, and Vietnam, which combined those threeestablished teachings and created new ideas for the 20th century. If we compare these new religiousmovements we can find the characteristics of universality and particularity among them. The shareduniversal aspects of these religions in East Asia can definitely be traced to the literary culture of Chinesecharacters and the three teachings. The peculiarity of these religions reflect their original nationalculture. In this paper I'll try to illuminate these characteristics of universality and peculiarity betweenthese new religious movements of three countries based on the perspectives of national culture.

Vietnamese Visions of the End of the World: Caodaism's Practical and Prophetic Utopias

Janet Hoskins, University of Southern California, United States of America

This paper will argue that emphasis on millenarianism (as an impending cosmic transformation) alternated with a more conventional revolutionary agenda (for political regime change) for various Caodaist groups in the 20th century. Millenarian elements came to the forefront under certain conditions, but took a back seat to other issues (particularly national independence) at other times. The key mechanism for doing was to extend the time line for the "end of world" to a very long time span (estimated at 700,000 years in one version), while stressing the everyday and practical value of resistance to an oppressive colonial regime. Millenarianism was strongest when the possibilities for political transformation seemed weakest. Conversely, when political change seemed near at hand, the idea of a future cosmic transformation was pushed along to a distant future. The extent to which Caodaists appeared "millenarian" also depended on who you spoke to and when: The largest branch, located in Tay Ninh, has been the most involved in national politics and hence soon began to put millenarian content "in the background", focusing instead on immediate political goals. Other branches more associated with Sino-Vietnamese Taoism and redemptive societies, have maintained a more active tradition of prophecy and millenarian spirit messages.

Building the land of Buddha: Saintly entrepreneurialism and political aspirations of Theravadin Saints in Mainland Southeast Asia

Alexander Horstmann, Tallinn University, Estonia

My paper is concerned with the emergence of Theravadin Khruba Buddhist saints in mainland Southeast Asia, their success in building up a reputation, their saintly status, and their ability to attract people and material support. These living Buddhist Saints fulfill the longing of the Tai Lue borderlanders as well as elite and wealthy people and exercise charisma and religious authority among them. The paper looks at the rise of these saints as sacred King in their imagined Buddhist communities and Buddhaland, criss-crossing modern state borders. In addition, it looks at the emergence of new pilgrimage routes, the building of monuments and pilgrimage centres, and the political association of the saints with sacral kingship. The aim of my paper is to assess the reasons for this re-vitalization, the memory of Buddhist kingship and former saints, and the millenarian desire for a future Buddha in modern times. The paper

also explores the articulation of these saints with modern economy and state power, and the reciprocity and redistribution of wealth within their communities.

Panel 23 — 20 July 2017/ 9.15 - 11.00 / Room 23

Japan in the Sengoku Period and Asian Trading Networks of Military Supplies

Convenor and chair: **Yoshiaki Nakajima**, Kyushu University, Japan
Discussant: **Chitoshi Mizota**, Iwate University, Japan

Japan was substantially open to the world during the Age of Civil Wars (Sengoku period) compared with the following period. In the sixteenth century Japan had overseas trade relationships including such well known events and occurrences as: the tally trade with Ming China, the prosperity of port cities like Sakai and Hakata, the disruption of diplomacy and trade due to the Ningbo Incident (1523), the Ōuchi clan monopoly on the tally trade, the activities of wokou (mixed race smugglers mainly consisted by Chinese merchants) late in the period, and the activities of the Kyushu lords dispatching ships in unofficial trade with China. In addition, Ōtomo Yoshishige, the lord of Bungo province, sent ships not only to China but also established a close trade and diplomatic relationship with Cambodia Other than those with Ōtomo Yoshishige, from 1570s to 1590s, relations between Kyushu and Siam and Cambodia can be inferred. It is possible to confirm clearly trace of exchanges between some other lords of Kyushu and Siam and Cambodia at that period. For example, in 1577 a Chinese named Guo Liuguan, identified as an envoy of the King of Ayutthaya, entered the port of Hirado of the Matsura, and the next year the ship of Wu Lao arrived. Through them the Matsura sought out trade with the Kingdom of Ayutthaya. In the sixteenth century, what the Japanese most desired among the goods that these traders brought were military supplies such as lead, saltpeter as an ingredient of gunpowder, and guns and cannon. As return, certain amount of Japanese silver and sulfur outflew from Japan. These exchanges of military supplies among Asian regions promoted increasing the size of wars and battles, and contributed to establish centralized governments in some regions as a result. Through the analysis of papers in this session, we try to explain the structure of intra -Asian trade in that era, particularly focusing on military supplies in these trading networks. Not only the aspect of import, the export of sulfur from Japan as exchange product also will be analyzed. Besides of 4 papers, we will have Prof. MIZOTA Chitoshi as a discussant to comment from the perspective of analytical chemistry on production and trade of metallic materials in the intra-Asian trade.

Relaxation and Restoration: Ming China's management of piracy in the late sixteenth century
Takeshi Yamazaki, Nara University, Japan

Following the accession of the Longqing emperor in 1566, China took a decision to relax the prohibition of maritime trade. Chinese ship merchants, if properly registered, were allowed to engage in lucrative foreign trade by sailing outward from Zhangzhou to Southeast Asian seaports overseas.However, the actual process, as to how the authorization came to be accepted and decreed by the emperor, still remains obscure, because no crucial documents on the reformation has been discovered among the contemporary chronicles so far. However, it is quite certain that the reformation took place in a period of great turmoil, where none in the authority could invent a clear and definitive demarcation between pirates and merchants in his jurisdiction.This paper will make a close investigation on the series of conflicts and wars, which took place in southern Fujian during the sixteenth century, by tracing some of prominent pirate leaders active in this area. This microscopic inquiry into their rises and falls may show how intricate, and even interchangeable, relationship the officials, merchants, soldiers and pirates shared with each other, which led the empire, though always grudgingly, to restore their political influence on the unofficial maritime network, which was eagerly expanding itself out of their proper territory all the way.

Diplomatic relations and trade of military supplies between Western Japan and Southeast Asia in the 1570's
Toshio Kage, Nagoya Gakuin University, Japan

In the first half of the 16th century (Sengoku period in Japan), a few feudal lords (daimyō) of western part of Japan, especially of Kyushu repeatedly dispatched their own vessels to Ming China. Among them, Ōtomo of Bungo and Shimazu of Satsuma were outstanding. Their territories were the place where

comprise a large percentage of the productivity of sulfur in Japan. Thus, a large amount of sulfur from these regions outflew into Ming China on their trade. The feudal lords of western Japan were involved in the mutual battles during the last stage of Sengoku period. Thus, these lords such as Shimazu and Matsura of Hizen attempted to send their envoys to Southeast Asian kingdoms such as Siam and Cambodia as to establish diplomatic relations. Their purpose was strengthening economic power and acquiring military supplies such as lead and saltpeter, which were indispensable materials for operating firearms. Particularly, Ōtomo Yoshishige, who was the most powerful feudal lord in Kyushu at that time, established diplomatic relations with the King of Cambodia in 1573, and engaged in maritime trade by dispatching his own vessel to Cambodia. As a general perception, we have an image that feudal lords of western Japan started dispatching commercial vessels (so called Red-seal ships or shuinsen) to Southeast Asia only after the beginning of the 17th century. However, it is obvious that some feudal lords of Kyushu used to send their vessels or entrust their cargos to Chinese junks coming to their territories since 1570s.

Maritime trade of saltpeter in East and Southeast Asia during the late 16th century
Yoshiaki Nakajima, Kyushu University, Japan

In this paper, I will discuss on maritime trade of saltpeter in the late 16th century, when demand of gunpowder was drastically increased in East and Southeast Asia, especially because of Japanese invasion of Korea. In this region, natural saltpeter was mainly produces in mainland Southeast Asia and China. In contrast, in Japan, where no natural saltpeter was produced, had to export enormous amount of saltpeter from abroad, mainly in exchange of silver. In addition, Spanish in the Philippines also needed to import large amount of saltpeter to supply gunpowder for their firearms.Especially, during the Japanese invasion of Korea, daimyōs mobilized by Toyotomi regime, were obliged to export saltpeter and lead from overseas by every means available. It is recorded that saltpeter and lead were exported to Japan through following three routes. 1: The Portuguese exported them from Macao. 2: Chinese merchants smuggled them from the Chinese coast. 3: Those produced in Cambodia and Siam were brought to Cochin China or Luzon, then re-exported to Japan. During the first invasion of Korea, despite the Ming courts strengthened the prohibition of trading voyage to Japan, saltpeter was continued to be smuggled to Japan by Chinese and Portuguese ships. On the other hand, during the first invasion, production of artificial saltpeter gradually grew in Japan, and between the first and second invasion, it is recorded that some amount of saltpeter was exported from Japan to the Philippine.

The commodity in the Nagasaki-Macau trade of the late 16th Century
Mihoko Oka, The University of Tokyo, Japan

In this paper, I will try to examine the commodity carried by Portuguese traders in intra-Asian trade, especially in the Nagasaki-Macau route in the end of the 16th century, by analysing a record (so-called Memoria)written in Spanish referring vending prices, wholesale prices, and benefits from these products. This document also contains so many important details that can be referred to, like the customs system and port dues charged by Chinese mandarins to Portuguese traders in Macau. The main description of Memoria presents details of the Portuguese intra-Asian trade rather than the Euro-Asian trade. It is for this reason that Macau, where the author of Memoria stayed, was a centre of Portuguese intra-Asian trade rather than Euro-Asian trade. One of the important part that Memoria shows is concerning commodities in each main Asian port.We can see that Japan had very few export commodities. Except for silver, their only exports were salted tuna fish, swords, and blade guards. This description matches the other records written by Ralph Fitch , an English traveller who was in Asia from 1583 to 1591, and Antonio Morga , a government official staying in Manila. Both records present details of the trade in South China seas around 1585. This concurrence could suggest the probable date when the author of the Memoria observed Portuguese commerce in Asia.Through this analysis, I attempt to show the basic structure of the Portuguese intra-Asian trade mainly focusing on Japan.

Panel 25 — 20 July 2017/ 9.15 - 11.00 / Room 25

Book & PhD Presentations - Heritage

Chair: **Floper Gershwin Manuel**, Philippine Rice Research Institute, The Philippines

Dancing at the Edge: Ritual, Heritage and Politics in Post-War Sri Lanka - PhD Pitch
Eva Ambos, International Institute for Asian Studies, the Netherlands
Discussant: **Michael Herzfeld,** Harvard University, Department of Anthropology, United States of America

In my PhD thesis, I compared two complex ritual systems in Sri Lanka – the kohoṁbā kankāriya and the yaktovil tradition - that had both become part of national heritage. Both ritual traditions, performed by and for Sinhalese Buddhists, constitute originally the cultural monopoly of the same caste group, the beravā (lit. drummer) caste. Yet the comparison of their 'heritagization' (Polit 2010) alludes to an asymmetry: Presented as Buddhist heritage that goes back to Sinhalese kings, the kohoṁbā kankāriya tradition as heritage is embraced as living tradition to identify with. The yaktovil tradition in contrast, stamped as hybrid and 'magic', is staged as a relic of a past that has been overcome.

My research has further shown that while hardly performed as healing rituals nowadays, the dominant form of kohoṁbā kankāriyas is that of heritage rituals on the national stage. This is diametrically opposed to the place of yaktovils conducted as healing rituals at the edge. What is presented on the national stage of the yaktovil is usually divested of any ritual dimension and exposes instead a show or exhibition character. Yet even fragments of the kohoṁbā kankāriya tradition as heritage such as dance reveal in contrast a ritual dimension on the national stage.
This asymmetrical heritagization is also indicated by the distinctive role performer lineages assume on the national stage. As I have argued, kohoṁbā kankāriya lineages have a stake in the field of heritage, even more, they are needed to authenticate and render the heritagization of the ritual tradition efficacious. In contrast, the yaktovil ritual practitioners I worked with are not called upon the national stage to perform yaktovils. Instead, they shape a vibrant healing tradition off the national stage.

Evolving Traditions of the Buddhist Image House Understanding two centuries of art and architecture in Sri Lanka - Book Presentation
Asoka De Zoysa, Vajira Jayathilaka, and Ganga Dissanayaka, Samkathana Research Centre, University of Kelaniya, Sri Lanka

The conceptual significance of hybridity of Sri Lankan culture has often been overlooked. The tradition nurtured in the Upcountry Kandyan region in the 18th century has been often seen as pure and unspoiled. Kandyan art, architecture, costume, dance, rituals, artifacts and decorative designs have,since the declaration of Independence in 1948,been regarded as the only possible representation of Sri Lankan tradition. Questioning these prevalent notions,this volume demonstrates the mirroring of Indian visual expression in the Upcountry Tradition and analyses the reflections this tradition has cast on the Southern Tradition, which in the 20th century seem to have evolved to a further hybrid tradition, based on the aesthetics of Asian and European origin.

This volume of essays annotated with photographs and drawings focuses on how the life styles, power structures, religious beliefs and rituals are reflected in and around the Buddhist Image House, introduced in the first volume of the series. Attention has been paid to disseminate the information gathered on many field trips on the ecclesial traditions of the Siyam Nikāya, the chapters of Buddhist monks in the Upcountry and the chapters of the Amarapura Nikāya in the Low country.

The Samkathana Research Team presents this volume of essays with the aim of demonstrating the close connection between the existing visual communication of the Buddhist Image House and influences and connections between art and its sponsors and mentors and artisan communities.

Thailand's International Meditation Centers Tourism and the global commodification of religious practices - Book Presentation
Brooke Schedneck, Chiang Mai University, Thailand

This book explores contemporary practices within the new institution of international meditation centers in Thailand. It discusses the development of Thai Buddhism, the evolution of Western views about Thai Buddhism, and relates Thai Buddhism to contemporary processes of commodification and globalization. Through an examination of how meditation centers are promoted internationally, the author considers how Thai Buddhism is 'translated' and taught to international tourists. Shedding new light on global religious practices, and raising new questions concerning tourism and religion, this book focuses on the nature of cultural exchange, spiritual tourism, and religious choice in modernity. With an aim of reframing questions of religious modernity and an emphasis on all of the actors involved in the promotion of meditation and new forms of religiosity, each chapter offers a new perspective on the phenomenon of spiritual seeking in Thailand. Offering an analysis of why meditation practices appeal to non-Buddhists, this book contends that religions do not travel as whole entities, but instead that partial elements resonate with different cultures and are appropriated over time.

Panel 26 — 20 July 2017/ 11.30 - 13.15 / Room 1

Chinese Dynastic Art and Literature II: Dreams, Fans, and Architecture

Chair: **Qing Mei**, Tongji University, China

Animals and Plants Beg for Their Lives in Song Dynasty Dreams
Songjoo Kim, Korea University, South Korea

In China's Song Dynasty (960-1279), the interpretation of dreams was an important way for literati to understand complex issues of morality. They regularly recorded their dreams and even published essays and poetry about these dreams, many of which offer insight into emotions regarding the ecological problems of the time. A surprising number of these dreams concerned the suffering of animals and plants at the hands of human beings. For example, Li Gang (1083-1140) records two crabs begging for their lives, leading him to release them back into the sea. Peng Qiu (dates unknown) recalls a dream in which a pine tree explains to him that its spirit is connected to the physical tree, convincing him to protest the problem of large-scale logging in his area. Both plants and animals were often anthropomorphized in these dreams as they convinced literati of their sentience and their value to both moral and material worlds. Through a study of these dreams and an analysis of their employment in literature, I show the emotional struggles of Song Dynasty elite due to the importance they placed upon the lives of animals and plants during a period of urbanization and great ecological change.

Books and folding fans——An Interpretation of gifts in the Context of Ming Cultural History
Fei Liu, Institute of History National Tsing Hua University, Taiwan

Scholars usually consider that books are the most popular gift among literati. However, evidence indicates that with the rise of commercial publishing in the late Ming, literati gradually found books less appealing and chose different things as gift. The change in the trend of gift from the early through late Ming is understudied. Therefore, this article will analyze the related information in literati's letters and collected works and demonstrate that fans with paintings on them took the place of books as the most popular gift among literati from the Wanli period onward. Literati also started to see local products and food as proper gifts around the same time. By showing how the choice of gift among literati changed after book market had flourished and explaining why certain things would become popular gifts, this article will shed light on our understanding of the social role of gift in the literati world in Ming China.

Panel 27 — 20 July 2017/ 11.30 - 13.15 / Room 2

Asia-Pacific Traditional Arts Festival

Convenor: **Rung-Shun Wu**, National Center for Traditional Arts, Taiwan
Institutional panel by Ministry of Culture, Taiwan

The Asia-Pacific Traditional Arts Festival, launched in 2000, has become one of Taiwan's leading international traditional arts festivals with an outstanding reputation. The Festival presents unique and diverse fields of ethnic music, dance, puppetry and classic theatre around Asia-Pacific region. Each year, it features a subject matter from different aspects of regional culture and performing arts, such as The Culture of Love and Marriage (2004), (Un)Masking: The Art of Disguise/Disclosure in Asia-Pacific Cultures (2005), Arts on Diaspora: The Cross-border and the Crossover of Contemporary Asia-Pacific Traditional Arts (2013) and East Asia Crescent: Tea, Stamping Dance and Shining Forest (2014). The Festival, up to now, has presented thousands of artists from 93 international performance groups of 28 countries and hosted more than 800,000 participants. It has become not only the signature event of the National Center for Traditional Arts (NCFTA), but also an important exchange platform for traditional culture and arts in the Asia-Pacific region. The festival is scheduled to commence from October 2nd to October 15th in duo sites of NCFTA's Yilan Park and the Xiqu Center of Taiwan in Taipei. The main topic of this year's Festival will focus on traditional arts of the Mekong River Basin by presenting the brilliant civilizations of China, Laos, Myanmar, Thailand, Cambodia and Vietnam. Furthermore, the topic will also expand to the Dongshan River, Yilan Taiwan, which runs through NCFTA's Yilan site. In addition, the Festival will also

introduce Taiwan's performances including different styles of traditional music, dance and operas to parallel the vibrant traditional culture of the Mekong River Basin. All of the performances, forums and workshops aim to practice the New Southbound Policy and establish a new partnership with the ASEAN members.

Rung-Shun Wu, National Center for Traditional Arts, Taiwan
Yu Ling Wang, National Center for Traditional Arts, Taiwan
Tien-Hsia Hsu, National Center for Traditional Arts, Taiwan

Panel 28 — 20 July 2017/ 11.30 - 13.15 / Room 3

Marriage Migration and Sex Trafficking

Chair: **Kyoko Kusakabe**, Asian Institute of Technology, Thailand

Marriages on the border: the case of mainland spouses in Kinmen island
Lara Momesso, Portsmouth University, United Kingdom

Marriages on the border: the case of mainland spouses in Kinmen island In a global context characterised by extensive movements across borders, transnational marriage has become an increasingly common phenomenon. Interestingly, although transnational marriages involve the crossing of a geopolitical border for at least one of the members of the couple, most of the literature covering this topic does not deal with the material and emotional significance of borders for marriage migrants. As a matter of fact, when borders are taken into consideration in marriage migration literature, it is to explore two opposing conditions: on the one hand states' practices to control migrants, through legislation and border control (i.e. Friedman 2010), and, on the other hand, migrants' increased mobility and flexibility when crossing borders (i.e. Belanger and Wang 2012). Yet, as political, economic, legal, and social devices, borders are able to trigger strong emotions on migrants, who may also make use of borders in different ways, beyond the mere action of crossing them. In light of these reflections, this paper will discuss how a group of marriage migrants, residing in a border area, relate, in emotional and material terms, to the geopolitical border dividing their two homes. This paper is based on in-depth interviews carried out with about 20 marriage migrants from mainland China who resided in the offshore island of Kinmen between August and November 2016. Reference Friedman, S., 2010. 'Determining the 'truth' at the border: Immigration interviews, Chinese marital migrants, and Taiwan's sovereignty dilemmas.' Citizenship Studies, 14 (2): 167-183. Belanger D. and Wang, H.Z., 2012. 'Transnationalism from below: evidence from Vietnam-Taiwan cross-border marriages.' Asian and Pacific Migration Journal, 21 (3): 291-316.

Employment Incongruence: Interpersonal, Institutional, and Structural Barriers in the Marriage Migration Context
Tuen Yi Chiu, Asia Research Institute, National University of Singapore, Singapore

This paper examines the incongruence between the employment preference and employment status of female marriage migrants from Mainland China to Hong Kong. In the mainstream literature, previous studies on immigrant women's employment examined either their attitudes towards paid employment (employment preference) or their actual labour force participation (employment status). Although these studies have shed lights on the gender differences in immigrants' employment opportunities and the social processes that shaped the relative disadvantages immigrant women encountered in the labour market, few systematically theorize the linkage between attitudinal employment preference and actual employment behaviours and elaborate on the circumstances at which one's employment preference might not be in congruence with his or her employment status. To resolve this missing link, by drawing on ethnographic data including participant observations and in-depth interviews obtained from 35 female marriage migrants in Mainland China-Hong Kong cross-border marriages, I proposed an integrated framework of employment incongruence that combines attitudinal employment preference and actual employment behaviours to investigate the opportunity structure of migrant wives' paid employment in the marriage migration context. Using this framework, I examined two scenarios of paradoxical mismatch of migrant wives' employment preference and employment status: (1) while some wanted to work, they did not work, and (2) while some did not want to work, they ended up working for payment. I explicated such phenomena by unraveling how the marriage migration context has contributed to such paradoxical mismatch by creating series of social, economic, political, and cultural barriers at interpersonal,

institutional, and structural levels. I also revealed the resilience of and strategies taken by these women to confront such barriers. Theoretically, findings of this study could not only reconcile the gap between attitudinal employment preference and actual employment behaviours, but also illuminate the interplay between structure and agency in the case of migrant wives' employment.

Motherhood as Mediation: Marriage Migrant Women Engaged in Small Businesses in Taiwan
Hsunhui Tseng, Chinese University of Hong Kong, Hong Kong
Jing Song, Chinese University of Hong Kong, Hong Kong

This research aims to explore the moral economy of marriage migrants from China and Southeast Asia engaging in entrepreneurship in Taiwan. It seeks to understand how these migrant women negotiate a balance between work and family and how motherhood plays out in their pursuit of business success. Since the late 1980s, the burgeoning transnational marriage brokerage in Taiwan has led to an influx of marriage migrants from China and Southeast Asia, These women are widely portrayed as a drain on social resources, social trouble-makers, or victims of domestic violence by the mass media. To challenges these stereotypes this research will provide another picture to show how they pursue family's well-being and self-development through engaging in small businesses. Much feminist scholarship has emphasized motherhood as an obstacle to women's liberation, and only when women get out of the trap of being a mother and a housewife can they realize the real self. Interestingly, in contrast to this individualist ideology of women's liberation, this research shows how, in the Asian context, motherhood is used as a narrative strategy for women to pursue the neoliberal subjectivity. Based on our interviews with 50 migrant women in Taiwan, we look into how these migrant women's pursuing entrepreneurship hinges on their conforming to traditional familism. According to them, engaging in business is to fulfill their motherhood, as their career achievements will bring in financial benefits and well-being to their children. In this case, motherhood is not so much about self-sacrifice but more about the way in which migrant women pursue their self-development that they cannot obtain otherwise. It is this moral value that legitimates migrant women's economic activities outside the household. This new insight will contribute to the shift of understanding of migrant economies from struggling to empowerment and from suffering to negotiation.

Vietnamese brides in their quest for happiness through cross-national marriages
Tien Quyet Ly, HCMC Open University, Vietnam

In recent decades, cross-national marriages have become a common phenomenon throughout Southeast Asian countries. Vietnam in particular has witnessed an increasing number of its women marrying Korean, Chinese, and Taiwanese men. Vietnamese women of different social status have chosen to marry a foreign husband in the hope of finding a better life. This trend is especially prevalent among women from poor families. Some are lucky and find the right man and happiness, but many are not. The unlucky are often abused, sometimes so severely they are driven to commit suicide. Worse still, their painful circumstance seldom elicits sympathy from the husband's family. To the contrary, they have stigmatized these Vietnamese brides as materialistic and mercenary, concerned only with the acquisition of their husbands' wealth. The media has also contributed to this pejorative stereotype, often portraying these women as little more than "gold diggers". This paper will explore the following questions in an effort to better understand this phenomenon: What are the social and economic factors that compel Vietnamese women to seek a cross-national marriage? What are the factors that determine the success or failure of these marriages? What role does tradition, culture, education, and gender bias play? What can be done to assure the success cross-national marriages? By way of this analysis, it is the author's hope that a better understanding of the factors that motivate and influence cross-national marriages will mitigate the hardship experienced by the many unlucky Vietnamese brides who find themselves in marriage so painful that their only recourse is suicide.

Anti-trafficking and Nepali migrant sex workers return home from the red light district in India
Susanne Margret Sofia Åsman, University of Gothenburg, Sweden

Anti-trafficking and Nepali migrant sex workers return home from the red light district in India Set against the background of a critical examination of anti-trafficking organisations' dominant discourses of sex trafficking in the Nepali context, this paper provides an ethnographic account of how Tamang women and men in the Sindhupalchowk district, defined by these organisations as severely affected by sex trafficking, understand what they define as "Bombay going" or migration for sex work. The main motivation for this

endeavour is that very little, if anything, has been said about this from the perspective of Tamang women besides the studies based on the rehabilitation and reintegration programmes led by anti-trafficking organisations that concentrate exclusively on the women's identity as victims. This study focuses on women's agency and the meaning they ascribe to their roles as sex workers in the migratory process with a particular focus on the return after years of sex work in the red light district. During their years abroad, the women maintained their membership to their natal houses, through contributions of "Bombay wealth", through visits and well-established networks between the brothels in Mumbai and their homes in Nepal. In stark contrast to the dominant discourse among the anti-trafficking organisations, the Tamang women in this study returned of their own accord and were reintegrated into their native villages. Moreover, through their contributions from sex work Tamang women have created significant personal and structural social changes in their places of origin. The paper is based on multisited ethnographic fieldwork carried out over a fifteen month long period mainly in the Sindhupalchowk district in Nepal but also in the red light district in Mumbai (Bombay) in India, with several return visits. Additionally, interviews were conducted with INGOs and NGOs in Kathmandu working with anti-trafficking initiatives in Nepal.

Panel 29 — 20 July 2017/ 11.30 - 13.15 / Room 4

Migrating for Family, Care and Later-Life Fulfilment: Japanese to Southeast Asia

Convenor and chair: **Leng Leng Thang**, National University of Singapore, Singapore
Co-convenor: Mika Toyota, Rikkyo University, Japan

Japanese nationals have recorded significance increase in out-migration in the recent decades. According to the Japanese Ministry of Foreign Affairs, in the decade between 2006 to 2015, Japanese overseas has increased 23.8% (from 1.06 to 1.32 million), Asia -the second largest destination, has recorded the highest rate of increase of 38% over the decade, when compared with N. America (17%) and Europe (21%).The rise in the rate of international migration parallels increasing diversity in the motivation to move overseas among the Japanese. In the movement to Asia, besides work-related migration for long term stay as expatriates from Japanese companies and institutions, the literature also reveals migration for work as local hires, especially among the women, for marriage and for retirement; the latter is expected to become popular as the baby-boomer cohort enters old age, and Southeast Asia is set to become an attractive option offering to provide not just leisure but also care possibilities in later life. Through the three papers focusing on Japanese migration to Southeast Asia, this panel attempts to offer an in-depth exploration of the new diversity in migration, contributing to an understanding of how migration to Southeast Asia is being conceived and experienced by those who have chosen to make the move, and how have the larger socio-economic-structural realities affected their decisions and constituted to the challenges and the implications. The panel will begin with an examination of how the challenging issues of care provision in later life in Japan has now become 'transnational' with more Japanese considering migration to Southeast Asia in order to seek care provision either for themselves without family support, or for their very old-elderly parents so as to continue to sustain co-residence. The second paper on retirees living in Malaysia offers another perspective on retiree in search of 'self-making' as they transit from work lives to retirement, and at the same time, transit from the familiarity of Japan to alien Malaysia. The third paper offers diversity in the intention to migrate to Southeast Asia with a focus on education migration among middle-age parents and their children to Johor Bahru in Malaysia. Through understanding these diverse perspectives in migrating for family, care and later-life fulfillment from Japan to Southeast Asia, this panel will advance empirical and theoretical understanding of migration as a dynamic and diversified process for the fulfillment of the self and family.

Searching for Care: Japanese Retirees in Southeast Asia
Mika Toyota, Rikkyo University, Japan
Leng Leng Thang, National University of Singapore, Singapore

International retirement migration has broadly been conceptualised as "Lifestyle migration" such as second home residential tourism that is leisure-oriented. However, in the case of Japan, the long-term economic stagnation, deregulation in labour market and economic restructuring have resulted in a large population who work irregularly without employees' pension. Furthermore, the social welfare security for the Japanese ageing population has been seriously undermined by population ageing (with 26.7% of the

population being over 65 years old in 2015), coupled with increasing non-marriage rate (24.2% of male Japanese never married at the age of 50 in 2015). It is reported that one in every eight male elderly and one in five female elderly are living alone in Japan (2015). Meanwhile the governments in Southeast Asian countries are encouraging international retirement or second home development programme as their development strategies to attract foreign elderly as new global consumers. Accordingly an increasing number of Japanese elderly started perceiving Southeast Asian countries as retirement destinations. This paper examines how Japanese elderly migrate to Southeast Asian countries to seek care provision by focusing on two groups: (1) the elderly who migrate with their "super-"elderly parents in order to sustain cross-generational ageing households with the assistants of live-in domestic helpers; (2) single elderly who seek emotional and intimate care relationships. The paper also investigates the lonely deaths of Japanese elderly while they are abroad as gendered phenomenon.

Gaining Well-being or Making a Sacrifice? : Migration of Japanese Families with Children to Johor Bahru, Malaysia
Hiroki Igarashi, Chiba University, Japan

According to a survey conducted during the past 10 years by a Japanese foundation, Malaysia has been selected as the most popular country for migration by Japanese families. While Malaysia has been known as a country for retirement migration for Japanese families, this research instead focuses on a newly emerging form of migration of working-age Japanese families with children for the purpose of their child's international schooling in Johor Bahru (JB) known as Kyōiku-ijū (Education Migration). While the thesis of retirement migration is centered around migrants' pursuit of well-being, that of education migration often delineates the maternal migrant's sacrifice for their child's future upward social mobility in imagined globalizing world. How can we understand the experiences of Japanese education migrants in JB? By using in-depth interview data collected from Japanese families living in JB, I pursue two tasks: 1) examine how their motivations to migrate to JB have been shaped, and 2) reveal how they understand their experiences living in JB through their child's international schooling. This presentation identifies push and pull factors that attract Japanese families to migrate to JB, such as JB's rapid transformation into an education hub of Asia by hosting branches of international schools and universities from the US and UK and offering relatively affordable living costs and tuitions; Japan's stagnant economy and risk of natural disasters and so on. I argue that Japanese families' experiences in JB vary, depending on their family arrangements, such as split-household family, single-parent family, two-parent family.

Philanthropy and Japanese retirees in Bali
Seng-Guan Yeoh, Monash University Malaysia, Malaysia

Work migration has been a dominant feature of modern Southeast Asian history and a staple topic of scholarship, Of increasing importance is the rising phenomena of lifestyle migration that has different modalities and effects. While lifestyle migration arguably arises from differentials in economic conditions between nations, there is also the added allure of exotic social imaginaries at play. Bali has been a well-known destination for tourists for decades. In 2013, Bali (pop. 4.2 million) welcomed 3.27 million foreign visitors from around the world. In recent years, the island has also become a popular place for lifestyle migrants in particular retirees, given its scenic setting, tropicial weather, lower cost of living compared to their home countries, and the enabling policies of the local government which sees this as an economic potential of this niche tourism market. Japanese retiress make up a sizeable proportion of this sector. This paper looks at a group of Japanese long stay migrants and retirees in Bali who have decided to be involved in a range of philanthropic activities. It uncovers the motivations and cultural logic for their involvement, and the nature of these activities. The paper also examines the reception of Balinese communities who are the recipients of these initiatives, It looks at the kinds of inter-subjective and inter-cultural negotiations that are generated in these kinds of social interactions.

Panel 30 — 20 July 2017/ 11.30 - 13.15 / Room 5

Beyond Metropolis: Alternative Urban Asia II

Convenor: **Valérie Clerc**, IRD - French National Research Institute for Sustainable Development, France
Chair and discussant: **Gopa Samanta**, The University of Burdwan, India

The image of ‘urban Asia’ is often represented by big metropolitan cities. The existing academic and planning discourse on urban Asia is also biased towards these big cities and metropolitan urbanization. Although limited in numbers in each country and primate in nature in urban system, these cities have tremendous impact on the regional as well as on global urban economy. These are often represented as global cities in neo-liberal regime. Besides this big and metropolitan urban Asia, there is also alternative urban Asia lying in small and medium cities and in informal settlements. Small and medium cities are actually new destinations of urban Asia as the costs of migration to the big cities are no more within the reach of the poor migrants. The flow of migration towards cities has been intensified because of the growth oriented development activities of neo-liberal economy displacing people from their habitat for industries, mining, real estates and other infrastructures. In the first decade of the twenty first century around 200 million people moved to Asia’s cities. Despite the rise of the megacities, two-thirds of the region’s urban areas are comprised of 100,000 to 500,000 people. The contribution of informal settlements in Asia’s urbanization also calls for attention as around 30% of the Asian cities’ inhabitants live in informal settlements, representing around 500 million people. These figures are important not only in term of their sheer number of people but also in their stake in Asia’s urbanization and economic growth.One distinctive character of small and medium towns and informal settlements is the lack of efficient basic services an urban local government needs to deliver to its citizens. Small and medium cities and informal settlements are generally thought as quite different, but have similarities in terms of scale; the lack of basic infrastructure and services; progressive adaptation to the context; incremental logics of construction; absence of large private investments; and mere absence of urban planning projects. Research on small towns and informal settlements show different challenges and solutions that could provide new ways of thinking about the city. The panel is proposed to critically understand how small and medium cities, and informal settlements have become significant part of vibrant and alternative urban Asia in relation to: The economy and employment; Migration and mobility; Governance and urban policies; Land and housing issues; Infrastructure and services; Sustainability and climate change.

Informal settlements and urban policies, the tangled nexus of land. A focus on Phnom Penh, Cambodia
Valérie Clerc, IRD - Institut de recherche pour le développement, France

The New Urban Agenda, to be adopted during the UN-Habitat Conference in Quito in October 2016, seeks to work towards correcting the striking problems with the current model of urbanisation. While informal settlements house almost a billion people worldwide, urban planning models still haven’t adapt at a large scale to informal urban development dynamics. Despite fifty years of scientific research showing the urban qualities of informal settlements to answer to the challenges of rapid urbanization (affordability, incrementalilty, functionnal mixity, capacity of sustainability, adaptability to climate change…) and forty years on after the first recommendations from the international institutions advocating their legalization and improvement of living conditions, policy makers rather still often aspire to eradicate these neighbourhoods and to replace them under urban renewal schemes.The prickly issue of land is core to policymaking towards informal settlements. The national and local public policies towards precarious settlements are largely contingent on how the actors of these policies view and approach the land issue – as property, place, territory, value, location, spaces of rights, norms, economic development, or collective use. This paper will focus on the case of Phnom Penh, in Cambodia, where the history of informal settlements is tied to the country’s history of land and where the policy pursued by government authorities in the 2000s was quite contradictory, facing a land competition between residents wishing to stay in their settlements and investors keen on realizing large real-estate projects on the occupied land.Keywords: Informal settlements, urban policy, land and housing, Cambodia.

Informal settlements at the heart of urban developments: the case of Yangon and Mandalay (Myanmar)
Maxime Boutry, CASE - Center on Southeast Asia (CNRS - The French National Center for Scientific Research - UMR 8170), Myanmar

Informal settlements in Myanmar’s cities served as a rational for urban developments through the 1990s, impacting hundreds of thousand people, mostly concentrated in the towns of Yangon and Mandalay. Pushing so-called “squatters” to urban peripheries (actually paddy fields), townships were created ex-nihilo with the objective of developing industrial zones that would “naturally” supply their labour from the newly uprooted population. While this objective was partially fulfilled, the peri-urban townships of Yangon and Mandalay remained characterized, until today, by poor access to basic services such as water

and sanitation, health, schooling, as well as endemic poverty. With the Thein Sein's government (2010-2015) that paved the way to Myanmar's political transition toward democracy, a new impetus was created for foreign investments in the country and particularly in the main towns of Yangon and Mandalay, accompanied by a speculation wave on urban and peri-urban land. The combination of these two factors led to the spontaneous creation of many informal settlements within these peri-urban areas, triggering a new set of responses from municipalities. Building on the historical creation of these peri-urban areas, the paper seeks to compare the different policies applied in the past and under the current quasi-civil government in Yangon and Mandalay, each having their own strategies to deal with informal settlements. We may show that informal settlements still shape the developments of these two cities, challenging a little effective all-planning model.Key words: Myanmar, informal settlements, urbanization, Yangon, Mandalay, urban planning.

The Delhi Bias: Political discourse and spatial governance of slums
Nipesh Palat Narayanan, University of Lausanne, Faculty of Geoscience and Environment, Switzerland

Urban Asia is represented through its big cities and is often categorized as 'mega-cities' of the South. Furthermore, these mega cities are 'worlded' through the icon of slums. In this context, I argue that this 'icon' of the slum as represented in policies is based solely on slums of mega-cities. To do this, I analyse the parliamentary debates from India (Rajya Sabha, 1953-2014), and read it along policies related to slums in India.Housing in India is a State Government subject, nonetheless, the Central Government has been interfering in this via various slum policies and funding programmes. In this paper, I argue that these policies have a huge Delhi bias. In other words, the geography of informal settlements in India is viewed through the lens of slums in Delhi. I begin with The Slum Area (improvement & clearance) Bill 1956, and argue how it was geared towards the slums in Delhi. Furthermore, this is reflected in the housing policies (1988, 1994, 1998, & 2007), as well as the Rajiv Awas Yojana (2009) which started with the slogan of 'slum free India'. This archival analysis will be supplemented by fieldwork done in 2016 showcasing how these manifests on ground. The paper doesn't look at the policies and its efficacies but on the debates and concerns that led to the said policies via parliamentary debates, thereby arguing slums through the public discourse. The intention is not just to critique the final output (policies), but the process of arriving at it (parliamentary debates).

Local economic development and social changes in small towns: The case of an old industrial town in Tamil Nadu
Kamala Marius, University of Bordeaux, France

Unlike some other developing countries of the world, India has shown relative resilience to the global economic crisis (2008-2014) by maintaining one of the highest growth rates in the world. It recorded a growth rate of 7.6 per cent in 2016. Even if one of the main drivers of India's growth during the global economic crisis has been still the services sector (55%) located in peripheral locations of metros, the manufacturing sector not only in metropolitan areas but also in small and medium towns has contributed to keep its massive informal labour in spite of its low contribution in the GDP (16%). The example of the leather industry is one India's oldest manufacturing industry with a tendency of informalization and feminization of the work of the formal sector. In spite of low levels of innovation in Indian clusters, we have to remember the large number of workers employed in the enterprises located in these small and medium towns and its impact on the rural and urban economic growth. The performance of these clusters and their competitiveness in the globalised and liberalized economy become important. However a particularly narrow discourse of competitiveness has been constructed that has a number of negative connotations for the resilience of towns. In this communication, we would like to focus on the Ranipet agglomeration in Tamil Nadu to analyse how some small, globally positioned industrial towns can be economically resilient. Key-words: Cluster, resilience, leather, family business, Tamil Nadu, small towns

Panel 31 — 20 July 2017/ 11.30 - 13.15 / Room 6

Architecture and Politics in Urban China

Convenor and chair: **Yanfei Li**, University of Toronto, Canada
Discussant: **Donia Zhang**, York University, Canada

How is architecture political? In recent years, this theoretical inquiry has resurfaced to inspire interesting multidisciplinary dialogue. For political theorists, the question could be a specific inquiry about whether architecture could provide a symbolic space for political differences to confront one another (Chantal Mouffe, 2014). For architectural practitioners, the question comes with the ambivalence that architecture pacifies conflicts but on the other hand institutes an authoritarian structure that suppresses different uses of the space (Pier Vittorio Aureli, 2014). These understandings explore architecture's political nature within the framework of conflicts, differences and consensus, but fall short to elaborate the role of architecture in other political cultures that may not necessarily share the similar conceptual framework. From an area studies' perspective, this panel approaches the question from the micro-politics in specific cases of architectural production in urban China. To bring in a regional view, our discussion has a double-folded aim to reveal the parameters of the politics of built environment in a particular regional context and to redefine the question in the reality of the past and present global uneven development of urbanization. With methodologies including archival studies, interview, participant observation, and textual analysis, this panel addresses cases of vernacular building, campus design, religious place, and preservation plans in modern and contemporary China. We analyze the ideologies behind different representations of architectural issues and investigate the power relations implicated in various forms of architectural production. Yanfei Li examines Beijing alleyways and courtyard houses and demonstrates how they create a space for the competing discourses of developmentalism, preservationism, and property rights in the recent three decades. Yishi Liu discusses the multi-layered negotiation among religious communities, property owners, tourists, and the municipal policy makers on the preservation of Linqing, a city on the route of the Grand Canal which was recognized as a World Heritage site, 2014. Yi Ren studies the campus architecture of University L'Aurore in Shanghai in the early 20th century. She reveals that the design of the campus landmarks represented both the political prominence and cultural supremacy of the French Catholic in the making of an Asian cosmopolitan city. Jing Xu focuses on a post-colonial site, the demolished Russian-built St. Nicholas Cathedral in Harbin. Her paper highlights the tensions between tradition and modernity, nationalism and exoticism, economic profits and cultural values in nowadays controversial perception of the religious architecture.

The Politics of Vernacular Architecture: The Case of Beijing Alleyways and Courtyard Houses
Yanfei Li, University of Toronto, Canada

Alleyways (hutong) and courtyard houses (siheyuan) are typical northern China vernacular architectural forms. They had dominated the residential space in Beijing for hundreds of years and gave the Old City its spatial characteristics. However, in the past three decades, these vernacular forms started to disappear en masse. Their position in a rapidly changing cityscape became especially dubious. For some, they were dilapidated houses and neighborhoods that are in great need of redevelopment. For others, they were the epitome of Chinese classic technology and aesthetics of city building. For the courtyard house users, who lost or are about to lose the space to various urban redevelopment programs, alleyways and courtyard houses are their livelihood, the preservation of which almost symbolizes social justice. This paper traces the diverse or even conflicting cultural meanings of courtyard houses and alleyways in the postsocialist transformation of Chinese cities. Analyzing government documents, cultural historic city preservation policies, and the narratives by courtyard house owners, this paper investigates: who actively engage the vernacular architecture and for what interest? How do these actors dialogue among one another? What kind of cultural political space has alleyways and courtyard houses ultimately become? This paper argues that in the postsocialist urban transformation, vernacular architecture has opened up as a contested ground for developmentalism, preservationism, and the rising awareness of property ownership. Vernacular architectural forms as image or concept have also turned into important components in forming the discourse of national economic prosperity, cultural identity, and the newly-emerging property rights.

The Embedding of Foreign Culture: A Case Study of Architecture in University L'Aurore (1903-1952)
Yi Ren, Shanghai Jiao Tong University, China

Universities with religious backgrounds were contact zones between Chinese and foreign culture during the late Qing and early Republican era. The materiality of architecture on the campuses that we can still access today becomes the tangible embodiment of the competition, exchange and confrontation among such different cultures. This paper uses the rare Journal of University l'Aurore in the collection of the Lyon Municipal Library to investigate the architecture of University l'Aurore, a missionary school in Shanghai

from 1903 to 1952, to reveal the cultural politics behind school buildings in China's 20th century cosmopolitan. Applying methods such as textual analysis, architectural interpretation and analysis of international relations, this paper reviews the process of the campus' construction and development. Particularly, I focus on two landmarks, the Aurora Museum and the old Red House, to elaborate the historical reasons behind the emergence of missionary school buildings: fund shortage and political cultural choices. Among all modern port cities in China, Shanghai was the most developed. The missionaries were confident of their influence. They believed that Shanghai residents were modern, adaptive, and open to Western architectural forms. As a result, the structure and facilities of the western school buildings were adopted as an example of industrialization and the advancement of Western architecture. After over a century, a number of these buildings still serve as educational spaces where Chinese students receive a high-quality education in French. The use of these spaces raises a further question about the haunting post-colonialism in the present times.

The Political Discourse on the Debates about the Reconstruction of St. Nicholas Cathedral
Jing Xu, York University, Canada

St. Nicholas Cathedral was located in the center of Harbin, a border city in Northeast China. It existed for sixty-six years from December 1900 when the Russians came to build the Chinese Eastern Railway to August 1966 when the Red Guards demolished it during the Cultural Revolution. Indeed, this cathedral was more than a landmark of Harbin, but an ambivalent cultural signifier of the Russian colonial presence in the city. Paradoxically, many Harbin citizens are nostalgic for the disappeared cathedral. There have been heated debates whether to reconstruct this cathedral, where and how to reconstruct it, especially after the 2000s. Among the many concerns is that the reconstruction has a political connotation beyond tourism. I would like to examine the diverse ideologies revealed in the debates about this reconstruction. They include the competitions between tradition and modernity, between nationalism and exoticism, between economic and cultural profits as the prior concern for this reconstruction. The major questions to be examined include: how colonial architecture is commercialized and (de)politicized in Harbin in the context of globalization and Postsocialist China; how different perceptions of a city's identity influence the way people understand the restoration and reconstruction of colonial buildings. I argue that St. Nicholas Cathedral has been a place of paradox, being both loved and hated by Harbin citizens; the ingrained nationalistic inclination of history narration in China, the prevalence of market economy, and the special geopolitics of Harbin being both a periphery and a contact zone, all contribute to the controversial perceptions of St. Nicholas Cathedral and its reconstruction.

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Social Entrepreneurship and Moral Behaviour II: East and South Asia

Chair: **Khun Eng Kuah**, Monash University Malaysia, Malaysia

Social Economy in Dutch Taiwan After 1630s
Tzu-Yi Hsu, Institute of History, National Tsing Hua University, Taiwan

My research topic is currency circulation in Dutch Taiwan and derivative problems of colonial economy. According to "De Dagregisters van het Kasteel Zeelandia", currency circulation inside Dutch Taiwan has become one of the main colonial policies after mid-1640s. However, there has been no relative research in historical area in Taiwan so far. Thus, with no complete related sources, I will discuss this issue through analyzing existed materials. First, I will contextualize this issue that why colonial officials began focusing on colonial currency circulation. It was closely related to the tax expansion executed by the colonial government in Taiwan between late 1630s and mid-1640s. In this article, I will take this tax-expansion policy as the colonial government trying to make its colony privatize. Second, I will discuss about how colony privatization crucially influenced the construction of local Han social economy in Taiwan. One of the effects was the emergence of local Han market, which Han people consumed with currency as a paying tool. Finally, I will discuss the problems of currency circulation, policies of colonial government, and its political and economic relations with local society in Dutch Taiwan after mid-1640s. Keyword: Dutch Taiwan, Han Society, Monetary Economy, Co-colonization, Tax System, Consumer Market, Deflation, Silver Outflow

The Moral Economy and the Politics of Austerity in Japan

Taka Suzuki, Ohio University, United States of America

This paper examines the moral economy and the politics of austerity in Japan. Although the concept of moral economy originally focused on how the introduction of market forces undermined the social fabric of peasant and early industrial communities (Thompson 1971, 1991; Scott 1976), subsequent scholarship has developed and extended the concept more broadly to explicate and examine the moral underpinnings of various economic forms. By doing so, this analytic move has opened up the space to examine more widely the relationship between the economy and morality even within the contemporary context, where neoliberal discourse in general, and austerity in particular, have figured prominently in framing the politics of advanced industrial democracies (Blyth 2013, Streek and Schafer 2013). It is within this latter broader context that I seek to examine the moral economy and the politics of austerity in Japan. At first glance, it would appear in the case of Japan that the need for austerity is seemingly straightforward and uncontroversial given the country's extraordinarily high level of government debt and the looming welfare requirements of a rapidly aging society. Yet, I seek to argue in this paper that calls for austerity in the case of Japan have been misguided, and that much of the argument about the need to reign in excessive government spending in order to restore economic growth is mistaken. Moreover, I further argue that this represents more generally a neoliberal trend over the last two decades that has eschewed fiscal policy stimulus in favor of both conventional and unconventional monetary policy measures, and that this trend has contributed significantly to the growing level of social stratification and risk in Japan. In the concluding section of this paper, I seek to draw out the broader comparative and implications of these findings.

From Business to Philanthropic Networks: Chinese Entrepreneurs and the SEE Project
Khun Eng Kuah, Monash University Malaysia, Malaysia

In my research on modern Chinese philanthropy, Chinese entrepreneurs and businesspeople have become an important group to understand the development of a modern form of philanthropy in Mainland China. The secretary-general of One Foundation, in our interview, remarked that "when a businessman has made so much money, it becomes natural that he would want to contribute back to the society. This is a natural action as there is so much one needs, beyond that money no longer is useful to the individual. So the individual will contribute back to the society". He further commented that in modern China today since the Open Door Policy and reform years, it has been the businesspeople who have taken the initiative to engage in social responsibility by either setting up NGOs and provide funding for NGOs as well as work in tandem and collaboratively with government-led GONGOs. In this paper, I like to discuss how mainland Chinese entrepreneurs foray into social responsibility in a changing moral landscape. Through the study of the SEE project (Society of Entrepreneurs & Ecology), this paper will focus on how entrepreneurs' networks are transformed into philanthropic networks where the intersection of the entrepreneurs' philanthropic acts leads to an entrepreneurial alliance of social responsibility. The forging of this alliance is located against a background of government's encouragement through a combination of rhetorical persuasion and policy incentives.

North East India, 'Act East' Policy and the Trilateral Highway
Rajen Singh Laishram, Manipur Central University, India

The Republic of India's 'Act East' policy orientation can harness the cultural affinities, geographical contiguity, natural endowments of North East India (NEI) with South East Asian countries, revive the normal pattern of relationships and intensification of multi-lateral exchanges. In addition, the skeletal surface transport connectivity between India and Myanmar, through the on-going India-Myanmar-Thailand Trilateral Highway provides scope for attracting Buddhist pilgrimages from South East Asia. Reviving this route, easing the visa regime can open up Buddhist pilgrimages from South East Asia by offering economical and affordable packages. Such connectivity will facilitate trade, investment and people-to-people interactions, vistas for collaboration in sports, tourism–including medical tourism, pilgrimages, academic, educational exchanges and can cater to South East Asian nation's quest for learning at competitive cost. How the 'Act East' orientation offers scope for harmonizing with the vibrant foreign policy of Myanmar and 'Look West' orientation of Thailand through the India-Myanmar-Thailand Trilateral Highway need not be emphasized. Thailand has technology, investment, cultural, economic proclivities with North Eastern provinces of India and encouraging such linkages through Ishan region along the continental routes have mutual strategic, economic and political significance. New Delhi stands to gain strategically if the four border trading points with Myanmar are upgraded as trade routes and links

to Cambodia, Laos and Vietnam. Through these continental routes, even if a few percentages of the US$ 100 billion India-ASEAN trade is carried out, the spill over can minimise the legitimacy crisis and performance deficit experienced along the peripheries, erase feelings of alienation, perception of neglect and instil a sense of inclusiveness that will end the protracted contest against the state. Multilateral forums like the BIMSTEC, GMC and BCIM should be mandated to prospect this continental connectivity. As cooperation among countries requires multilateral efforts South East Asian countries are expected to vouch for such cooperation.

Poverty, Justice, and India: Representing Precarity in Aman Sethi's A Free Man
Manav Ratti, Salisbury University, United States of America

How can writers represent justice and precarity in ways that the law cannot, especially in promoting social and national change? In his book A Free Man (2012), journalist and writer Aman Sethi investigates and narrates the lives of informal sector labourers in New Delhi. Sethi's book describes people in precarious situations, as they turn to organ sales and other means of mere survival on a daily basis given their exclusion from the corridors of capital, power, status, and prosperity. Sethi uses multiple narrative devices to provoke ethical and emotional responses in readers. I analyze and closely read specific features of Sethi's book, such as realism, perspective, and voice. The focus throughout the narrative is on the struggles and suffering of the precariat. One measure of victory for the precariat that seems to emerge in Sethi's descriptions is that of survival itself. With reference to the plight of the social underclass in New Delhi, Sethi's book is fascinatingly both specific and broad by combining descriptions of specific events with meditations on the broader topics of justice and morality. I analyze how Sethi's book meditates on the limits and potentials of social change, raising broader questions on how writers can pursue justice, as in just recognitions of the dignity and equality of human life, across class, religion, and ethnicity. I contextualize these debates among literary production and theorize how these debates can inform wider concerns about poverty and social justice in New Delhi and India.

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Language, Education, and Multilingualism II

Chair: **Emalia Iragiliati and Rizky Romadhonah**, State University of Malang, Indonesia

Teaching of Nationalism, Upper-class and Code-Switching used by Multilinguals in Java and Beyond
Emalia Iragiliati and Rizky Romadhonah, State University of Malang, Indonesia

Nationalism is being taught for Junior-high School students all over Indonesia in English Language Teaching (ELT). In reality, ELT in Indonesia use English simultaneously with the Own-language, which is Indonesian. The code switching that occurred here by multilinguals from English to Indonesia in this case consisted of high variety of Indonesian and Colloquial Jakartan Indonesian vice versa. At all Junior-high schools, Indonesian is used as the medium of instructions and English is used as the medium instruction for ELT. However, the English language competence of Junior High Schools of the upper-class students differ from other Junior-high school therefor there is a possibility of the use of code-switching in order to emphasize the meaning of nationalism related to the teaching of National Hero 2014, Sukarni Kartodiwirjo. The stages of the presentation work (a) using documentary film of National Hero of Sukarni Kartodiwirjo taken from Youtube by Metrotv, (b) power point presentation in English and Indonesian by the primary source data person on Sukarni Kartodiwirjo, (c) questions by the students and answers by primary source data person on Sukarni Kartodiwirjo. This study investigates how the code switching from English (Wardaugh, 2006: 101-117) to Indonesian (Alfonzetti, 2002:180-214) of high variety and low variety is used. The research question is: How would the use of code switching of English and Indonesian increase one's comprehension of nationalism. The method in this study is qualitative and the data were taken by using video camera, open-ended questionnaires, and in-depth interviews with the English teacher. The result showed that upper-class of Junior-high schools students were satisfied with the questions and answers stage on very sensitive issues answered by the primary data source person.
Keywords: Nationalism, upper-class, code switching, multilinguals

Modernity and Literature: The Modern Other in Seminal Literary Works from Korea, Bulgaria and Azerbaijan
Lyudmila Atanasova, Hankuk University of Foreign Studies, South Korea

In the history of many countries, the beginning of 20th century is a period of rapid radical changes. The economically and technologically more developed Western countries exerted increasingly stronger influence on societies that were still preserving their traditional culture and way of life. The incoming new culture, economic structure, values and even religion clashed with the long-established ways. People of the time had to accept the harsh reality that their world would never be the same again. At the same time, they had to learn the peculiarities of the new social order and adjust to them. The Otherness of everything new and foreign was intimidating and scary, but at times also quite welcome and inspiring. The literary works of the time focused on the struggle of the people to come to terms with the changing reality. In the representative literary works from different countries, the Otherness of the incoming new order is not treated in the same way.
The objective of this study is to explore how literatures in different countries treat the Otherness of the elements of Modernity and how they approach the conflicts between the old and the new. The examined literary works are The Heartless of Korea, Bai Ganyo of Bulgaria and Ali and Nino of Azerbaijan. All three countries at the beginning of 20th century were swept by waves of changes brought about by the contact with modernized nations. Each of the above citied novels is considered a representative literary work in its respective country, and has managed to capture the turmoil of the national spirit in its struggle for survival and new identity.
The comparative analysis of these phenomena helps to identify different patterns of representation and attitudes to the social processes while seeking to illuminate the reasons for the diverse treatment of the problem in different national literatures.

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Education and the Nation II: Textbooks

Chair: **Dongbae Lee**, The University of Queensland, Australia

The ideal childhood portrayed in Chongryon Korean language textbooks
Dongbae Lee, The University of Queensland, Australia

This study investigated the ideal childhood portrayed in the Korean language textbooks produced in 2015 by the Chongryon (an association of ethnic Koreans who support the North Korean government, while living in Japan) using critical discourse analysis (CDA) and visual image analysis. The findings show that the textbooks depict ideal characters, who contribute to the North Korean government, and who support the interests of the Chongryon in Japan. The books encourage students to consider North Korea as their only mother nation, and stress the superiority of Chongryon over the Mindan organisation (which supports the South Korean regime). The ideal students are depicted faithfully attending Chongryon schools, even if they live far away, and as having great pride in Chongryon educational institutions. In addition, they are encouraged to respect the contribution and great leadership of North Korea's former political leader, Kim Il Sung. In contrast, the roles of Korea's traditional heroes are reduced or omitted. Students are encouraged to feel antagonism towards the bourgeoisie, and to participate in collective activities, such as sojo and Sonyeondan, where they are instilled with North Korean political ideologies. Students are also depicted as having great enthusiasm for the reunification of Korea, aligning with the policy of the North Korean government. Students are encouraged to model good behaviour to Japanese citizens and society, even while they are encouraged to remember their history of suffering and discrimination at the hands of the Japanese colonisers.

Counting histories in China
Sanne Albers, University of Amsterdam, the Netherlands

Although the interest in textbook research in East Asia has grown in recent years, research has focused on a limited selection on topics (mostly relations with neighboring East Asian countries) and have predominantly been conducted by means of qualitative analysis. However, recent methodological advancements show the added value of more quantitative research to complement this view. Qualitative analysis can help to generate the 'big picture' of changes in history education, that may fall out of sight by focusing merely on (obvious) case studies. Here, I will give a quantitative overview of major shifts in Chinese history textbooks since the Mao era. The relevance of such shifts goes beyond that of China's education system. Ever since Deng Xiaoping's reforms, China has moved away from a Maoist

interpretation of Socialism. Today, as the old ideology has arguably changed beyond recognition, Xi Jinping is urgently looking for a new grand narrative to unite China behind the Chinese Communist Party. History books play a major role in this process, as they determine 'the official history', of which the CCP is supposed to be the logical outcome. In the coming years, I will conduct an in-depth qualitative analysis of ideological change in Chinese history textbooks for my PhD research, but before I do that, I have to find out where the ideological emphasis lies. First, by means of space and content analysis, I look at changes in historical content over the years: what is concluded in China's current high school history textbooks, what is omitted, which topics have increased in size, which have declined? Second, with the use of qualitative data analysis software, I relate these historical topics to ideologically laden concepts, such as 'stability', 'harmony' and 'equality' to find out which, and how, historical events are incorporated into China's historical grand narrative.

Instrucción Pública The Roots of Public Education in the Philippines, 1863-1899
Lino Dizon, Tarlac State University, The Philippines

A school-building has always been at the heart of a Philippine community. Like the church and the municipal hall, it used to possess the most imposing structure in every barrio, town, and even a province. An aged school-building is thus a prized loom as it remains the enduring symbol in the persistent legacy of educating the nation. The public school in the Philippines has been oftentimes identified with the coming of the Americans, specifically in 1901, with the institutionalization of the Philippine Public School System (P.A. no 74). Almost forgotten - indeed an astray segment in the history of the Philippine educational system - is the fact that the public school in the country officially started in 1863 through a Royal Decree on the establishment of primary instruction in the then Spanish colony in Asia. Constituting a notable and veritable study by itself, public schools as established in mid-19th century Philippines reflected the socio-cultural milieu of the times, with the advent of the period of Liberalism and improvement in publishing and other processes. Having been heavily criticized by both Spaniards and native Filipinos for their inadequacies and deplorable state, notwithstanding, the legislations, observations, curricula, statistics, and other materials about them, if done through more rigorous attention and historiography, can bring about novel perspectives in the writing of Philippine history and culture and in the process further the appreciation of Philippine-Spanish and other postcolonial dialogues.

Panel 35 — 20 July 2017/ 11.30 - 13.15 / Room 10

Traditional Ecological Knowledge in Contemporary World I: Indigenous Farming in Taiwan

Convenor and chair: **Su-mei Lo**, National Taiwan University, Taiwan

We present two panels in series in dealing with the new forms of traditional ecological knowledge in contemporary world. This first panel deals with the indigenous traditional farming system and knowledge in Taiwan as an important public issue of cultural, economic and ecological development. Su-mei Lo's article raises the questions about what the indigenous ecological knowledge of wild edible plants in the Amis society could represent in the contemporary world that they are living. Joyce Hsiu-yen Yeh presents another interesting case in educational background in university and elementary school with the collaboration of local community. While Nai-wen Chang's article talks about the new trend of a traditional ritual in the millet cycle in becoming Christian and touristic attraction at the same time. At last, in the article of Shau-Lou Young, we see how a traditional ritual of millet harvest is transformed and has been kept as the community's most important ritual even after the millet is no longer the main crop for the Cou. Farming here is no longer an pure economic activity, but also a way of living and an important representation to show a people's cultural identity.

Wild Edible Plants of the 'Amis in 'Tolan as Traditional Ecological Knowledge and the New Indigenous Farming Movement in Taiwan
Su-mei Lo, National Taiwan University, Taiwan

This article tends to raise the questions about what the Indigenous Ecological knowledge could represent in the contemporary world that they are living. The Amis people is the majority of the indigenous people in Taiwan. They practice a rich daily knowledge of wild edible plants from the past to the present. I will first describe some central phenomena on the combination of the plant species they use and their

functions in the socio-cultural contexts in which the collections, cultivations and circulations are practiced. In the analysis, the social distribution of this knowledge and the crisis of its transmission would be at the center of our argument. I will argue that the knowledge of wild edible plants among the Amis people is an excellent type of traditional ecological knowledge system. It represents the meaning of bio-cultural practice of a locally-bound knowledge in a modernized network. It also shows an adaptation to the changing climate with local knowledge nowadays. And the importance of this indigenous local knowledge has been stressed and could be seen as part of a kind of new farming movement in Taiwan.

Participatory Action Research on Indigenous Agriculture and Edible Heritage
Joyce Hsiu-yen Yeh, National Dong Hwa University, Taiwan

This "Farm to Table" participatory action research (PAR) continues to reinforce community-university partnership. It aims to engage with Ceroh indigenous community in Hualien and its elementary school's agriculture and food education. It stresses the importance of using cultural knowledge, culinary traditions and agricultural resources to develop indigenous peoples' ability to exercise and implement their rights to promote their food heritage and sharing economy. Encouraging meaningful participation by all parties, together we explore how agriculture and food turn into edible heritage and become multiple resources for local economic development and education. Our initiative emphasizes indigenous people's capacity for adaptability, resilience and restoration of traditional agriculture and food use and production in response to modern conditions.

Toward the secularization of Masuqolusan, Ritual of Wearing Necklace for Infants of the Bunun, Indigenous people of Central Taiwan
Nai-wen Chang, National Taiwan University, Taiwan

This research is about the transforming process of Masuqolusan, which literally means "celebration of wearing necklace", of Bunun people who live in Taiwan. Initially, the ritual was simply a joyful tradition in Bunun society. It is one of the ritual among the annual cycle surrounding the traditional millet cultivation. After the Christian religion, especially Presbyterianism, entered the area, the annual ritual has started to be held in the church and rename as "The Infants' Festival." In recent two decades, the number of tourists travelling to indigenous peoples' villages arise every year. Eye on this current, as well as amounts of administrative encouragement for the development programs, Bunun people decide to "open" their ritual and make it a feature to attract tourists.From being colonized for the first time by Japanese government in around 1920, the domination of Bunun people is nearly a hundred years. Facing different forces entwine and affect them, Bunun people react positively rather than ostensibly passive behaviors. Bunun people localize Christian religion by inserting their tradition to reform it. They also use governmental resources, the same apparatus which used to forbid them to practice their culture, to appeal more attention. Most important of all, revital and transmit their culture. In sum of all these phenomena, how Bunun people redefine and reaffirm themselves.

Farming Millet and Practicing Ritual: on Long Life of a Sacred Crop among the Cou People in Taiwan
Shau-Lou Young, National Taiwan University, Taiwan

In the past, millet acted as the main crop and staple food of the indigenous Austronesian Cou People in Taiwan. Following the growth cycle of millet, people held a Millet Harvest Ritual (Homeyaya) at the very moment of good harvest and it became one of the most important rituals. After the introduction of rice cultivation and consumption by Japanese and Chinese colonizers, millet before long was no more the main crop for the Cou. Subsequently traditional livelihood, gender division of labor, and religious beliefs that were based on millet complex had been tremendously changed. However, not only millet sowing, weeding, and harvesting rituals have never broken off but also every Cou clan still maintains a small millet farm in order to continue to practice the ritual.Taking the Millet Harvest Ritual of the T'fuya community as an example, I in this study will discuss the following two questions: since millet is no longer the main crop for the Cou, why is the Millet Harvest Ritual still being practiced annually and keeping to play as the community's most important ritual? Under the newly formed circumstances through intensive external impacts, does the ritual have new implications?I would suggest that the reason of Cou community sustained concrete and strong is definitely on the foundation of never-ending millet ritual. Under the influence of foreign intruders, the Cou's traditional territory and political organization have declined therefore they adopt a strategy of cultivating millet and holding Millet Harvest Ritual for identifying self-existence.

Money and Moralities in Contemporary Asia - Part II

Convenor and chair: **Lan Anh Hoang**, The University of Melbourne, Australia

The intensification of neoliberal globalization as its attendant effects in the ecological environment, politics, culture, religious practices, social relations, and ways of life across the world have led to new, fundamental moral questions and dilemmas. One of the hallmarks of modernity, Giddens (2013) notes, is the deepening of reflexivity in our social life. That is, social practices are constantly examined and reformed in light of incoming information about those very practices, thus constitutively altering their character. Questions around moral discourses, values, and judgments have been rendered particularly complex by the rise of a consumerist culture and a renewed emphasis on money as both a fetish and an organizing principle of life. In many cultures, a fixation on money is seen as incompatible with moral integrity – a perception that is echoed by Karl Marx's treatment of money as a powerful force that has the potential to corrupt social relationships, rendering our lives cold, distant and impersonal. Ironically, money has become ever so important in human societies when neoliberal policies hold the individual solely responsible for their own wellbeing and wholly accountable for their success or failure. Papers in this panel address complexities and contradictions in the relationships between money and moralities at both empirical and theoretical levels. Featuring case studies from a variety of contexts in contemporary Asia, the panel sheds important light on the profound transformations in our social life as a result of changing values and meanings of money.

"Billions and retrogression of knowledge"? Morality, modernity and wealth in a northern Vietnamese trading village
Esther Horat, University of Zurich, Switzerland

"Bạc tỉ và sự thụt lùi của tri thức"—this was the title of an article about Ninh Hiệp, which appeared in a nationwide newspaper in April 2013. While Vietnam's Đổi mới policy, officially introduced three decades ago, had the clear-cut aim of restructuring the economic sector, its impact on morality seems to have been much less straightforward. Although wealth per se does not automatically constitute a problem, how to be wealthy while remaining virtuous is a more complicated issue. The standing of merchants has been, and continues to be, particularly ambiguous, as they were able to quickly seize the benefits of Đổi mới, albeit without embodying the state's ideas of modernity. Following Nguyễn-Võ Thu-Hương's (2008) argument that techniques of governance in Vietnam consist of promoting market freedom on the one hand, and the employing coercive measures on the other hand, I will take a close look at the traders' performance of moral identities as a way of dealing with the paradoxical economic and political situation they find themselves in. The ethnographic material for this paper was collected during my 12-month stay in the commune of Ninh Hiệp, Gia Lâm district, in 2012-2013.

Vietnamese irregular migrants in Moscow: Money, moralities, and social contingencies in market life
Lan Anh Hoang, The University of Melbourne, Australia

The vast majority of the estimated 150,000 Vietnamese in Russia are irregular migrants with minimal prospects for permanent settlement or naturalisation. Post-communist Russia with a fragile economy, an extremely restrictive (and heavily corrupt) migration regime and disturbing levels of hostility towards foreign migrants proves to be a particularly unwelcoming host society. The routinisation of risk and uncertainty in the migrant's everyday life holds both productive and destructive potential for social relationships. Drawing on an ethnographic research in Moscow wholesale markets, I discuss how meanings and values of money are altered in a context where people's radius and nucleus of trust are disrupted by their physical displacement and the uncertainty of their transnational life. With their lived experiences of uncertainty and precariousness, the subject approaches the present and the future with doubt, hope, caution, tentativeness and provisionalness. The subjunctivity of action is inherently inconsistent with the precondition of trust, namely 'regular, honest, and cooperative behavior, based on commonly shared norms' (Fukuyama 1995), eroding the sense of co-ethnic solidarity and people's ability to trust others. When grounds of social interactions cannot be taken for granted, I reveal, money emerges

as a new 'mooring' in transnational relationships and a key parameter for redefining social and moral values.

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Indigenous Perspectives II: Socio-History and Politics of Identity

Chair: **Deborah Tooker**, Le Moyne College, United States of America

Insights from Chinese self-cultivation experiences of qigong and their links with the religious lore: local phenomenologies and phenomenological approaches in anthropology
Evelyne Micollier, IRD (French Research Institute for Development), France

At the crossroads between philosophy, social anthropology and Asian studies, my paper is about local phenomenologies, an emerging and promising field of inquiry. Based on ethnographic study data from the 1990s and the 2000s in South China and in Taiwan, and using a phenomenological approach in anthropology, qigong (mastering the qi) experiences are explored in their resonances with Taoist and Buddhist experiences. Knowledge transmission specifics and claimed affiliations of the practitioners show as well the influence of the religious lore. Inherited knowledge and techniques related to martial and healing arts, and to religious experiences in the Chinese world, qigong is a modern (dating back to early 20th century), and contemporary (post-1979 economic reform era) experience; its many forms with infinite variations draw a complex configuration with social and political implications allowing to define qigong as a social practice tuned in the politico-religious reality. Through these experiences, bodies and persons in movements and in the world reveal a life-world that can be interpreted along the lines of a phenomenology of perception: both theories of knowledge and studies of experiences help in understanding local phenomenologies.

The Katu village: resettlement and cultural resilience in the uplands of Central Vietnam
Kaj Århem, University of Gothenburg, Sweden

The village of the Katu people in Vietnam has remained a remarkably resilient and cohesive social unit through the Second Indochina War and the changing postwar development policies. During the wartime turbulence and devastation, Katu settlements in study area dispersed in their forest surroundings only later to regroup in their prewar localities as violence receded. Postwar resettlement and sedentarization programs affected practically all Katu villages and drastically changed the social landscape in the uplands of Quang Nam province. Yet, in the study area (Avuong commune and the perimeter of Prao town, Quang Nam), villages – which were generally relocated in, or adjacent to, their traditional territories – have retained their prewar social structure, and many of their indigenous institutions and practices. The paper argues that the Katu social system – centered on a system of asymmetric marriage alliance and exchange – and their attachment to the village as a cosmo-politically "safe space" has allowed this extraordinary social and cultural resilience.

Articulated Localism: The Process of Identity Movement and Social Change in Lanna-ism in Northern Thailand
Shunsuke Saito, Tokyo Metropolitan University, Japan

This paper discusses about Khon Muang, referred to the multi-ethnic category of Tai ethnicity in northern Thailand, and their identity movement what is called "Lanna-ism". Khon Muang identity is attributed in Lanna Kingdom, the ancient capital of the Northern Thailand during 13th century recently known as Chiangmai. Then, Kraisri Nimmanhaeminda, one of most prominent scholar of northern Thai studies in recent half century, asserted Khon Muang identity from 1960's. However, there is still no official consensus of Khon Muang in the category, therefore the identity can be indicated as dynamic one. That is why intellectuals of northern Thai tend to appeal Khon Muang identity as one commonality for mobilizing people. This movement is different from the ordinary nationalism because it lacks historically the strong discrimination or oppression from majority. To reveal context of Lanna-ism, this paper focuses on dynamics of Khon Muang-ness and the transformation of local autonomy movement to ethno-nationalism. From the middle of 1980's, Thailand experienced the rise of localism. For example, "local wisdom" discourse almost same period. It strengthened the local identity and further contributed to the sense of Lanna-ism. When the new constitution emphasizing on decentralization established in 1997,

Khon Muang, was under the over-centralization of Thai governance, tended to be empowered. Unfortunately, such the prospects came to an end several years afterward. Additionally, many works about Khon Muang (e.g. Tanet 1993; Sarassawadee 1996) were published, resulted the revival of old local heroes. In 2001, Thaksin Shinawatra emerged as the first Khon Muang who was nominated to be the Prime Minister in Thailand. Decentralization was a political agenda that have shaped the localism and have brought the sense of localism to ethno-nationalism. This processes arrowed the flourish of the current Lanna-ism through local history, and local heroes.

Ronin in the Tokugawa Period: Changing Identity and Social Mobility
Floris van Swet, Harvard University, United States of America

The unification of Japan and the subsequent establishment of the Tokugawa state in 1603 entailed large-scale conflict, which resulted in the displacement of many warriors. The organizational logic of the new Tokugawa state did not allow for the presence of this population of ronin (masterless samurai), yet they existed throughout Japan in large numbers. The shogunate at the time showed a concern about this population due to the fact that some of these people became involved in anti-Tokugawa conflicts, such as the siege of Osaka (1614-15) and the Shimabara rebellion (1637-38), or conspiracies to overthrow the government, such as the Keian and Joo uprisings in 1651-52. However, the experiences of ronin were extremely diverse and most of them were far divorced from these conflicts and conspiracies. This paper will therefore look beyond these limited events and expand the timeframe of analysis in order to complicate the question of what happened to these ronin and how they worked to navigate the new realities of the Tokugawa state. By expanding the definition of ronin and focusing our attention on the social mobility that their status became indicative of, be this positive or negative, we can see that ronin were in fact a highly varied group without any clear internal cohesion. As such, this paper will map the changes in and conceptions of ronin status against the broader changes that took place in Tokugawa society as a whole. Popular and institutional responses to ronin were far from uniform but changed across both the local and national levels in response to different and at times imagined realities.

Peace Processes in Southern Thailand and Southern Philippines: A Comparative Study
Eugene Mark, S. Rajaratnam School of International Studies, Singapore

Both Thailand and the Philippines are home to Muslim minorities which have been engaged in persistent conflict with the central Thai and Philippine governments for decades. The two countries have also embarked on peace dialogue trajectories. Thailand began a dialogue process in February 2013, but nothing much has progressed since. The Philippines gained slightly more traction in the Bangsamoro Peace Process with a final peace agreement signed between the Philippine government and the Moro Islamic Liberation Front (MILF) on 27 March 2014. This research attempts to adopt a conflict resolution framework to evaluate the dialogue processes in both Southern Thailand and Southern Philippines. The research will also analyse the nature and character of peace processes in these two Muslim-dominated regions by focusing primarily on the motivations underpinning them, which serve as an important litmus test for determining whether a dialogue process will succeed. The study will also compare and contrast the character, developments and trajectories of these two dialogue processes so as to distil crucial similarities and differences. Paper co-authered with Graham Ong-Webb, S. Rajaratnam School of International Studies, Singapore.

Panel 39 — 20 July 2017/ 11.30 - 13.15 / Room 14

Roundtable - Emerging and Continuing Trends in Southeast Asian Studies II

Convenor: **Maria Serena Diokno**, SEASREP, the Philippines
Chair: **Danny Wong**, SEASREP, Malaysia
Institutional panel by: Southeast Asian Studies Regional Exchange Program (SEASREP)

The panel aims to be a platform to showcase emerging and continuing trends in Southeast Asian studies in order to contemplate the directions and state of the economic, political, and cultural dynamism of the Southeast Asian region both as an academic field of study as well as a geopolitical force in the globalizing and consolidating world of the twenty-first century. Composed of eight to nine senior and emerging scholars from different countries in the region, the panel is broadly themed to reflect the multi- and

interdisciplinary nature of twenty-first century Southeast Asian studies. New paradigms and new ways of interrogating, framing, and examining persistent and unfolding issues are expected to be discussed as well as the challenges of dealing with these issues in today's region. In this light, the panel posits a reflective stance on the future of Southeast Asian studies.

Please see Panel 14: Roundtable - Emerging and Continuing Trends in Southeast Asian Studies I

Panel 42 — 20 July 2017/ 11.30 - 13.15 / Room 17

Reciprocity and Interaction between the Chinese State and Its Borderlands II: State and Self

Convenor and chair: **Georg Strüver**, GIGA German Institute of Global and Area Studies, Germany
Discussant: **Tsui-ping Ho**, Academia Sinica, Taiwan
Institutional panel by: Journal of Current Chinese Affairs

In the past, studies of Asian borderlands tended to separate their foci into different spheres of anthropological inquiry, especially when focusing on relationships and interactions involving differences in ethnicity, class, social status, political power, and state subjectivity. Several scholars who study Southeast Asia have tried to pull all these borderland perspectives together, but it was only with James Scott (2009) and his expanded definition of Zomia that a larger context came into view for a continental discussion of Asian borderlands. The purpose of our panel is to expand two dimensions of discussion on Scott's borderland model to present how local communities in China's borderland deal with the state. The first is geographical turn from Southeast Asia to include China's entire border; the second point is to extend this interaction from history to the contemporary era. Our panels demonstrate that an interactive frame between borderland and state continues to shape interactions between the peoples of East Asian borderlands and the Chinese state, and this frame is usually in symbolic form. In this panel, the overall consensus of the eight papers is that there is no instinctive desire to either evade or to join the state. All papers suggest that interaction between borderland communities and the state are reciprocal; both sides mutually define each other as well as adjust themselves reflexively as they interact. In Part II, four authors survey the intersection between self and state by examining various dimensions of identity politics. Chen Mei-Wen explores how various frames of the Yao cultural marker of "King Pan" is not a unified symbol but captures a complex of interactions between Yao people and the PRC. Hu traces the history of the ethnonym "rGyalrong" as it has been applied to non-Han populations of the Tibetan borderland and observes how its contemporary usage in local society provides a shifting frame for engagement with various "outsiders." Chen Lihua investigates contention surrounding the symbolism associated with the Martyrs' Shrine of Liudui, Taiwan, as an example of how Hakka identity is in a constant process of remodeling itself as it engages with changing political regimes. Finally, Groza looks at the Ukok Plateau to explore local experiences of identity and sovereignty in the face of Chinese, Russian, Mongolian and Kazakistanian political and economic interests. All papers demonstrate the reciprocal relationship between local society and state as identities shift and adjust to accommodate both local and national interests.

Honoring King Pan at Stage: Framing Yao Religion and Ethnicity
Mei-Wen Chen, Fu-Jen Catholic University, Taiwan

Drawing on the concept of "frame" postulated by Erving Goffman (1974), this paper addresses the complexity of agency and state policies in the creation of an ethnic festival—"King Pan Festival" (panwangjie)—since the late 1980s. King Pan, alternatively called Panhu (generally associated with the cult of the dog), is one of the mythic progenitors for many ethnic minorities, in particular the Yao, in South China. While some of the Yao such as Mien and Mun (autonyms) have the tradition of honoring the King Pan, some of them such as Lakkja (autonym) do not. Despite the fact that the King Pan is not exclusively worshiped by the Yao, and some of the Yao do not regard him as their ancestor, the King Pan has nevertheless become a pan-Yao cultural marker largely associated with Yao identity. The paper analyzes three sets of "framing" strategies: "discursive framing", "performative framing" and "ethnic framing" that are appropriated in the creation of "King Pan Festival". The paper details a complex process in which different actors hold distinct ideas of tradition and ethnicity and try to create a secular form of Yao

religion that complies with the Chinese communist state's appeal to facilitating economic developments by the means of culture.

What's in a Name? A Study of Society and State Interaction through discussion of ethnonyms among "rGyalrong" Tibetans
Dongwen Hu, Shanghai University, China

"rGyalrong" is an ethnonym currently used to describe Tibetan people living in Jinchuan, Xiaojin and Ma'erkang Countries in Aba Prefecture, Sichuan Province. It was during the Qing dynasty (1644-1911) that the local people in this region first met with the Chinese state. At the time, they were categorized by the Qing Empire simply as "fan" (barbarians), a term which usually refers to those who live to "the west" of China's political center. In the 1940s, Chinese ethnologist Ma Changshou began promoting the term "rGyalrong" as a replacement for the term "fan" to identify the people of this area. In the 1950s, this is the term that was adopted by the People's Republic of China (PRC) during government's minority classification project. Since the 1980s, rGyalrong intellectuals themselves have taken part in the discussion of how to define "rGyalrong". Nowadays, locked in a discursive space between both Han and Tibetan intellectuals, local people use the term "rGyalrong" in shifting contexts when engaging with "others," and native ethnonyms in discussion amongst themselves. In this essay, I will first clarify the history of the term "rGyalrong" itself. Second, through the example of the various contemporary uses of the term "rGyalrong" as a signifier of identity among the people of Garkung Village in Jinchuan County, this paper explores both historical and contemporary interactions between the state and local society in the Sino-Tibetan borderland.

In the Name of "Culture": The Symbolic Competition of Martyrs Shrine and Diffusion of Hakka Identity in Contemporary Southern Taiwan
Li-hua Chen, Sun Yat-sen University China

During the transition of Taiwan society from KMT rule to democratization, the Hakka community and the state engaged in a constant dialogue. Throughout, what constitutes Hakka ethnic identity has also experienced a process of remodeling. This paper will demonstrate this remodeling process through the example of contention surrounding the symbolism of the Shrine of Loyalty and Righteousness, also known as The Martyrs' Shrine, of Liudui in Jhutian town, Pingtung County. The shrine—first built in 1721 to commemorate local people who died fighting for the Qing government during local uprisings—has been a center of worship among Hakka-speaking people in southern Taiwan for over three hundred years. It was later transformed into a shrine to local martyrs under the KMT regime. During the past several decades (1974-2014) fierce contention over the symbolism of the temple has taken place. This contention has initiated a debate among the locals over definitions and symbolism attached to "Hakka" identity. In response, the local Democratic Progressive Party (DPP) government converted part of the temple into a Hakka Cultural Heritage Center in 2001, and the temple itself, with its loyalty to KMT gradually stripped away, has since transformed into a place of worship for local beliefs. In the name of "culture," and through the redefining of the symbolic meaning of this temple, the local community and the state have continuously repositioned themselves within the context of local society through changing political environments, and in the process produced a strong Hakka ethnic consciousness in southern Taiwan.

Southern Altai: Localized Identity between Four States
Maksim Groza, National Tsing Hua University, Taiwan

As local populations become pulled into political and economic interactions with a state, how is local identity impacted amid traditional and global forces? Anthropology provides various ways to analyze this topic, including visions of borderland populations either resisting both capitalist and socialist forms of state intervention or reimagining them in terms of their own culture. Views from this perspective argue that identities are socially constructed and triggered by state self-making phenomenon. Such an approach provides a notion of static hierarchical relations between borderland peoples and global forces; at the same time, it fails to shed light on historical continuities of "borderland-state" interactions. The focus of this paper is Southern Altai, located on the western section of the Sino-Russian border between Kazakhstan and Mongolia, where historically local populations used mountain passes to move freely between states. The Soviet Era put an end to this freewheeling mode of life and, along with Soviet state encroachment, locals had to find a way to preserve their culture. After the fall of the USSR, new times brought new challenges as Southern Altai became recognized by archeologists as a major habitat of

ancient humans—a discovery which has jeopardized the continuity of local religious life, notions of sacred places, and ideas of self. Finally, in 2006 Russian and Chinese gas companies announced plans for the Altai Pipeline, a project that makes inhabitants of this borderland highly vulnerable. This paper will focus on how the impacts of these various influences shape local experiences of identity and sovereignty.

Panel 43 — 20 July 2017/ 11.30 - 13.15 / Room 18

Japanese Diplomacy: Old and New

Convenor and chair: **Purnendra Jain**, The University of Adelaide, Australia

This panel brings together three scholars from Singapore, Hong Kong and Australia to offer perspectives on Japan's diplomacy covering three critical but often overlooked areas. The first paper examines Japan's renewed quest for a permanent seat at the United Nations Security Council and the prospects of its diplomatic success, especially as Beijing continues to oppose Tokyo's long-held interest in the UNSC. The second paper looks at Japan's foreign intelligence-gathering capabilities and reorganisation of the country's intelligence community against the backdrop of rising regional uncertainties and domestic political changes. The third paper considers Japan's official development assistance (ODA) and the creation of vast economic, political and strategic networks around the world, and analyses how Tokyo uses aid as a diplomatic tool to achieve its national interest.

Japan's quest for a permanent seat at the UNSC: the China factor
Peng Er Lam, National University of Singapore, Singapore

This paper examines how the rise of China and Chinese antagonism towards Japan have complicated the latter's quest for a permanent seat at the UNSC. The paper analyses Tokyo's global diplomacy to circumvent Beijing's opposition and the prospects of diplomatic success despite Chinese misgivings.

Japanese Foreign Intelligence: Towards Normality?
Brad Williams, City University of Hong Kong, Hong Kong

Against the backdrop of rising regional uncertainties and domestic political changes, Japan has adopted a more robust security posture over the past two decades. These security policy reforms have also entailed a gradual enhancement of the Japan's foreign intelligence-gathering capabilities and reorganisation of the country's intelligence community. This presentation examines Japan's intelligence reforms and addresses the extent to which they are reflective of the country's incremental progress toward more realist-oriented security policies, a concomitant erosion of traditional antimilitaristic constraints and a generally broader shift in national security strategy.

Japan's Foreign Aid: An Exercise in Global Networks
Purnendra Jain, The University of Adelaide, Australia

Japan has established an extensive political, economic and strategic networks globally through providing Official Development Assistance (ODA) which began some sixty years ago. While considering Japan's aid policy and its aid footprint globally, the paper argues that foreign aid has been a key instrument of Tokyo's diplomacy in the pursuit of its foreign policy goals and national interest.

Panel 44 — 20 July 2017/ 11.30 - 13.15 / Room 19

Indian Identity Building

Chair: **Arndt Michael**, University of Freiburg, Germany

IR in Colonial India: South Asian International Thought Under the Raj
Alexander E. Davis, La Trobe University, Australia

The origins of international relations (IR) in South Asia are often traced back to the founding of the Indian Council of World Affairs (ICWA) in 1943 or the foundation of its School of International Studies in 1955.

However, IR thinking in India prospered in the inter-war years. A number of Indians wrote on international issues using different standpoints. This preliminary investigation explores the international thinking of three different streams of thought. We begin with Indian 'Liberal thought', associated with people such as V.S. Srinivasa Satsri, Tej Bahadur Sapru and Zafrulla Khan, among others. Second diasporic thinkers, such as Tarak Nath Das, BK Sarkar and Mahendra Pratap engaged with India and Indianess from a transnational perspective. Finally, Congress-aligned thinkers such as KM Pannikar, Lanka Sundaram and Ram Manohar Lohia were more vividly anti-colonial. All were engaged with the nature of international politics, many emphasizing race, imperialism and hierarchy as the key concepts. Here, we argue that study of these thinkers and their various streams of thought reveals to us the richness of Indian international thought beyond the oft-studied Nehru, Gandhi and Kautilya.

Emerging Normative Power India
Arndt Michael, University of Freiburg, Germany

This paper introduces a modified constructivist framework termed "Emerging Normative Power India (ENPI)", based upon works on the impact of normative power Europe (NPE) by Ian Manners. This approach lends itself especially to examining Indian foreign policy as it allows for greater historical depth and the incorporation of Indian indigenous norms, roles and norms. I argue that because of India's particular historical evolution, its polity and constitutional configuration, India, comparable to the EU, has a normatively different basis for its relations with the world. The concept of normative power is an attempt to suggest that not only is India constructed on a normative basis, but, significantly, that this predisposes India to act in a specific normative way in international affairs. To paraphrase Manners: The most important factor shaping the international role of India is what it is. This ontological quality in essence means that India can be conceptualized as a norm agent, norm changer and even follows a course towards actually introducing new international norms. This framework is also an attempt to refocus the analysis of India away from mere empirical emphasis on India's policies, and towards including cognitive processes, with both substantive and symbolic components. Traditional military power as a means to exert influence in international relations is still important, but the idea of ENPI means ascertaining India's normative basis and how Indian norms are diffused. The normative dimension is crucial because the debate about India involves fundamental choices about India's international identity. This argument is motivated by the desire to move beyond the debate over Indian capabilities through an understanding of India's international identity. Also, the concept of India as either an emerging regional power, a military power or even a great power need to be augmented with a focus on normative power of an ideational nature.

A New Window on the Past: the Sikkim (India) Palace Archives
Alex McKay, Australian National University, Australia

Prior to the merger with India in 1975, the Himalayan kingdom of Sikkim was an autonomous state under British colonial Government of India and, after Indian Independence, Indian suzerainty. Following the merger, the Palace archives, which were in effect the state archives, were held in storage in Gangtok, the capital of Sikkim, in the possession of the former royal family. The archives for the pre-colonial period, which were primarily in Tibetan language, were catalogued in an earlier project, and the records for the period 1875-1975 are now, under a British Library Endangered Archives Programme, to be catalogued, digitalised and made available for researchers and interested persons. The original documents will then be properly preserved. The great majority of the collection is in the English language. The Endangered Archives Programme is funded by Arcadia and administered by the British Library In this presentation I will outline the history of the archive, its contents, relevance to various fields of enquiry and detail its accessibility.

Panel 45 — 20 July 2017/ 11.30 - 13.15 / Room 20

Towards Asian Economic Models

Chair: **Silvio Miyazaki**, University of São Paulo, Brazil

Intellectual Property Rights in China: New Dynamics and Changes of the Protection of Well-known Marks
Gordon Chi Kai Cheung, Durham University, United Kingdom

For a long period of time, China has been criticised by the world economy of lacking intellectual property rights protection (IPR) and with rampant counterfeiting, especially from the US and other advanced economies. The US has always been the most vocal country in criticising China of creating huge lost due to IPR infringement. China has been on top priority of the Special 301 Report, which has been monitered by the US on annual basis. Yet, after the 2008 Olympic Games in Beijing and the 2010 Expo in Shanghai, considerable improvement has been generated in China in terms of IPR protection, in particularly the significant increase of the application for patents by some leading companies in China, Huawei for instance. The launch of the Outline of the National Intellectual Property Strategy (ONIPS) on 5 June 2008 by China's State Council signified a fundamental change from adopting a defensive IPR position to commercializing IPR and to utilize it as a yardstick of the leadership's commitment to innovation and research development. China State Council also wanted China to greatly improve creativity, protection and implementation of IPR by 2020. This paper tries to focus on the protection of the Well-known mark, a particular kind of trademark, in China. Based on the research in China and Singapore, this paper tries to assess the development of Well-known mark, the significant of the protection of the Well-known marks in China for China's future competitiveness as well as the global competitiveness on branding in China.

Asian Infrastructure Investment Bank: A Re-balancing of the World Economy or A Diplomatic Triumph for China?

Eric Bediako, Shinawatra International University, Thailand

In December 1978, faced with dual political uncertainty and years of economic stagnation, China, under the leadership of Deng Xiaoping introduced economic reforms that incorporated neoliberal elements with the focus on "four modernizations" namely agriculture, industry, education, and science and defense. The reforms were seen by many especially the West as probably a desperate move by China to ensure its economic security and bolster its prestige within Asia and the sub-region at the time when the East and South-East Asia were embracing capitalism. China's spectacular emergence as a global economic power in the early 1980s was described as unintended consequence of the neoliberal policies in the advanced capitalist world. In October 2013, China, under the leadership of Chinese President Xi Jinping and Premier Li Keqiang, announced Asian Infrastructure Investment Bank (AIIB), with initial aim "to promote interconnectivity and economic integration in the region" and "cooperate with existing multilateral development banks". What is the motivation? Is China through AIIB seeking a diplomatic triumph over the United States' dominated World Bank and the International Monetary Fund (IMF) or seeking to ensure balance of the world economy? This paper examines among other things some of the pros and cons of having the AIIB headed by China.

The effect of district market segmentation on wage inequality of urban corporations

Wenjing Wang, Renmin University of China, China

It is very important to study the wage inequality problem in terms of analyzing the rule of market functioning. This paper first used the labor statistic data to describe the situation of wage inequality in the frame of multi-level segmentation. The results show that in the combination space of industry and district, the contribution of double segmentation effects are 33.55% and 58.77% which are all greater than the single segmentation effect 27.19%. Furthermore, we use CHIP data to construct wage determination model as well as using the decomposition method of FFL, we calculated the segmentation effect. The results show, (1)the segmentation effects in multi market segmentation frame are quite different in single market segmentation.(2)the overlay effects of district, industry and ownership are different at different quantile. (3)although the segmentation effects are shrinking in a whole, they are still quiet high. It is a urgent task to eliminate this unreasonable inequality.

Creating of the Orenburg-Tashkent railway and its influence on development of the Central Asia (historical experience of Russia)

Sergey Lyubichankovskiy, Orenburg State Pedagogical University, Russia

The inclusion of Central Asia in the structure of the Russian Empire has demanded a construction of the direct railway for modernization of economy of Turkestan province to the level of Russian agricultural provinces. The Railway should promote a strengthening of inter-regional economic relations and an intensification of trading operations among which a special place occupied the exchange of bread to a cotton. The basic cargo movement (65-70 %) occurred on the highway from the north to the south. To

Central Asia exported a flour and grain, building wood, a stone, iron, a manufactory, sugar. Imported first of all a cotton, skin, wool, fish, vegetables and fruit. The quantity of the cargo transported in days of the First World War has exceeded 150 million poods. By 1914 in the road were 552 steam locomotives (from them 114 passengers, 418 commodities, 20 stations), 725 passenger and 8 thousand commodity cars. Construction of the Tashkent line has allowed increasing grain deliveries in the Russia central provinces and Europe, and a flour to send to Turkestan for an exchange for a cotton. For example, before the building of the Tashkent railway in 1888 from station Orenburg have taken out 320 thousand poods of grain and 80 thousand poods of a flour, but after a highway construction in 1909 – more than 7 million poods of grain and 3,5 million poods of a flour. Orenburg has restored the value of the major shopping center on a way to Turkestan. The research is executed at the expense of a grant of the Russian Science Foundation (project No. 17-18-01008).
It is very important to study the wage inequality problem in terms of analyzing the rule of market functioning. This paper first used the labor statistic data to describe the situation of wage inequality in the frame of multi-level segmentation. The results show that in the combination space of industry and district, the contribution of double segmentation effects are 33.55% and 58.77% which are all greater than the single segmentation effect 27.19%. Furthermore, we use CHIP data to construct wage determination model as well as using the decomposition method of FFL, we calculated the segmentation effect. The results show, (1)the segmentation effects in multi market segmentation frame are quite different in single market segmentation.(2)the overlay effects of district, industry and ownership are different at different quantile. (3)although the segmentation effects are shrinking in a whole, they are still quiet high. It is a urgent task to eliminate this unreasonable inequality.

Panel 46 — 20 July 2017/ 11.30 - 13.15 / Room 21

Developments in Heritage and Preservation

Chair: **Mariana Pinto Leitão Pereira**, International Institute of Macau, Macau

Opening dialogues: Institutionalized politics of preserving TämpitaVihāras in Post-War Sri Lanka
Asoka de Zoysa, University of Kelaniya, Sri Lanka
Ganga Rajinee Dissanayaka, University of Kelaniya, Sri Lanka

TPVs are structures built on a wooden platform resting on granite pillars or stumps, reflecting a unique type of image house from the mid 17th to 19th centuries. As a small single-room wooden image house, it emerged during the early Kandyan Era. While reports of Sri Lanka's Department of Archaeology mention 240 Tämpita Vihāras, only 50 edifices are under discussion and have been published. Since the 1990s there has been little or no institutionalized interest in TPVs, some which are at the verge of collapse. The research team has now covered 174 sites, which have survived destruction. Theystand as a prime example illustrating the complex politics of how certain heritage sites remained undervalued over others. After consultations with officers in charge of mural preservation at the Department of Archaeology and the senior lecturers from the Post Graduate Institute of Archaeology of the University of Kelaniya, the project has also brought together diverse stakeholders on one deliberative platform, comprising archeologists, architects and the Buddhist clergy, who are presently hostile to one another, which has had adverse effects to protect these monuments. After the initial meeting on one platform on the 13th December 2015, the research team drew up a syllabus in preservation of the painted and sculptures heritage of TPVs. Consultations were held with a section of custodians in Kolambagama, an area with a large concentration of TPVs, what components should be included,in a training program for monks on the basics of heritage management. At the IIAS 2016, I would like to present the politics underlying the management of heritage and the proposed action plan that is vital for the preservation and conservation of the TPVs.

Archiving the history and iconography of Vat Taleo Kao: cultural collateral damage of the Second Indochina War
Alan Potkin, NIU Center for Southeast Asian Studies, United States of America

Erected in ca. 1925, Vat Taleo Kao, 80km southeast of Savannakhet, Lao is/was a Theravada monastery serving a mixed ethnic-Lao/Phu Tai community. Notably, the architecure of the main image hall more closely resembles a European basilica than a typical Buddhist temple: probably because of Savannakhet city then being largely a Franco-Vietnamese Catholic settlement; although there is no evidence that Baan

Kaleo ever had a significant Christian population. The original murals lining the apse (!) behind the altar mostly illustrate the Vessantara Jataka, while other paintings from the Theravada tradition —these also in the superb, if semi-naive Lao/Isaan style— cover much of the church gothic-style ogive arches and interior flying buttresses. On 20th November, 1969, one or more American F-105 aircraft —based at the Takhli RTAF base in Nakhon Sawan, Thailand— bombed Vat Taleo, following it's occupation by PAVN (i.e., North Vietnamese) regulars transiting the then-nominally-neutral Lao Kingdom via the Ho Chi Minh Trail. All of the temple compound outbuildings were reduced to rubble, but the direct hit through the roof of the vihaan by a 1,000 lb. dumb bomb proved a dud, and most of the structural damage still evident now was likely caused by the shock waves of the adjacent explosions. It was some years before the UXO was completely defused and removed, and the monks had meanwhile established a new temple nearby. Until July, 2016, the site had never been systematically documented, nor had the local people who survived the attack been interviewed. While Baan Taleo is hardly on the tourist track, the Friendship Bridge at Mukdahan, Thailand has facilitated international visitors seeing the semi-ruined site. The official interpretative signage states that nothing survived the American attack: obviously untrue factually, but politically correct. We will present our new archival eBook on the iconography and history; now online: http://sethathirath.com/Vat_Taleo_Kao_eBook/taleo_kao_homepage_1.pdf

Warisan Rumah. Current practices of indigenous curation and appropriate museology in Borneo
Rui Oliveira Lopes, Universiti Brunei Darussalam, Brunei Darussalam

Traditional Malay houses are one of the richest elements of cultural heritage among the various indigenous and ethnic groups existing in Borneo Island. Designed and built by skilful men, Malay traditional houses are in the centre for social, cultural, religious and environmental aspects of the various cultural groups. Despite the current political boundaries that demark the national territory of East Malaysia, Brunei Darussalam and Kalimantan (Indonesia), ethnic groups in Borneo generally build communal longhouses raised off the ground on stilts. As the heart of social, religious and cultural activities, the Malay longhouse is also the storage of all material culture produced and acquired by the head of the village. As such, these cultural relics were preserved and transmitted from generation to generation in a natural process of [indigenous] conservation and curation. Interestingly, the conservation of heritage material in Malay longhouses even included the understanding and interpretation of the objects and their display along the public area while not in use. Although the use of longhouses is declining rapidly, members of ethnic groups and museum professionals have been working together to find solutions for the management and conservation of cultural heritage. This paper discusses the conservation of tangible and intangible heritage of the several ethnic groups in Borneo Island and the role of museums in the display of cultural identity. The paper examines the current practices of indigenous curation, the transmission of cultural properties and the conservation of traditional knowledge about material culture. In addition, this paper is also assesses the cooperation between the communities and the museums in the display and conservation of indigenous heritage.

Panel 47 — 20 July 2017/ 11.30 - 13.15 / Room 22

Universal Claims and Particular Practices in Asian Religions II

Convenor and chair: **Thien-Huong Ninh**, Cosumnes River College, United States of America
Discussant: **Joseph Lee**, Pace University, United States of America

How do Asian-based religious groups and movements make claims of religious universalism while emphasizing the "Asian" particularities of their religious orientations?

These double panels aim to analyze this question. They showcase six ethnographic papers that highlight the vitality, contention, and diversity in Asia-based religious groups and movements during the 20th century, from Caodaism to Daesoon, Buddhism and Christianity.

Three common themes are interwoven across these papers: 1. Religious revelations and spiritual interpretations of millenarianism; 2. The competition for political recognition and material resources under the contexts of colonialism, nationalism, and border crossing; and 3. Religious efficacies for "bottom up" social, political, and economic transformations.

Our double panels are organized as such that one panel is devoted to non-Christian religions and the other on Christianity.
Christianity in Asia panel

Extending the conversations in the non-Christian religions in Asia panel, this panel provides the "Asian perspective" of Christianity.

Bautista's paper "focus[es] on the act of nailing as a context for the formation of intersubjective bonds of trust, or tiuala ya lub, between the Kristo, and his ritual associates who directly facilitate his nailing." It analyzes "how rituals of pain is premised upon the share-ability of ritual agency."

Cai's paper examines European Christian missions in China. The paper "explores how Christian missions handled [marital] cases in which [Chinese] members of their congregations were not able to conform to the newly introduced high ideals about the Christian marriage." The paper discusses the challenges European Christian missions confronted in their attempts to localize a "universal" Christian religion to Chinese contexts.

Ninh's paper analyzes "how Vietnamese Catholics in the U.S. reimagine their refugeehood through the practice of pilgrimage to Marian sites," particularly those devoted to Our Lady of Lavang. "The paper argues that, by visiting these Marian sites, Vietnamese Catholics in the U.S. reconstruct their refugeehood as a form of religious redemption and liberation."

Ritual Nailing and the Performance of Trust in the Roman Catholic Philippines

Julius Bautista, Kyoto University, Japan

In this paper I draw from ethnographic fieldwork conducted between 2010 and 2013 in San Pedro Cutud, a village located in the Philippine province of Pampanga. The focus is on the performance of the Via Crucis y Passion y Muerte, a passion play held there every year on Good Friday, featuring a cast of around forty actors and the 'Kristo,' who is nailed to a cross in front of tens of thousands of spectators. I focus on the act of nailing as a context for the formation of intersubjective bonds of trust, or tiuala ya lub, between the Kristo, and his ritual associates who directly facilitate his nailing. By describing how rituals of pain is premised upon the share-ability of ritual agency, I situate the ethnographic data on passion rituals in relation to wider discussions about the anthropological turn to affect.

Christianity, Migration And The Transformation Of Marital Conventions In The First Half Of 20th Century, Chaozhou

Xiangyu Cai, Guangzhou University, China

The Christian missions in the Chaozhou region, a corner in the southeast China, were pioneers in helping to introduce new marriage patterns in China which differed from the civil marriage laws of the Qing Empire and the Republic of China. The theme of this paper is to explore how the Christian missions handled those cases in which the members of their congregations were not able to conform to the newly introduced high ideals about the Christian marriage. The synodal records of the English Presbyterian churches in Swatow from 1881 to the 1940s form the main sources of this paper because they contain many cases of bigamy, divorce, concubinage, the custom of taking small daughters-in-law and so on. I shall demonstrate how a flexible handling of the marriage practices was needed to confront the various problems with which the Chinese converts struggled in their family life.Contextualization is important in understanding the reasons which lay behind the cases of bigamy in Chaozhou society. The frequency of such cases might be attributable at least in part to the tradition of emigrant workers in the Chaozhou region to the Southeast Asia: there were many grass widows living separated from their husbands. It seems that having been influenced by the Christian ideas of equality between men and women, including the companionship of husband and wife, some women were no longer willing to wait for their absent husbands to return.

Reimagining refugeehood through religious tourism: Vietnamese Catholics and Marian pilgrimage center

Thien-Huong Ninh, Cosumnes River College, United States of America

This paper examines how Vietnamese Catholics in the U.S. reimagine their refugeehood through the practice of pilgrimage to Marian sites. It focuses on pilgrimage centers that are devoted to Our Lady of Lavang, the Marian apparition that occurred in Vietnam. The main pilgrimage center is in Lavang, Vietnam, where the Virgin Mary appeared in 1798. In addition, there is now an extensive network of Our Lady of Lavang pilgrimage centers throughout the world, particularly in the U.S. The paper argues that, by visiting these Marian sites, Vietnamese Catholics in the U.S. reconstruct their refugeehood as a form of religious redemption and liberation.

China, Japan, and the World

Chair: **Patrick Hein**, Meiji University, Japan

Japanese Residents in Wartime China: A Case of Japanese-Occupied Beijing in the Late 1930s and Early 1940s

Norihito Mizuno, Akita International University, Japan

This presentation focuses on the life of Japanese community and residents in Beijing during the wartime period of the late 1930s and the early 1940s. There is today rich literature on modern Sino-Japanese relations generally speaking, while a small number of previous studies have worked on Japanese communities and residents in China before 1945. Beijing had one of the largest Japanese communities during the wartime but has also caught relatively little historians' attention in comparison to other Japanese communities. The history of the Japanese community in Beijing can be traced back to the very beginning of the twentieth century, and its residents called their own community "Beijing Village (Pekin mura)" prior to the 1930s. The "village" turned to be one of the largest Japanese communities at the very beginning of the 1940s as a result of the drastic influx of the Japanese from Japan proper and Manchuria, especially after the outbreak of the Sino-Japanese Conflict (1937-45). This presentation attempts to find out the unknown facts of overseas Japanese life in the wartime city under the Japanese military occupation through the scrutiny of the wartime monthly journal, Hokushi (The North China), and the northern Chinese edition of the major Japanese newspaper, Asahi Shimbun.

Geopolitical Perception of Hong Kong before the End of WWII: From the Japanese Perspective

Wilson Wai Shing Lee, The Chinese University of Hong Kong, Hong Kong

This paper traces the changing geopolitical perception of Hong Kong from the Japanese perspective up to the end of WWII. Lots of studies have mentioned the geopolitical setting of Japan in East Asia, particularly those focusing on Taiwan and Singapore, where Japan had aimed at for its imperial expansion. Hong Kong, however, has still been less studied in this context. Japan had long paid attention to the British colony of Hong Kong since as early as the Meiji Restoration with different purposes in various stages. From observing the colonial construction in Hong Kong in earlier contacts, to considering Hong Kong as the pivot for its imperial expansion, Japan had dynamically adjusted its perception of Hong Kong based on geopolitical considerations from time to time. Drawing on primary sources such as Japanese official records, newspapers and editorial readings as well as maps, this paper argues that the geopolitical significance of Hong Kong was also defined by Japan in addition to the conventional Eurocentric approach to study how the position of Hong Kong benefitted European trade with China. Japan, from time to time, had considered Hong Kong as a successful place of modernization, a convenient port to gather information, a crucial pivot to further expand its influence southward, and a centre to transfer resources during WWII. These perceptions reflect other possibilities of geopolitical setting of Hong Kong from the Japanese perspective, and this paper highlights the geopolitical perception of Hong Kong was based on considerations of others but not on the self-recognition.

A Study About the time and procedures of Asian Countries Modernization -- Mainly focus on the five countries: China, Japan, South Korea, Thailand and India.

Weihong Zhou, The Beijing Foreign Studies University, China

The pre-President of The Japan Sociological Society Kenyichi Tominaga once pointed out that the modernization of Europe began from culture, then the political, economic and social, while Japan is different, the first was economy, then the political, social, finally is culture.CHANG Kyung-Sup a professor of sociology at Seoul National University, points out that the modernization of Europe is divided into two stages, while Asia is different, there was only one stage, is a kind of compressed modernization.Recently OCHIAI Emiko , a professor of sociology at Kyoto university, points out that through the study of sociology of family, they fund that the social dernization in Japan is timely between Europe and Asia. Are their opinions correct? This study will attempt to examine for it. We will establish a concise modernization index system, to compare the time and the procedure of modernization between the five of Asia's and

Europe countries , discuss how the modernization of the five countries was upside down in procedures and the compressed in times.

Steamships Globalizing the World in the Late Nineteenth Century: Impact of Trans-Pacific Route on Migration between China, Japan, and the United States
Yuki Ooi, Nanzan University, Japan

The world became more globalized in 1867. That year, the steamship Colorado started on a voyage from the United States to Japan and China. Since then, numerous ships have departed from New York for the Asian regions, via Panama and San Francisco, with Hong Kong as their final destination. Many of them brought migrant laborers, merchants, and students from China and Japan, in particular. A trans-Pacific route of regular steamship service completed a global passage by which people, goods, and capital moved, because the trans-Atlantic route already existed, connecting major cities in the United States and Europe, such as New York and London, then reaching further to Hong Kong. In other words, two cities—New York and Hong Kong—were two cities connecting the worldwide passage of human migration. In my presentation, I will talk about three points. First, I will describe completion of the global route of steamship travel. Second, I will examine how the opening of the trans-Pacific route influenced migration from China and Japan to the United States, including the route's impact on immigration policies of the United States, a host country for Asian immigrants. Third, I will discuss how these changes in the immigration system transformed the nodal cities of New York and Hong Kong.

Panel 49 — 20 July 2017/ 11.30 - 13.15 / Room 24

Constitutionalism in Asia

Convenor and chair: **Joseph Fernando**, University of Malaya, Malaysia

This panel titled "Constitutionalism in Asia" consists of three papers relating to constitutional developments in the region of Asia. The first paper by Dr Joseph M. Fernando examines the constitution-making process in Malaya between 1956 and 1957 to consider the agreements relating to the distribution of financial powers between the federal government and the state governments that were reached during the constitutional negotiations. The Reid Commission which drafted the Malayan constitution was asked to provide for the creation of a strong central agreement and a measure of financial autonomy to the states. The paper seeks to identify the major agreements and compromises reached between the parties. The second paper in the panel by Dr Jean A. Berlie examines the evolution of the semi-constitutional Basic Law of the Hong Kong Special Administrative Region in the context of the recent legislative elections in Hong Kong and the election of "localist" deputies and the implications of the results for the territory's future. The paper seeks to understand if the election results will bring about any significant change in the politics of the territory. The third paper by Dr Saimin Ginsari examines the negotiations relating to the formation of the federation of Malaysia in 1963 in respect of the agreements on the subjects of the English language being the official language in the Borneo territories and the absence of a provision on official religion in the states. He considers the constitutional changes that have taken place in respect of these subjects within ten years after the formation of the Malaysia federation.

Creating a strong centre and state financial autonomy: Federalism and the Malayan constitution, 1956-1957
Joseph Fernando, University of Malaya, Malaysia

Federal systems of governance in the modern era are an interesting area of study for an analysis of the division of powers between the central government and the states or provinces. The Malayan federation which emerged in 1957 provides a useful case study of federal powers and state financial autonomy. The framers of the 1957 federal constitution were required by their terms of reference to provide for a strong central government and a measure of financial autonomy to the states. This required them to balance the various and conflicting demands of the federal and state governments. This paper examines the primary constitutional debates in the framing of the financial powers of the federal and state government in the federal constitution of Malaya in 1956-57 to analyse the framers' attempt to achieve a balance between the demands of the two main actors. To what extent were the framers able to provide for a strong central government and yet ensure the states enjoyed a measure of financial autonomy? The constitutional

documents reveal that the framers provided considerable financial powers to the federal government, to an extent at the expense of the state governments. Compared to existing federal systems in India and Pakistan then, where the states enjoyed considerable financial powers, the Malayan states had much reduced financial powers. This paper argues that the provisions on federal and state division of financial powers were largely weighted towards the central government.

The Semi-Constitutional Basic Law of HKSAR and its spirit after the Legislative Election on 4 September 2016

Jean Berlie, EdUHK, Hong Kong

Between 1997 and 2047, the Hong Kong Special Administrative Region (HKSAR) rules the legal life of its residents. This semi-constitutional law prevails over all the other laws of Hong Kong. The permanent residents, mainly Chinese of Hong Kong and all other HKSAR residents, constitute model 'citizens' making understandable the semi-constitutional legal identity of the Basic Law. Hong Kong's legal identity which is based on centuries of trade and commerce is the root of the Basic Law of the Hong Kong Special Administrative Region of China. Article 31 of the Constitution of the People's Republic of China states that "One country two systems" defines the difference among identity, "way of life" and the economic system between Mainland China and HKSAR. It is evident that the legal system and the rule of law through an independent judiciary does not allow to use adjectives such as "independence" and even "self-determination" which recently became fashionable. On 4 September 2016, we have to see if the newly elected legislators would advocate too far toward an unthinkable separatism which does not respect the spirit of the law. This presentation will stress on the evolution of the semi-constitutional Basic Law of the HKSAR. The Basic Law Macau SAR will be compared.

The language and religion Issues in the Borneo territories during the formation of Malaysia Constitution

Saimin Ginsari, Teacher Training College Kent Campus, Malaysia

This paper will examine the contentious issues of language and religion which were discussed in the Inter-Governmental Committee (IGC), a committee which discussed the interests of Borneo Territories, during the negotiations leading to the formation of the federation of Malaysia in September 1963. It was understood that there were 'assurances' and 'safeguards' given to the Borneo territories of North Borneo and Sarawak in the Inter-Governmental Committee and that these interests would be secured and protected in the federal constitution and the Malaysia agreement. The position of English as the official language and that there would be no official religion in Borneo are subjects that were agreed during the Inter-Governmental Committee. However, both of these subjects are no longer protected in the constitution 10 years after the federation of Malaysia was formed. Therefore, this study will consider the developments relating to the agreement on language and religion in the Inter-Governmental Committee's Report. It will then examine the changes that occurred during the 10 years after the formation of Malaysia when following several changes these provisions on official language and religion were no longer protected in the constitution of Malaysia.

Panel 50 — 20 July 2017/ 11.30 - 13.15 / Room 25

Book & PhD Presentations - Thailand

Chair: **Trasvin Jittidecharak**, Silkworm Books, Thailand

Voices and Roles of Competing Groups of Elite Women in Siam's Political and Social Transitions, 1868-1942 - PhD Pitch

Natanaree Posrithong, Mahidol University International College, Thailand

This dissertation studies the pivotal roles and voices of elite women of both aristocratic and commoner backgrounds in the significant period of Siam's political and social transitions from the late absolute monarchy to the early post-revolutionary period between 1868 and 1942. A key focus of this study is the competition between the two groups of aristocrats and commoner women. By analysing representations of women in Thai mainstream and official publications, this dissertation critiques the lack of emphasis on Siamese women's public roles and voices in dominant historiographical discourse. This study presents a counter-argument to these works by demonstrating elite women's agency in the four domains of: state public administration, education, print media, and politics. Siamese women entered the public sphere by taking administrative roles

in the royal palace from the late nineteenth century during the absolutist reign of King Chulalongkorn. It was in this period that aristocratic women realised the importance of skills other than domestic training in arts and crafts, and they began initiatives in female public education from the end of the nineteenth century. As the result of women's improved access to education, a new class of commoner elite women emerged in the early twentieth century. These literate commoner women competed against aristocratic elite women in the print industry and in politics from the beginning of the post-absolutist period in the early 1930s. This dissertation highlights the competition between these two groups of women as a distinctive contribution to the field of Thai women's history.
This study is based on analysis of personal memoirs from cremation volumes, archival records, and women's magazines. Through considering these source materials, this dissertation reveals the previously overlooked roles of women in Siam's transition from an absolute monarchy to a constitutional monarchy.

Old Practices and New Norms: The Case of Thailand - PhD Pitch
Filippo Maranzana de Filippis, National Chenchi University, Taiwan

On the night of 19 September, 2006, the army rolled tanks through the centre of Bangkok. The seizure carried out by the military to overthrow the Thaksin government was supported not only by royalists, but also, surprisingly, by a large section of the Thai civil society. The event per se was nothing new to Thailand, nevertheless the 2006 coup d'état was in many respects quite different from the previous ones. First, it happened after fifteen years of democratic rule; secondly, it deposed a democratically elected government with an overwhelming majority in parliament, led by a single party and its popular leader (a unique example in Thai history); thirdly, it was supported by a strange mix of the civil society which brought together upper, medium and lower strata of an otherwise strictly class-divided society. Analyses suggest that this coup was brought about by the breaking of untold norms of long-established institutions that work underneath the democratic façade. Taking the clue from the 2006 overthrow, this paper has attempted to explore the workings of power building and power distribution in Thailand, and the relationship between old and new institutions and how they have managed to accommodate to each other successfully or less so. Two rival mechanisms for allocating power have been at work in the kingdom, one foreign (the façade) one local (the substance). Apparently, the former has served to maintain the image of a modern country, the latter to preserve the power of the ruling elites, but over time under the pressure of civil society and a new generation of political leaders the construction has become unstable, leading to more frequent interventions to prevent it from crashing down.

Kingdom's Edge - Book Presentation
Richard Humphries, Richard Humphries Photography, Malaysia

Kingdom's Edge represents British photojournalist Richard Humphries' eight year journey documenting the Malay diaspora in Thailand's deep south region. Through this collection of 79 colour photographs Richard, a fluent Malay speaker, examines the complex intricacies and subtle incongruities of daily life in South East Asia's deadliest conflict. Moving away from the mainstream media's monotonous coverage Richard has found a region that teems and bustles with life and culture. It is a region of trade and commerce, of young people and free wifi, of tea shops and markets. A place where tudong clad girls ride four on a motorbike, where twice a day people freeze on the spot to the sound of the national anthem, and where the call to prayer fills the air five times a day. It is a complex society that is both Muslim and Buddhist, Malay and Thai. It is both old and youthful, calm and restive. It is a place that has more in common with Kuala Lumpur than distant Bangkok. Through this visual narrative Richard presents a timely and alternative view from one of the world's most underreported conflict zones, a largely forgotten pocket of territory at the farthest edge of the Kingdom of Thailand.

Panel 52 — 20 July 2017/ 14.15 - 16.00 / Room 2

The Evolution of the National Palace Museum, Taiwan

Convenor: **Lunghsing Chu**, National Palace Museum, Taiwan
Chair: **Louis Gabaude**, École française d'Extrême-Orient, France

The collection either in the National Palace Museum (NPM) in Taipei or in the Palace Museum in Beijing was inherited from the imperial court of the Qing Dynasty(1644-1912). This collection reveals the tastes and interests of the Qing court as it searched for traditional Chinese culture and art. Due to a tribute

system, however, the collection not only includes art from the Qing Dynasty, but art made from Indian jade and Japanese porcelain brought to the collection from abroad. The communication between China and other regions in Asia during this time can be seen in some so-called Chinese art pieces; Ru ware and blue-and-white porcelain, for example, reveal influences from multiple cultures. In short, the collection of artifacts from the Qing court not only consists of representative Chinese works, but pieces from other Asian cultures and areas, and reveals the mixed and diverse styles of the time. Interestingly, the NPM is known for its collection of Chinese artifacts and has been considered a symbol of Chinese art since its establishment in 1925. Even the foundation of the museum is influenced by other Asian cultures. Until 2005, when the project of the Southern Branch of the NPM concerning Asian arts was proposed, the diverse Asian influences were concealed in the NPM soon became an outward representation of the NPM. In other words, the Southern Branch of the NPM and the project helped move the rest of the museum to another status entirely. This panel will focus on the topic, 'The Evolution of the NPM' and will be composed of four papers, including how the so-called Chinese porcelain display interactions between East Asia and West Asia, how Chinese paintings reveal China's communication with Nagasaki, the Asian city abroad of China, and how the Southern Branch of the museum educates children in understanding Asian art through its creative collections. To illustrate the issues of this panel well, the discussion has not only been built around different materials, porcelain works, and paintings, but has been organized chronologically, moving from the Sung Dynasty to the Ming Dynasty, Qing Dynasty, and modern times.

From "Grand View (大觀)" to "The Enduring Beauty of Celadon (尚青)"—Chinese Elements of Goryeo Celadon and Its Transmission to China

Ming Yen Wang, Academia Sinica, Taiwan

In 2006, the exhibition of National Palace Museum(NPM), Grand View: Ru Ware from the Northern Song Dynasty, first probed into the influence of Ru Ware on Korean Goryeo celadon outside Chinese cultural contexts in addition to reshaping the looks of Ru ware from diverse perspectives based on research results in the past. In 2015, the Southern Branch of NPM featuring Asian arts and cultures officially opened, and one of its opening exhibitions, The Enduring Beauty of Celadon: A Special Exhibition of Goryeo Celadon, featured the development of Goryeo celadon and probed into its different looks in each development stage after being influenced by Chinese porcelain.From "Grand View" to "The Enduring Beauty of Celadon", NPM has transformed its method of interpreting collections from Qing Dynasty imperial court from a single cultural context to the coexistence of multiple cultures. Due to political and commercial relationships with its neighboring regions, China exported its cultural artifacts to other areas and influenced their art works. Meanwhile, numerous cultural artifacts from the peripheral regions of China were brought to and collected in China's imperial court. Quite a few artifacts are art works with mixture of Chinese elements and regional characteristics, and they have further enriched the diversity of collections in NPM.The study will be started from two pieces of Goryeo celadons, old collections of Qing Dynasty imperial court, in NPM to probe into the influence of Chinese porcelain on Goryeo celadon and how they were transmitted in China after developing local characteristics.

Concentration and Divergence: Pattern and Transformation of Yongle (1403-1424) and Xuande(1426-1435) Blue-and-white Porcelain of the Ming Dynasty

Lan-yin Huang, National Palace Museum, Taiwan

Ceramic production was a state affair in the Ming dynasty. In early Ming, the imperial kiln was set up at Jingdezhen, which established fundamental institutions and systems of the Jingdezhen imperial kiln for the next five hundred years. Production of official ware of the time was under direct supervision of the central government, which provided models and designs as well as appointed superintendents. Under a routine system, the quality and quantity of its products were carefully controlled. The selected final products were sent directly to the court for the use of the imperial family. From the Yongle reign (1403-1424), official wares began to bear the emperors' reign mark. It became a standard practice for most of the later official wares. Among theses, some blue-and-white objects were the concrete evidence of interaction between China and the other parts of the world during the period. A Yongle underglaze blue pilgrim flask is an example to reflect the interaction between Chinese porcelain and Islamic brass vessels. Furthermore, a Monk's cap ewer and a stem cup which bears a band of blessing Tibetan sutra are another representative to see the interflow with Tibetan. Besides, blue-and-white porcelain of the Yongle and Xuande reigns also became models of the later periods. Both the Yongzheng and Qianlong emperors of the Qing dynasty had copies of these wares fired at their official kilns.

Linking Asian Cities: The Significance of the Album of Nagasaki Trade in the National Palace Museum
Lunghsing Chu, National Palace Museum, Taiwan

The paintings in the NPM that describe a wide variety of landscapes and cityscapes occupy an important position. Almost all the works in this genre of painting echo how the Great Wall confined subjects and content to the territory of China. However, among these works, the Album of Nagasaki Trade crosses the boundary and depicts the cityscapes and activities of Nagasaki in Japan, which reflects the fact that the Qing court was actually interested in exploring Asian cities away from China. This album is composed of eight leaves, and each leaf includes a painting and text to illustrate the process of how Chinese merchants do business in Nagasaki. The album not only reveals the cityscapes of Nagasaki from a Chinese perspective, it also unveils how Chinese merchants increase the exchange of material culture in East Asia. Based on the background mentioned above, this paper argues the significance of the album in the National Palace Museum. In brief, this research, in addition to proving that the album showed a tight link of arts and culture between China and Japan during the Qing Dynasty via commercial trade, injected Asian arts into the Qing dynasty and transforms the Southern Branch of the NPM.

The Gateway to Asian Exploration： The Asian Vision of the Children's Creative Center in the Southern Branch of the National Palace Museum
Fang-Chi Yang, National Palace Museum, Taiwan

The National Palace Museum(NPM) Children's Gallery was established in 2008 with the goal of introducing the museum to the children. Kids can learn about NPM's Chinese art collection through multimedia interactive installations, DIY hands-on operation, and game experience. The exhibition features the "Emperor's Treasure Box", the imperial Chinese treasures from the Qing Dynasty. In 2005, NPM funded the Southern Branch with the focuses on pan-Asian art. The Children's Creative Center created within the new museum encourages children to explore the diversity of Asian cultures. Different from the single-culture focused "Royal Treasure" exhibition in the Children's Gallery of the main museum, the Southern Branch Children's Creative Center features the diversity of various Asian cultures, and encourages children to identify the similarity and the differences among different cultures in Asia. This study introduces the exhibition design strategy for the Children's Creative Center of the NPM Southern Branch. Using the birth of "Hanuman", the center's mascot, and the interpretation and transformation of Hindu epic "Ramayana", to explain how the Children's Creative Center encourages both parents and kids to not only understand Asian cultures, but also develop new visions about Asia. In addition, the study portraits how the Children's Creative Center engages the recently increased southeast Asian immigrants in Taiwan through exhibitions and education programs, with the hope to integrate the new community to be part of the culture interpretation.

Panel 53 — 20 July 2017/ 14.15 - 16.00 / Room 3

On the Meanings of Marginalization: Memories, Histories, and Strategies among South Asian Diasporas

Convenor: **Giacomo Mantovan**, International Institute for Asian Studies, the Netherlands
Co-convenor: **Ka-Kin Cheuk**, Leiden University Institute for Area Studies, the Netherlands
Co-convenor and chair: **Priya Swamy**, Leiden University Institute for Area Studies, the Netherlands
Discussant: **Carola Lorea**, International Institute for Asian Studies, the Netherlands

The term 'diaspora' has historically referred to the forced expulsion and dispersal of populations away from their homeland: Narratives of suffering, violence and hardship often characterised these groups. However, in the last decades of the 20th century, scholars have extended this term to describe various migrant communities that develop important transnational bonds that link the sites of global diasporic localities all over the world with their homelands. Nevertheless, in many South Asian diasporic communities, the issue of marginalisation and suffering is still paramount. This panel seeks to readdress the importance of suffering and marginalization in the formation of South Asian diasporas through the lens of memories, histories, and strategies. In some South Asian diasporic communities, such as Sikhs and Sri Lankan Tamils, the narratives of suffering around the collective imaginings of a violated body have become powerful symbolic tools that create and solidify collective memories of these overseas communities (Axel 2001, Thiranagama 2014). Literature and films featuring the South Asian diaspora in

the Global North have mobilised tumultuous historical and social movements of 'host countries' as symbolic triggers of the painful history of Partition: These moments remind South Asian diasporas that certain collective memories of suffering and pain remain central to their lives (Bhatia 2016). Memories of coerced movement among Indians labourers in the Caribbean, Mauritius and Fiji are institutionalised in 'remembrance' days that mark the moments of arrival to alien places. South Asian transnational organisations in the diaspora often thrive on such homogenous narratives of suffering and oppression wherein diasporic subjects choose to recognize themselves. However, these narratives can obfuscate heterogeneous experiences of marginalisation based on gender, class, race and caste. How do communities themselves view histories of marginalisation, and how do individuals and groups contest and refute publicly circulating narratives of marginalisation within communities? What collective actions do they take when facing marginalization? How do localised experiences of marginalisation successfully (or unsuccessfully) speak to globally circulating collective histories of transnational South Asian diasporas? How do certain diasporic practices create new economic and political possibilities in counteracting marginalization? This panel seeks to address these questions through empirical studies that privilege narratives of marginalisation, contested histories of suffering, and the strategic practices in counteracting their marginalized position. Such perspectives can unfold the complexities of globally circulating narratives of belonging, without losing sight of the locally situated experiences of South Asian diasporic subjectivities.

Living through Marginalization: Indian Traders in a Local Chinese Market

Ka-Kin Cheuk, Leiden University Institute for Area Studies, the Netherlands

This paper explores the structural marginalization that Indian traders face in a Chinese textile market and examines how they seek to overcome the marginalization by making creative interventions as everyday's practices. The research is based on long-term ethnographic fieldwork in Keqiao District of Zhejiang Province (2010-2012 and 2016-2017), where Asia's largest fabric wholesale centre is located. Usually lacking business capital, most Indians can only run the low-end fabric trade in China - a grassroots type of business that is extremely sensitive to the changing economic conditions at large. In particular, the global economic crisis in 2008, and the recent stagnation of Chinese economy, has deepened the cut-throat competitions in the low-end fabric market, rendering the Indians even more vulnerable than before. While being increasingly marginalized by the market, Indian traders have created many survival strategies in sustaining their business. Some strategies are especially successful. Intriguingly, this is mainly because these strategies effectively counter several disruptive forces, such as the visa and tax policies in China, that would otherwise undermine one's entrepreneurial prospect. Through an examination of these strategies, this paper illustrates that the Indian traders can be active agents in realizing hope even in a highly precarious business sector.

'House Coolies', Activists, or Adventurers? Contested Narratives of Marginalisation among Surinamese Hindus in the Netherlands

Priya Swamy, Leiden University Institute for Area Studies, the Netherlands

In the Netherlands, Indian Surinamese Hindus who trace their roots back to indentured labour migration from Bihar and UP are considered a 'model minority' diasporic group. They have been continually inscribed in academic literature and popular media as a hardworking, apolitical, family-oriented community that has successfully integrated into Dutch society since the 1980s (Choenni 2015). This talk will explore counter-narratives of this model minority stereotype by presenting ethnographic work conducted with a Surinamese Hindu protest movement in the Netherlands, 'Holi is Not a Houseparty (HNH). Through an expressly decolonial framework, this group protests what they feel is the cultural and religious appropriation of the spring Holi festival by major European dance parties. However, within Surinamese Hindu communities across the Netherlands, many feel that the decolonial emphasis on the community as 'oppressed' is offensive. I argue that these dynamics between protest and counter-protest are linked to wider agendas of control over 'acceptable' collective narratives of migration and belonging among Hindus. I explore this by analysing the discursive framings of protest by HNH and the public responses given by those who feel the protest is inappropriate. Focusing specifically on the controversies around the use of the term 'house coolie', I demonstrate how this public articulation of Surinamese Hindu identity has become a strategic moment wherein the experiences of marginalisation and coerced movement from India are reintroduced into narratives of what it means to be a Hindu in the Netherlands today.

A Funerary Practice as a Construction of Diasporic Memory: The Commemoration of LTTE Martyrs in Paris

Giacomo Mantovan, International Institute for Asian Studies, the Netherlands

This paper focuses on how a commemoration of the dead, practised in the homeland and in diaspora communities, helps to build a shared memory in the diaspora. During the Sri Lankan civil war (1983-2009), the Liberation Tigers of Tamil Eelam (LTTE) appropriated the pain of the Tamil community and inserted it in their nationalist narrative (Fuglerud 1999). At the beginnings of the 1990s, they created an original commemoration for their martyrs (maaveraar) – that is, every dead member of the organisation – named "Great Heroes Day". Despite the prevalent custom of cremating the dead in the Hindu tradition, the LTTE buried the martyrs in the Tuilum Illam ("sleeping house"), or places similar to the western war cemetery. This commemoration has considerably united the Sri Lankan Tamil communities, because it is probable, even among those who dislike the LTTE, that they have a martyr among their family or friends. For this reason, this commemoration has achieved one of the LTTE's objectives: merging Tamil and LTTE identities (Thiranagama 2011). Even since the defeat of the LTTE in 2009, the "Great Heroes Day" continues to take place every year in all the Sri Lankan Tamil communities abroad. On the social networks, information circulates in order to link them together and build a common memory. Based on long term (2008 – 2016) ethnographic fieldwork amongst the Tamil community in Paris, this paper aims to show that this event fosters a nationalist Tamil identity, linking the diasporic communities with their homeland.

Panel 54 — 20 July 2017/ 14.15 - 16.00 / Room 4

Social Capital and Social Well-Being in Asia: Cross-National Comparisons from Sociological Perspectives

Convenor: **Masayuki Kanai**, Senshu University, Japan
Chair: **Emma Porio**, Ateneo de Manila University, the Philippines

In this panel session, we discuss theoretically and empirically the relation between social capital and social well-being in Asian countries, using cross-national survey data in Japan, Korea, and Vietnam. With rapid economic growth in East and South-east Asian societies in the last decades, the quality of life has drawing more and more attentions in this region as an alternative policy goal instead of just material affluence. The concept of the quality of life or well-being is, however, not so easy to be defined due to its complex components or factors over various domains of our social life. Therefore, we define in this panel the concept of social well-being as constructed by multiple dimensions spanning from micro to macro levels, and then especially focus on social capital, the mezzo-level dimension of social well-being, investigating the patterns and historical changes of the relation between social capital and social well-being through cross-national comparative analyses in Japan, Korea, and Vietnam. The data used in this panel were derived from the questionnaire surveys conducted in these three countries in 2015. The survey mode was web in Japan and Korea, and face-to face interview in Vietnam. The sample sizes are 11,804 in Japan, 2,000 in Korea, and 1,202 in Vietnam. The session consists of five papers. We start with Koo and Yee, who define the concept of social well-being consisting of three dimensions, i.e. personal, relational, and societal, then construct an indicator to compare social well-being in Korea, Japan, and Vietnam, as well as to analyze the overall determinants of social well-being across these societies. Kim and Lim focus on social support network as an aspect of social capital, exploring different patterns of the relation between support network and social well-being using latent class analysis. Osaki turns her eyes to trust as another aspect of social capital, comparing indirect causal paths from generalized trust, through life satisfactions in various life domains such as material and relational ones, to overall life satisfaction as an indicator of subjective well-being to find similarities and differences across the three societies. Yazaki distinguishes the trust to family and to strangers to analyze the relation between these two kinds of trust and well-being, finding out the potential conflict between the two trusts. Finally, Kanai advances Yazaki's argument further in a historical context of modernization in Asian societies, discussing complex and transforming causal mechanisms between bonding/ bridging social capital and social well-being.

A Comparative Study of Social Well-being and its Determinants in Three Asian Countries: Korea, Japan, and Vietnam

Hearan Koo, Seoul National University, South Korea

Our research explores the multidimensionality of well-being and empirically analyzes the determinants of social well-being in three Asian countries. After reviewing previous research, we conclude that there are three dimensions of social well-being; personal, relational, and societal well-being. We construct a social well-being indicator, spanning these three well-being dimensions and compare social well-being in Korea, Japan, and Vietnam. We further investigate determinants of social well-being across countries. We attempt to find the effects of risk experiences, discrimination experiences, trust gap, and community participation on social well-being. We discuss policy implications of our results for improving social well-being.

Patterns of Social Support Networks and Their Impact on Social Well-being in Korea, Japan, and Vietnam

Seokho Kim, Seoul National University, South Korea

Although there has been a lot of interest in the relationship between social support and social well-being, less is known about it empirically and cross-nationally. This paper attempts to draw a map of social support network in Korea, Japan, and Vietnam at the societal level. At the individual level, this paper classifies what types of social support network people belong and how different types of social support network differentially affect social well-being. We construct social well-being index and employ LCA (Latent Class Analysis) to identify the patterns of social support network in three countries. Policy implications to deal with social well-being are discussed.

Trust and Life Satisfaction in Japan, Korea, and Vietnam

Hiroko Osaki, Seikei University, Japan

Many quantitative studies show the positive association of generalized trust and life satisfaction. However how generalized trust increases life satisfaction is not made clear. Then this study investigates the causal structures which include the indirect effects of generalized trust on life satisfaction mediated by the domains of satisfaction. Generalized trust is considered to promote cooperative actions and emancipate people from existing social relations. These are conducive to making good human relations and getting new opportunities. Therefore, this study predicts that the effect of generalized trust on life satisfaction is mainly mediated by satisfaction of (a) economical situations, (b) family life and relationships with friends, and (c) leisure and purposeful activities. These indirect effects seem to vary by country, then this study makes cross-national comparison using the data of Japan, Korea and Vietnam, collected in 2015 by "International Comparative Survey on Lifestyle and Values". The results of path analyses on Japanese data show that, first, indirect effects of generalized trust on life satisfaction, mediated by satisfaction of (a), (b) and (c), are all positive and significant. On the other hand, the direct effect of generalized trust on life satisfaction is not significant. Second, the indirect effects mediated by satisfaction of (a) and (b) are relatively larger than the one mediated by satisfaction of (c). This study will also make the same analyses using the data of Korea and Vietnam, and clarify differences of the causal mechanisms between generalized trust and life satisfaction.

Dilemma between Family and Civil Society: How Trust Promotes Well-being?

Keitaro Yazaki, Senshu University, Japan

This paper aims to delineate conflicting effects of trust to family and trust to civil society on subjective well-being based on cross-national survey data. Recent years have witnessed growing concern on subjective well-being in social science studies motivated to explore new policy goals instead of economic growth. Some of the studies have emphasized the idealistic aspect of well-being and regarded it to be a rational policy goal which enhances both individual quality of life and social solidarity at the same time. However, is individual utility consistent with collective gains as they expected? In a market economy we have often observed conflicts between individual rationality and collective optimality contrary to Smith's proposition of "invisible hands" (Diekmann 2009). In the same way, inconsistencies between individual and collective well-being has also been pointed out. For example, Amartya Sen (2006) argued that there might be dissonance between well-being and social capital: social capital within a group is necessary to increase individual happiness, but it might cause new conflicts with other groups. To examine the argument, this paper compares the effect of one's social relationship on happiness with that on trust in civil society, using multi regression analyses. The analyses show the trust to family has the strongest effects on subjective well-being, while it decreases the trust to strangers and let him/her to lose his/her

interest in the social diversity. To conclude, individual happiness is not always compatible with social well-being. Therefore, we need to further investigate how to reconcile them.

Social Capital and Well-being in Plural Modernizations: Comparison between Japan, Korea, and Vietnam

Masayuki Kanai, Senshu University, Japan

The theory of social capital, which was initially advocated by Western scholars such as Robert Putnam, usually highlights the importance of civic virtue (=bridging social capital) for establishing a just and efficient society. Many Asian and Western scholars as well have pointed out, however, that social networks within family, clan, and community (=bonding social capital) played a crucial role for maintaining another kind of "efficient" institutions in traditional Asian societies, such as "network capitalism" in China (Putnam 2000). Reconciling these apparently contradicting perspectives from the viewpoint of plural trajectories of modernization in Western and Non-western societies would contribute to developing the theory of social capital. In order to measure the performance of social institutions, this paper employs individual subjective well-being for the dependent variable. Latent class regressions of well-being to bonding/bridging social capital and their interactions discover several latent sub-populations with different causal relations between social capital and well-being for each of three Asian countries: Japan, Korea, and Vietnam. These empirical findings apparently suggest that in the process of modernization in these Asian societies, traditional social relations and values within the local contexts have been gradually invaded by more individualistic relations and values. However, in fact, the traditional values are not totally replaced by the modern ones, but sometimes play a synergetic role for making people feel better quality of life. This understanding would cast a new light on planning better social institutions in Asian societies in the 21st century.

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Beyond the Metropolis: Secondary and Smaller Cities in South and Southeast Asia

Convenor, chair and discussant: **Taylor Easum**, University of Wisconsin, Stevens Point, United States of America

The study of Asian cities has long been dominated—much like the region itself—by large metropolitan conurbations that seem to transcend their local context as global cities or national capitals that dominate the urban landscape within the borders of the modern nation-state. Recently, policy attention has begun to shift towards the challenges facing smaller cities in Asia (Roberts 2014; Rodriguez 2014; ADB 2016), and scholars in fields such as urban studies or urban geography have begun to focus on the cities and spaces considered 'secondary' or 'intermediate' (e.g. Bell and Jayne 2006; Hall 2008; McKinnon 2011; Hodos 2011). Nevertheless, historiography in most Asian contexts remains dominated by the framework of the nation-state, which frequently locates historical change in the capital before moving to the provinces; likewise, colonial histories often fall prey to colonial-era dichotomies between the colonial/urban/center and the local/rural/periphery.This panel seeks not only to continue this scholarly shift 'Beyond the Metropolis' in Asia (Young 2013; Scrase 2015) towards the smaller cities of Asia, but also to 'put the secondary city to work' as a category of historical analysis within the region. More than a simple effort to define secondary cities and towns in Asia based on set criteria, this panel seeks to continue moving the focus of urban historians and scholars down the urban hierarchy, toward histories in and of smaller and secondary cities in Asia. The essays in this panel provide historical context to the recent shifts in policy and planning, while simultaneously asking what these cities have to say about larger historical questions critical to the region. Sengupta examines the competing meanings of urban space for different actors in district towns in colonial Bengal—urban spaces strung between rural and urban paradigms. By addressing larger questions about the Indochina War from the perspective of a secondary city, Vinh, Kaiser explains how the city's 'secondary-ness' shaped the wartime experience of its citizens. Trotier examines Palembang's more recent struggle to remake its image, using sport as a tool to, in a sense, transcend the limits of urban scale. Padawangi examines the interplay between collective identity, the built environment, and heritage preservation, paying close attention to the differences between communities in primate and secondary cities.

Marginal Worlds: Architecture, Urban Imaginations and Small Town Identity in Colonial Bengal

Tania Sengupta, University College London, United Kingdom

This paper reflects on the notion of provinciality in colonial India in the nineteenth century, looking specifically at architecture and urbanism as sites and archives where such identities played out. I focus on zilla sadar or district headquarter towns in Bengal - these being centres of colonial revenue collection dotted across the provincial landscape - largely marginalised both in the colonial imagination as well as in subsequent scholarship. I look at them as intermediate sites strung between rural and urban paradigms and as ambiguous or multivalent spaces, but equally as inscribing specific kinds of provincial modernities. I use this analysis to think about colonial categories such as cutcha/pucca or urban/ rural operative in building construction and urbanism and the way these mapped onto each other. A key aspect of the paper is to capture how these towns held different meanings for different groups of people such as European officers or Bengali rural migrants and how, consequently, different kinds of domesticities or urbanisms were pursued or inscribed within them. In these multiple and apparently unresolved identities, I argue, lay these towns' sources of modernity. Other than conventional archival work, I have personally surveyed, measured and documented numerous buildings and urban sites as well as used oral history and literary accounts and images of the time to form a narrative of these places.

A secondary city during the Indochina Wars (1940s-1970s): Destructions and Reconstructions of Vinh, Vietnam

Tim Kaiser, University of Giessen, Germany

The scholarly emphasis on large cities throughout Asia keenly applies to Vietnam, where research focuses on the metropolises of Hanoi and Ho Chi Minh City. Smaller urban centres are largely absent from discussions about Vietnamese urbanism and urban history. Consequently, the general lack of studies on Vietnam's urban history during the Indochina Wars becomes especially pronounced regarding the wartime history of smaller urban centres in the Democratic Republic of Vietnam. This presentation addresses these gaps by focusing on the history of Vinh in North Central Vietnam during the Indochina Wars from the 1940s to the 1970s. For Vinh, this was a period of repeated destructions and reconstructions: From a scorched earth policy carried out by the Viet Minh in the 1940s to repeated destructions by US bombing in the 1960s and 70s; and from first policies for urban development in the 1960s to the reconstruction as a Socialist City with assistance of the German Democratic Republic. Based on archival research and interviews in both Vietnam and Germany, the presentation argues that the specifics of Vinh's wartime history resulted largely from the city's role as a secondary urban centre.The presentation concludes by examining the limits of a case study such as that of Vinh's history during the Indochina Wars for understanding Vietnam's urban history during that period. It thereby argues for comparative research that moves studies of smaller urban centres beyond their currently marginalized role in the writing of the urban history of Vietnam and Southeast Asia in general.

From Ugly to Sporty: Palembang's Image Change to become a 'Sport City'

Friederike Trotier, Goethe University Frankfurt, Germany

Throughout the New Order era the Indonesian city Palembang suffered from the bad reputation to be ugly, dangerous, chaotic, dirty and backward. Consequently, in spite of economic development the South Sumatran capital received little or negative attention. The process of decentralization following the fall of Suharto, however, fundamentally changed the situation of cities in the country and provided Palembang with new opportunities to improve the image of the city. Thus, Palembang's and South Sumatra's governments became active designers of the city image with the marketing strategy of regularly hosting sporting events. Since entering the 'event circuit' in 2004, Palembang has successfully attracted national and international sporting events such as the 2011 Southeast Asian Games, the 2013 Islamic Solidarity Games or the 2018 Asian Games. The accumulation of events, the building of the Jakabaring Sport City and further infrastructure projects have changed the city and its national and international reputation. This paper draws from ethnographic fieldwork and focusses on the stakeholders, their strategies and targets and on Palembang's development to become a 'sport city'.The research on the hosting of sporting events largely concentrates on the mega-events taking place in global cities. Yet, the second- and third-order events such as the Asian or Southeast Asian Games provide insights into city marketing strategies beyond the global cities. The case of Palembang as Indonesia's new 'sport city' helps to understand mechanisms, strategies and developments of smaller Asian cities facing both empowerment and competition.

Guardians of Vernacular Heritage: Collective Identity and Urban Neighborhoods in Jakarta and Surabaya, Indonesia
Rita Padawangi, Singapore University of Social Sciences, Singapore

Consistent with development trajectories that are often driven by excessive privatization and spectacular projects that overshadow neighbourhood-scale spaces and social relations, heritage policies in many Asian cities emphasize the built environment at the expense of social-cultural landscapes of meaningful everyday practices. Amidst unequal voices within heritage discourses, power inequality among city residents and institutions has never totally wiped out alternative ways to reinterpret and re-appropriate spaces. How do residents in city neighborhoods reconstruct heritage socially and culturally vis-à-vis dominant forces in urban development such as the government and the private sector? How do these dynamics compare between neighbourhoods in different city scales? In answering this question, I revisit the notion of collective identity in relation to spatial interventions. Collective identity is often discussed in the realm of social movements but is rarely discussed as a concept to examine the role of the built environment in the social construction of everyday life as the basis of those social movements. Two case studies in this paper, Kampung Peneleh in Surabaya, a secondary city and Kampung Luar Batang in Jakarta, a primate city in Indonesia are neighborhoods with more than 100 years of histories that make them strategic cases to relate physical structures with collective identities. The neighborhoods and their histories become tools and resources of social action in defence of the vernacular in urban heritage. At the same time, these collective identities are inseparable from urban development in general that continue to coexist and co-shape neighborhoods with the residents, physically and socially.

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Macao at Development Crossroads

Convenor: **Chan U Chan**, The Macao Foundation, Macau
Chair: **Yufan Hao**, University of Macau, Macau
Institutional panel by: The Macao Foundation, Macau

The economic boom in Macao over the past decade, as a result of the liberalisation of the gaming industry, has brought profound social transformation to the Territory. Such transformation is reflected especially through the emergence of the middle class and changes in Macao's functional role in both China and the rest of the world. The economic downturn experienced in recent years has led Macao to development crossroads. The recent publication of the Five-Year Plan, while provides an opportunity for the Territory to transform itself once again, also signals the integration of Macao's development into the overall national development strategies and framework of China. This panel aims to explore the directions of development of Macao in retrospect and prospect.

Macao at Development Crossroads
Yufan Hao, University of Macau, Macau

Macao has experienced spectacular economic growth thanks to the expansion of gaming industry since it returned to Chinese rule in 1999. Following double-digit rates of economic growth between 2002 and 2013, Macao has become one of the wealthiest regions in Asia. Yet, one consequence of the rapid development of the gambling industry has been increasing social problems, such as rising income disparity, deteriorating infrastructure, environmental degradation, inflation, housing shortages, traffic jams and public discontent over the government’s response to these social issues. This presentation will focus on the dilemma that Macao is currently facing in the wake of its economic success by identifying its current problems and challenges, and examining the political, social and economic factors that have constrained Macao's development. It will also discuss the government's possible responses particularly in the recently announced Five-Year Plan and to discern the possible trend in Macao's social and economic development.

Macao's Changing Role in the Shadow Silk Road
Tak-Wing Ngo, University of Macau, Macau

For centuries the Silk Road has connected transnational flow of resources across Asia and Europe. For most of the time this flow of resources was conducted under the shadow, in defiance of state restrictions. Long before the so-called One Belt One Road project initiated by the Chinese government, vast networks of people and organizations have been shuffling goods, money, and human labor along the historical trade routes. Macao plays a key road in this trans-border network. Since the liberalization of the gaming sector in 2002, this Special Administrative Region in southern China has become the hub of trans-border capital flow, through both open channels and shadow networks. Until recently the territory has thrived from this unique role. However, the harsh anti-corruption campaign carried out during the last few years has severely affected such activities, resulting in a sharp downturn in Macao's economy. This paper discusses how trans-border shadow exchanges are organized in Macao, and underlines the governance mechanisms in the absence of state regulations. It further explores the adaptive changes that Macao is undertaking in response to the curb in underground capital flight from mainland China.

An Analysis of Long-Term Economic Development in Macao
Chan U Chan, The Macao Foundation, Macau

The time series of official estimates of Gross Domestic Product (GDP) of Macao began in 1982, while the neighbouring economies had already released such data dating back more than 20 years. To fill this enormous gap, about 10,000 pages of data from existing documentation were extracted to estimate the GDP of the Territory between 1960 and 1981. Combined with the existing time series, the long-term economic development trend can be demonstrated and analysed. This is particularly important when formulating long-term economic strategies for Macao. This paper presents the said estimates and explores the basic features of variation of economic growth in Macao.

Panel 57 — 20 July 2017/ 14.15 - 16.00 / Room 7

Foreign Business into China

Convenor: **Yoomi Kim**, Seoul National University Asia Center, South Korea
Chair: **Myungkoo Kang**, Seoul National University Asia Center, South Korea
Institutional panel by: Seoul National University Asia Center

This session aims to conduct a comparison study on Korean and Japanese companies' business expansion to China, focusing on their business dealing methods, glocalization and relationship with Chinese local companies. There have been various scholars about foreign affiliated companies' overseas business expansion and their operation methods in newly risen market. Previous studies insisted that the companies' operation system should be diverse depending on the type of business, origin country, country of process, and business scale. Therefore, it is necessary to consider about companies' various conditions in order to make a comprehensive international comparison research about their overseas expansion. In this respect, this session will invite scholars from Korea and Japan. The session carries out a comparative study on Korean companies and Japanese companies in China, focusing on their operation system as they expand their business to China. They have the extensive career on the investigation about Korean and Japanese companies' business expansion to China. It is expected that we look forward to conduct a comprehensive and in-depth research about Korean and Japanese companies' business expansion to China and their operation system by setting up these universities as the counterparts. We analyze companies' business type, scale, behavior, and the Chinese region that they made business process by regional groups. Building on this, we select about 30 representative companies and carry out the interview in order to collect the data about their operation system and the way of dealing. In sum, this session will explicitly examine Korean and Japanese companies' operation system's characteristics and alteration as they expand their business to China.

Building Dynamic Capabilities in Foreign Context: A Cultural History of Korean Company in China
Myungkoo Kang, Seoul National University Asia Center, South Korea

This study is an attempt to analyze how Korean corporation based in China accumulated and mobilized 'dynamic capabilities', using , automobile parts manufacturer, as an example. Dynamic capabilities can be divided into three types, and they are; capability to acknowledge new opportunity, capability to obtain tangible/intangible resources required for seizing the opportunity and capability to integrate and relocate

required resources in line with the new environment. We are going to interview key executives of Mando, which successfully settled in China from the early stage, and find out how they adapted to new business environment, relocated their resources, secured their competitiveness among other international corporations. This research will focus more on how the key executives of a corporation accumulated and mobilized their dynamic capabilities, rather than how a corporation came to a success in overseas expansion. In this sense, this study will comprise life history of Korean corporation active in China.

Korean Business into China: From Factory Production to Market Access
Jong-Cheol Kim, Seoul National University Asia Center, South Korea

In the last 25 years, Korean firms have rapidly moved into China, first to cut down the labor cost, later to gain a market access. Along with this, their gaze at China has also changed from a factory (i.e., export-oriented production site) to market (i.e., seeking access to Chinese domestic market). In this paper, I will examine the overall trends of Korean firms' move into China, explaining their moves with an interplay between changing domestic contexts and dynamic external environment around the firms. Further, with an in-depth case study of consumer-oriented firm in the service sector, I will argue that Korean firms' move into Chinese markets have been greatly influenced by the government policy, economic cycle, and the firm's capability to adapt itself to the new environment fulfilling local-specific needs. Following this, I will discuss the cons and pros of joint venture strategy in gaining access to Chinese markets and explore theoretical contribution of the paper to the sociology of business.

Expansion of sales routes and characteristics of management of distributors in Chinese corporations – Case study on Company A, a shoes chain store
Yasuhisa Abe, Kyushu University, Japan

This study used Company A, a major shoes chain store in Wenzhou, China, as the subject to clarify the (1) background and method of how the company expanded its sales routes via exclusive distributors, (2) management and support mechanism that enables distributors to achieve high sales quota, and (3) relationship between the chain headquarters and the local stores and changes in the sales channels. Results revealed that rather than seeking to gain short-term profits by charging contract fees and commissions from the distributors, the company focused on easing the financial burden of the distributors by extending payment terms for part of the startup funding and for accounts receivables and by providing incentives based on sales. The company also provided the storeowners with training and knowhow on store operations. These strategies enabled the company to rapidly expand its nationwide sales network. Although there is a high level of entrepreneurship in China, wherein there are many people wanting to manage their own companies and stores, in most cases they lack the necessary educational training and do not have sufficient funds to start a business. The method used by the company to expand its network of chain stores can also be seen in Japan and other countries. What distinguishes them, however, is that by supporting entrepreneur-minded people, they were able to expand to 4,000 stores nationwide within only 15 years since adopting the exclusive dealership system.

Governance across borders - regional headquarters as a device to adapt institutional environment of countries
Takashi Shimizu, The University of Tokyo, Japan

In this paper, I will discuss a function of regional headquarters as a device to adapt different institutional environments of countries in a region and to optimize the distribution of functions across boarders. As functions of regional headquarters, we can consider controlling national subsidiaries in a region as well as providing services for those subsidiaries - such as recruiting, training, procurement, distribution or finance. However, as for the controlling function, national subsidiaries are often under the control of business units or the global headquarter and thus regional headquarters do not function well, thus in many cases regional headquarters only provide the second function. In this paper, I argue there is another function of regional headquarters, that is, adaptation to local institutional environments such as legal or administrative environments, and also redistribute the functions of national subsidiaries based on the understanding of local institutional environments of countries. Based on our interviews with regional headquarters of Japanese companies in China, I argue that this function is often one of the important functions of regional headquarters. I will also examine how regional headquarters can deal with such a role.

A Comparative Analysis of Locational Characteristics of Korean and Japanese Firms in China
Yoomi Kim, Seoul National University Asia Center, South Korea

This study investigates factors affecting the location of Korean and Japanese firms in China using city-level panel data and spatial econometric models. We apply global OLS and spatial models to Korean and Japanese firms in China, in 30 cities of China during the period of 2003−2013. To develop spatial econometric model, we created spatial weights matrix to define spatial pattern using China's spatial data set. This study adopts two neighbor criterions—the queen contiguity and k nearest neighbors—to assign weights to neighbors. Our results indicate a significant spatial variation of the location of Korean and Japanese firms in China. Such spatial patterns provide province-specific understanding about the similarity and differences in the overseas expansion strategies between Korea and Japan.

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Education and the Nation III: Reinvented Traditions for the Future

Chair: **Hei Ting Wong**, University of Pittsburgh, United States of America

(Re-)Construction of Thai teaching traditions in the institutionalized Thai classical music education - A case study of the Department of Thai Music of Chulalongkorn University
Hei Ting Wong, University of Pittsburgh, United States of America

Academic departments of Thai classical music have been set up in universities in Thailand since the 1980s, which serves as one of the measures to revive the music in the society. Prohibited by the government, Thai classical music had been disappeared from public scenes in Bangkok, the center of power, from 1932 to the 1970s. Chulalongkorn University is the first to establish a Thai music department among Thailand universities. From its curriculum to teachers' and students' daily practices, the teaching and learning of Thai music at the Department are not merely the transmission of Thai musical knowledge and skills, but the transmission of Thai culture and tradition. To certain extend, the Department preserved the Thai education traditions and brought the practices back to Bangkok; however, construction and reconstruction of the teaching traditions may occur in the "preservation process." Through observation, participant observation, and conducting interviews, the project aims at examining the current situations of Thai music teaching and learning in the institutionalized settings. Discussed issues include students' behaviors and daily practices in the Department, relationships between teachers and students and between seniors and juniors, and the writings and circulation of the documentations of Thai musicians and musical scores. The author also argues that the revival movement of Thai music by setting up Thai music departments in local universities is a move to preserve, as well as to (re-)construct, Thai educational traditions as a part of Thai culture at large.

The Current Situation and Issues of Recurrent Education in Japan A case of practice at National Institute of Technology
Senshu Yoshii, National Institute of Technology, Miyakonojo College, Japan

The recent year Japanese government has made mention of needs about the recurrent education. People need to understand technological progress and society continues greatly fluctuating. Therefore, own skill up is demanded from the person who received higher education. Based on such situation, the Japanese Government has come to let higher education promote the recurrent education to people since 2007. As for the promotion of the recurrent education, a lot of case studies in the university are performed, but there are few case studies in the National Institute of Technology (NIT). On the other hand, the recurrent education by the citizen's groups has been provided lively and there are many attractive programs in the local area. For example, one of local citizen groups has continued their lectures like PBL, Mindmap and more. Their activities have contributed to development their local community and educator's carrier up. In this article, we consider the current situation and issues from the citizen's group, practising the recurrent education in the local area of Japan. Through this consideration, NIT can be concerned with recurrent education how and shows it how a citizens' group can coexist with the activity of higher education again.ion again.

The maintenance of Uyghur language in the context of Trilingual Education Policy: Uyghur community stakeholder's perspectives

Alfira Makhmutova, Nazarbayev University, Kazakstan

This paper focus on the maintenance of the Uyghur language in Kazakhstan in the context of the ongoing implementation of the Trilingual Education Policy. The new policy officially makes English the third language of education after Kazakh and Russian. My interest lies in Uyghur community stakeholders' perspectives on the teaching of Uyghur language in this specific context. Interestingly, the Uyghurs are one of the three minority communities, along with Uzbeks and Tajiks, whose children are allowed to be taught in their own mother tongue at the school level in dedicated minority language schools. In the words of the president of Kazakhstan, the Trilingual Education Policy aims at enforcing the learning of three languages for economic development of the country. It is expected that in 2020, the Trilingual Education Policy will be implemented in all schools. However, this implementation implies that minority schools curriculum have to change from the current three languages taught which are, the mother tongue, Kazakh and Russian, to include a fourth language, English. Hence, this paper is twofold: firstly, it will introduce the new challenges faced by minority schools in the context of the Trilingual Policy and, secondly, it will present and discuss the views of Uyghur community stakeholders on the maintenance of their mother tongue and the steps that have already been taken or planned in order to ensure the preservation and continuous appeal of the Uyghur language among the youth. This study was conducted using a qualitative methodology informed by an ethnographic approach and included interviews, focus groups as well as observation.

Role of Cultural and Traditional Factors in Enrollment, Retention and Learning of Muslim Children
Pedda Hothur Mohammad, Maulana Azad National Urdu University, India

Several nations across the globe have embarked upon accelerated programs of educational expansion and modernization, in recent times. However, a careful analysis of the statistics relating to educational status across these countries, suggests that the degree of success of such programmes is only a meagre. Particularly in a plural society like India, the slackness in educational attainment indicates the need of a serious alteration in the policies and programmes. Because the majority of the population in India consists of different diversified social groups including the Scheduled Castes, Scheduled Tribes, Muslim religious minorities, etc. Thus educational backwardness among these categories reflects the education backwardness of the whole country. Hence there need to be an analysis understanding the problem of education from a socio-cultural perspective keeping these communities in view thus to understand the role of socio-cultural and traditional factors in education. In view of this, the cultural and academic adaptation required for access, retention, and learning of Muslim children in the schools is highlighted in this paper. It is argued in this paper that in the wake of the on-going process of transformation of the Indian society towards modernization where acontingent of skilled personnel is required and producing the same is possible with only education, the Muslim massess who constitute the second largest population in the country, need to be provided with education access. However, in order to succeed in this process, there need to be an inclusive education process accommodating the cultural and traditional factors in the educational policies and programmes of the country, framed to educational development. Thus the core to the observations made in this regard is that the access, retention among the Muslim children is more in such schools where there is a space for their religious practices too.

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Traditional Ecological Knowledge in Contemporary World II: Resilience in Foodscapes

Convenor: **Su-mei Lo**, National Taiwan University, Taiwan
Chair: **Yih-ren Lin**, Taipei Medical University, Taiwan

The Topics of this panel focuses on the problem of traditional environmental knowledge and how the values system and the spirituality endowed in it could be represented in an adaptive process while the communities are facing the dramatic environmental and social changes. As F. Berkes and C. Folke (1998) present a set of principles to assist with "building resilience and sustainability" which consolidate approaches of adaptive management, local knowledge-based management practices and conditions for institutional learning and self-organisation. Holmes Rolston III stresses the similar importance of the inner ecological network which regulates not only the relationship among the people, but also their relations with the land. So how do resilience and resistance occur and play a role in the dramatic change of the

world? In this panel, Yih-ren Lin's article aims to present the seeking Tayal tribe's social resilience and their related adaptive strategies from the traditional ecological knowledge system and understand how their food system copes with the rapidly changing social situation influenced by the mainstream modern society. Shi Yeu Nga 's article talks about how individuals of Penan of Sarawak in Malaysia integrate themselves into interethnic and multiregional networks, by possibly display the resilience of local culture and community under agrarian transformation and land development. While Yen-Po Lin's study explores the foodscape of Vietnamese migrants in Taiwan and how they uses edible plants as an particular example to understand how foodscape can represent and reconstruct under immigration situation. And Chung Hao Huang present the case of Sejiq people, another indigenous community in Taiwan, on how they try to recover the order of body/space/society by doing ritual and making segregation, In so doing, it also reveals the resistance to capitalized economic and agricultural production model.

Storied Residence and Restorative Justice: A Study on the Foodscapes and Eco-spirituality of Tayal's B'bu Area

Yih-ren Lin, Taipei Medical University, Taiwan

The study aims to seek Tayal tribe's social resilience and related adaptive strategies from her traditional ecological knowledge system and understand how they cope with the rapidly changing social situation influenced by the mainstream modern society. Particularly, the study wants to explore how traditional values and ecological spirituality can help to retain the cultural vitality when facing rapid social change. Besides, how do they restore the justice and establish the dialogue within and amongst different social groups? Rolston Homes III's conception of "storied residence" is employed as a theoretical framework to look at these issues. Participatory methodologies including community mapping, walking workshops, and discourse analysis of policy making are the main methods. B'bu (the back mountains of Jianshi, Hsin-Chu county) which encompass two traditional water basins, Knazi and Mrqwang is the main study area. Overall, the study will show how the resilience mechanism of B'bu is demonstrated as a socio-ecological system from the perspectives of ecological spirituality and foodscapes.

Beyond the myth as hunter-gatherer: Resilience of agriculture concept for Penan in Sarawak

Shi Yeu Nga, National Taiwan University, Taiwan

Recent years have witnessed the progressive efforts adopted by the Malaysian government to politically defined Penans into mainstream of society through cultural-assimilationist approach, even brought a great transformative influence on their traditional culture. As hunting and gathering forest nomads in interior of Borneo, the modernist ideology of "development" including the promotion of agricultural trainings are persuading the Penan to gradually separate from the latitude of rain forest. This paper examines the processes of change of foodway, especially about their economic practices of hunting and gathering into conversion of various forms of agriculture. Previously the forest communities are reduced into categories of "hunter-gatherers" and "farmers" based on contrasting subsistence strategies and power diffusion among the boundaries of society. However, this analysis of social dynamics in tropical rain forest is expressed without a more broadened perspective about landscape concept. To recognize the relevance of social relation among of contemporary forest peoples, I suggest to analysis their green philosophy through observation of their natural resources management. It is one among a number of possible ways of making sense of a vast array of facts from different spheres of locality and of their causal relationships with outsiders, even among themselves. From the case of Long Sayan village, this paper demonstrates that, rather than common discursive to remain strict binary division among of different economic communities, individuals of Penan integrate themselves into interethnic and multiregional networks, by possibly display the resilience of local culture and community under agrarian transformation and land development.

Plants, Food and memory: Foodscape of the Vietnamese Migrants in Taiwan

Yen-Po Lin, National Taiwan University, Taiwan

This study explores foodscape of Vietnamese migrants and migrant workers in Taiwan and uses edible plants as an example to understand how foodscape represent and reconstruct under immigration situation. In pace globalization, there are more and more immigration and emigration carrying on. Migrants go back and forth between their homelands and resettlement destination. In addition, their knowledge is constantly transmitted, re-understood and given new interpretation. These knowledge

dynamic and vitality carried by migrants is usually ignored by public. There are many Vietnamese leave for Taiwan under various different background. Some come to Taiwan to find jobs and others come to Taiwan because of marriage. Somehow, they create a communication network or even communities in Taiwan. Within these groups, food always plays an important role. By consuming home food, they can enjoy familiar smell and taste. Under. Tasting distinct flavor of herb origin from Vietnam, they can recall foodscape from their hometown. Through food which appear in daily life, Taiwanese community will also have a chance to be familiar with these new resident without pressure. This study try to argue that migrant community knowledge is important to our society. Through foodscape representation, migrant community continuously reconnect to their homeland and expand the conversation with local community.

Food, Body and Disease: Changing of The Productive Landscape among A Sejiq Village in Taiwan
Chung Hao Huang, National Taiwan University, Taiwan

Sejiq people believe that abnormal signs in human body, such as "Mehedox (gout)" come closely related to the disorder in landscape and social order. Arguments such as "new agricultural model brings everything from outside into our land, and brings serious Mehedox", "food from outside makes us sick" appear in the village after capitalization in these decades. In order to cease this trend, they try to do "dumahul (segregation ritual)" and move those who suffered from Mehedox to the edge of the village, create the segregation in the landscape. In this essay, I will show that body, landscape, and social order are tightly connected to each other in Sejiq society. Sejiq people try to recover the order of body/space/society by doing ritual and making segregation, it also reveals the resistance to capitalized economic and agricultural production model.

Panel 61 — 20 July 2017/ 14.15 - 16.00 / Room 11

Deconstruction and Re-Contextualization of Boundaries and the Flow of Identities in the East Asia Borderland: A View from Taiwan

Convenor: **David Blundell**, National Chengchi University, Taiwan
Chair: **Yayoi Mitsuda**, National Chi Nan University, Taiwan

In borderland studies, boundaries are often presented as dynamic, and people inside borderland areas are portrayed as mobile and full of agency. On the ocean border of the biggest state in East Asia lays an island called Formosa or Taiwan. Scholars who devoted their entire career to researching this island's history found that boundaries are not only formed by states, but also by means of interactions between people and with the natural environment. Based on this complex, boundaries are not only non-fixed, but also symbolic. In this panel, five authors examine various forms of boundary deconstruction and reconstruction in either local or broader contexts. Mapping, including the use of geographic information systems (GIS), is an important technic for the statecraft, both for empires of the past and for the nation state today. In his paper, Blundell uses GIS as a means to reconstruct the pre-state interaction network by mapping sailing and trade routes that connected Taiwan to all of Southeast Asia and beyond. Mitsuda's paper examines the politics behind the state assumption that language acts as a primary ethnic marker and basis for ethnic identity as indigenous Taiwanese react to state sponsored projects to "salvage" endangered indigenous languages. Kot-Giletycz discusses how state and NGO interference following a natural disaster has created a schism through one indigenous community as relocated members adapt to life in the lowlands more closely integrated with mainstream Taiwan society while other members, refusing to locate, have mounted a full scale rejection of non-indigenous forms of knowledge and assistance. Kuo's paper examines a case of local identity building as local history is reinterpreted in terms of heritage while volunteers attempt to negotiate with and persuade the government to preserve railway artifacts. Finally, Pan's paper on Beiguan Music focuses on the breakdown of social boundaries between amateur and professional musicians as practitioners search to maintain the relevance of music related identities in Taiwan's contemporary urban context. Together, the cases presented here demonstrate the complex of boundary making factors and the variety of ways peoples interact with them.

Endangered Languages and Flow of Identities: State Policies and Ethnic Boundary among the Thao People in Taiwan
Yayoi Mitsuda, National Chi Nan University, Taiwan

Language is one of the most important cultural features of a group and often acts as a principle marker of ethnicity. Under the governance of non-indigenous politie, Taiwanese indigenous peoples were expected to abandon their "backward" cultures and language throughout both Japanese colonial and early KMT eras. Under these circumstances many indigenous languages have disappeared or are now in danger of disappearing. In efforts to draw attention to the global crisis of language loss, in recent years, UNESCO recognized five different Taiwanese indigenous languages as "critically endangered." One of these is the Thao language, now spoken by only 10 native speakers. In response to UNESCO, the Taiwanese government started the "Salvage Endangered Languages Project" and Language Certification Test with the explicit goal of saving these endangered languages (and cultures) so that Taiwan can maintain a cultural diversity that will continue to distinguish Taiwan from China. However, among Thao people, Thao language has long ceased to be a meaningful cultural and ethnic marker. Most Thao parents do not think the Thao language as an essential culture that their children have to learn. In such a situation, how does language serve as an ethnic boundary? This paper discusses the loss of the Thao language within its historical context, explores the status of the Thao language within Thao culture, and examines the efficacy of Taiwan's language salvage project. I also analyze how the relationship between ethnic identity and language in Thao society are affected by Taiwanese state policies with relevance to China.

"We Just Want to Lead Ordinary Lives": Internal Conflicts and the Politics of Disintegration in a Post-Disaster Indigenous Village

Olimpia Kot-Giletycz, National Tsing Hua University, Taiwan

In August 2009, Typhoon Morakot hit the island of Taiwan causing numerous landslides. Following the typhoon, several indigenous villages, including those situated in the island's mountainous interior, were permanently relocated to lowlands in the vicinity of the plains and of mainstream Han Chinese populations. The Taiwanese government, along with several non-government organizations (NGOs), were involved in the process of relocation. To the villagers who took an active part in the negotiations process, the new relocation site became an opportunity to unite previously scattered members of the community. However, conflicts instigated during negotiations led several families to refuse to relocate. In their eyes, since that time, they have become the protectors of their community's traditional territory and sole guardians of the original village. Un-relocated villagers, realizing the gap between indigenous culture and mainstream Han Chinese society, have also experienced a growing distance between themselves and villagers of the relocated settlement. Consequently, by means of both traditional and state provided socio-political structures, these villagers have successfully blocked projects regarding the original village, which has also led to a shift of internal authority within the community. Their experience led them to the conviction that traditional knowledge is the guarantor of prosperity and solution to all problems the community currently faces. This paper draws on ethnographic fieldwork to present an account of one indigenous village in the face of natural disaster and subsequent interference of the state and NGOs, while documenting the struggle of the community to maintain cultural integrity and socio-political independence.

Preserve Railway Heritage, Preserve the Memory? Negotiation and Identity of Volunteers in Central Taiwan

Ya Yu Kuo, National Tsing Hua University, Taiwan

Recently in Taiwan, there have been several campaigns launched to preserve railway-related facilities as cultural heritage. The Railway Dormitory Preservation Movement in Changhua is one such campaign. The Changhua dormitory village was originally designed and built by the Japanese colonial government in 1922. After the Second World War and the relocation of the ROC government to Taiwan, more buildings were built to provide accommodation for workers and officials. The spectacular diversity of architecture and ecology led both NGOs and volunteers to start negotiations with the local government in 2014 when most buildings inside the dorm village were scheduled to be torn down. At first, volunteers composed of local elites, experts, and citizens claimed the importance of the site in terms of protecting the historical memory and heritage of the area. Later, more volunteers were recruited to help clean the environment, investigate the cultural value of this space, and hold public forums to evaluate state policies regarding railways, city planning and cultural industries. Meanwhile, this movement has led to the interpretation of Changhua history in terms of heritage, thereby constructing the identity of various actors. This paper concerns the railway heritage preservation movement in Taiwan through the example of Changhua. It examines how NGOs and volunteers engage in creating a public sphere while negotiating with the

government in order to solve problems brought by neo-liberalist economic policies and Taiwan's cultural industry and how elites and residents recognize the past as heritage and as source of their identity.

Beiguan Music in Taiwan: Ambiguities and Dissolutions in Boundaries of Status and Region
Ju-tuan Pan, National Tsing Hua University, Taiwan

Beiguan music is an important traditional music genre in Taiwan. Traditionally, there are two types of people who play Beiguan music: amateur and professional. Historically, these two types of Beiguan musicians display sharp contrasts in social status and performance scenes. Membership in amateur Beiguan groups was highly exclusive in gender (only men were allowed) and in terms of locality (groups only accepted members from their own neighborhood). Members of amateur Beiguan groups are known as 'zidi', each zidi group has their own salon to play Beiguan. In the past, to enter a Beiguan group as a zidi, have the run of the salon, and participate in learning from a master was a great honor that marked the onset of men's socialization in wider society. Such membership became constitutive of localized male identity. In contrast, professional Beiguan musicians were held in lower social regard due to an overall social stigma against entertainment as profession. Professional musicians, including female musicians, didn't own their playing space. Rather they move from place to place at invitation of different sponsors and give performances in public. Today, in Taiwan's modern society, interest among younger generations in traditional artistry of Beiguan music is fading fast. As a result, many past discriminations and boundaries have crumbled. This includes as increasing ambiguity of status distinction between amateur and professional groups. This paper will describe new adaptations and developments in Taiwan's Beiguan music scene against the background of the disappearance of traditional social boundaries in Taiwan.

Panel 62 — 20 July 2017/ 14.15 - 16.00 / Room 12

Behind and Beyond the Politicization: The Communities, Environment, and Religions in India Today

Convenor and chair: **Shinya Ishizaka**, Ehime University, Japan

One of the most distinguishing features of Indian society today is its "politicization." Several factors underlie this trend. First, Hindu communalists have been gradually expanding their power since the BJP returned to the government after ten years in 2014. It has caused the exacerbation of frictions and violent conflicts surrounding the issues of religion and politics. Some of the violence might have been induced by the second factor: the increase in disparity between the rich and the poor in an era of rapid economic growth, especially following the 2000s. The third important factor is the deepening of Indian democracy after the 1990s. Underprivileged people, such as individuals in the lower castes, tribes, and women, who have been politically inarticulate in the past have become influential, particularly in the regional and local political scene. This feature is also apparent in the activation of social movements in which various social groups have aimed to achieve various objectives. The fourth factor is that "development" has become the top political agenda, and various people in different communities have raised their voices to demand assured development, which would benefit their own community. At the same time, there have been several strong environmental movements by local people and environmental protection groups aimed at stopping the environmental degradation caused by the massive developmental projects.In this overall trend of "politicization", several matters and situations that were not at all political in the past have become politicized. The papers in this panel investigate what lies behind and/or beyond the politicization and what the politicization means to the people. The focus of the inquiries is "social" relations in a broad sense, which are constituted by person–to–person relations (communities), person–to–nature relations (the environment), and person–to–the transcendental relations (religions). The specific examples in the papers are the politicization of a saint, Ravidas, among the dalit people in Uttar Pradesh, the practices and negotiations regarding childcare among the local people in the slum area near Delhi, the "approaches" by Hindu communalists to an anti-dam movement in Uttarakhand and the criticisms against the situation, and the relationships among development, environmental degradation, and the deities in Karnataka.

A Saint of Identity and Connection: Believers of Ravidas in Uttar Pradesh, India
Kenta Funahashi, Ryukoku University, Japan

Some communities in contemporary India assert heroes or heroines of their own. Dr. B. R. Ambedkar is the most prominent case; he has been treated as the hero of the Dalits with great respect. Dr. Ambedkar's case occurs at the national level, but we can see many similar cases of heroism at the local level as well.In this presentation, I will discuss the case of Ravidas in contemporary Uttar Pradesh, India. Ravidas is a poet–saint of the Bhakti movement in the medieval era in north India. It is said that Ravidas lived in Varanasi, worked as a tanner, and originated from the Chamar community, one of the biggest "untouchable" castes in north India. Chamar people have great respect for Ravidas and celebrate his birthday even today by conducting big ceremonies. Chamar people think of Ravidas as a big hero of their community because he was a great poet–saint and he criticized caste discrimination and insisted on the equality of all castes. We can say that Ravidas functions as a core of assertion for the Chamar identity. At the same time, some Chamar people who converted to Buddhism also strongly believe in Ravidas and celebrate his birthday along with Hindu-Chamars. In this sense, Ravidas is also a connection point within the Chamar community, namely connecting Buddhist-Chamars and Hindu-Chamars. Ravidas is a living saint who embodies identity and community in the Chamars in India, today.

The Sociopolitical Practice of Slum Leader through various relationships: Attempts to improve the Condition of Children's Park in a Delhi slum
Tomoyuki Chaya, Kyoto University, Japan

The purpose of this presentation is to clarify the characteristics of practices of the slum's leader through the case study of attempts of improve the Children's Park in a Delhi slum. My data are based on fieldwork I conducted in urban slum areas in Delhi. In this area, an attempt to improve the child care environment has been carried out actively to expand life chances of children. Previous studies positioned the practices of leader as political practices to acquire the resources. It, however, has been expanding the path, such as self-help groups and NGOs, that enables problem solving by slum dwellers, in contemporary India. My case studies showed that practice of resident's leader has not only aspects of the political negotiations, also aspects of arranging the resources and information necessary to solve the problem. In my case, garbage is thrown away in the children's park, and children were not able to play in the park safely. In this situation, the resident's leader is doing arrangement by involving actors, such as neighborhood, NGO workers and local politician, with resources and information necessary for its activities in order to develop a clean park that children play safely. In conclusion, I point out that slum leader in India today attempts to not only politicize their activities but also develop their sociopolitical capacity to solve problems through maintaining diverse relationships with actors that have different resources and information.

Beliefs and Movement: On the Misapprehensions of "Hindu" Elements in the Anti-Tehri Dam Movement
Shinya Ishizaka, Ehime University, Japan

The purpose of this paper is to rectify the fallacy of the criticism of the "saffronization of green" in a specific case of the relation between the anti-Tehri dam movement and the Vishwa Hindu Parishad in Uttarakhand, India. In the latter half of the 1990s, Hindu communalists started to oppose the construction of the Tehri dam. Their main claim was that the contamination of the Ganges River equated to the contamination of Hinduism. However, this movement did not take root locally, and the policy of the pro-dam BJP (Bharatiya Janata Party) government was not changed, even following pressure from the VHP. From the viewpoint of the anti-Tehri dam movement, the involvement of the Hindu communalists in the movement only generated negative effects because the movement was severely criticized for joining with extremists. This paper clarifies how the participants' beliefs about the Ganges were totally separate from any communal or extremist claims, as discovered during the author's fieldwork around Tehri during the period from 2003 to 2016.

The guru, spirits, and right-wing party: politics of the anti-development movement in Karnataka
Miho Ishii, Kyoto University, Japan

This study investigates the politics of environmental movements by focusing on how new mega-industries, anti-development movements, and religious practices interface in South India. Since the 1990s, the government has promoted a massive construction project in Mangalore, Karnataka State—the Mangalore Special Economic Zone (MSEZ). During this project, several villages were destroyed and land requisition by Mangalore Special Economic Zone Limited displaced many people from their land. To oppose land requisition, various anti-development movements have emerged in Mangalore. Here the

būtas, which are spirits worshipped by the villagers, have become symbolic of the local culture, and their objections to the developmental project, transmitted by būta oracles, have become the core of grassroots anti-development movements. At the same time, supported by social activists, a famous guru with considerable influence on the then BJP state government joined the movements. He declared his support for the farmers who struggled to protect their land and deities, pressured politicians by fasting, and negotiated with the then chief minister in person. Due to a combination of the grassroots movements and guru's activities, the chief minister ordered the cancellation of the further expansion of the MSEZ in 2010. This study investigates this rare, 'successful' case of an anti-development movement focusing on the complicated relations of various actors such as local farmers, social activists, BJP politicians, the guru, and the būtas.

Panel 63 — 20 July 2017/ 14.15 - 16.00 / Room 13

The Rise of Indigenism in the Context of Cambodian Authoritarian Regime

Convenor and chair: **Frédéric Bourdier**, IRD, Cambodia
Discussant: **Mane Yun**, CIPO, Cambodia

Since the first Land Law (2001), the 24 ethnic minorities living in Cambodia appear under the label of "indigenous" or "autochthonous". Comprising about 230 000 individuals, spread through 15 provinces, they represent 2.3% of the total Cambodian population. Such official national recognition does not prevent their being threatened by exacting internal policies imposing Khmer styles of life, economic subjugation, and attempts to ridicule their vision of the future. A deliberate ethnocidal process is under way.Moreover, most of these social groups have been confronted for the last twenty-five years with tremendous challenges associated with land dispossession and forest logging which benefit the ruling elite, local mafia, and private national and international investors who have been granted Economic Land Concessions (ELCs) by the government, without any kind of prior negotiation with the affected communities. Villagers have frequently endured physical violence, repeated acts of psychological intimidation, and forced eviction.These external pressures have generated the ingredients for developing non-violent but active resistance. Social mobilization is emerging here and there, at the grassroots level. Indigenous associations act as spokespersons of Cambodian Indigenous society. Some representatives advocate inside and outside the country with innovative and daring initiatives such as the complaint filed against the World Bank for breach of its own safeguard policies in Ratanakiri Province near the Vietnamese border.The panel intends to show the continuous emergence, various orientations, and the potential strength of Cambodian indigenous social movements. Concrete examples will be given. Other presentations will highlight local indigenous community managerial organization, which is leading to international visibility, legitimacy, recognition, and integration in the worldwide indigenous community phalanstery.

Acts of Resistance and Indigeneity in Ratanakiri: a Way to Preserve an Identity
Téphanie Sieng, INALCO, France

After more than two decades of political and economic crisis, the reopening of Cambodia during the Nineties raises some forgotten territorial and social issues. Indeed, the government decided to reorganize the administrative map and restructured land organization under new laws. These decisions combined with a population movement from the centre to the borders affect indigenous peoples and are an attempt to integrate them into a national Cambodian geographic unity. As a result, these territories have become a conflict area where every act of resistance is one designed to achieve their rights. Moreover, since the new Constitution in 2001, competition for land has increased because of numerous factors such as the rise and integration of market exchange, followed by agro-industry development, the expansion of international concessions, and the domination of the urban elite over the means of production and unregistered land. In the context of land claims, this study will focus on transformations in Khmer and Tampuan religious practices and lifestyle. This raises important questions: how regional decisions can affect social and cultural relations within the village unit? How competition for land becomes a strategic issue in the development of Cambodian democracy, and finally how Tampuan villagers organize themselves in line with this well-known concept to protect their identity?Thus the goal of this paper is to present a Ratanakirian village where political, economic, social and cultural conflicts can be both an instrument to unite people and a way for local authorities to control their land.

Sustaining Indigenous Peoples' Voices and Dignity in Cambodia
Mane Yun, CIPO, Cambodia

In Cambodia, most Indigenous Peoples (IP) practice swidden agriculture in forested areas. They depend on land and forest as economic resources for their livelihood. But the rapid pace of economic development has led to an increasing land demand for agro-industrial, mining and hydropower building purposes. Indigenous territories have become major target areas for these development projects, thereby creating brutal conflicts between indigenous communities and economic investors. In the meantime, the public services gap of the government has been complemented by development partner agencies and NGOs since 1991, with mitigated achievements upon indigenous communities. With grave concerns for the future destiny of Cambodia IP for the upcoming generations in relation to social, cultural, and customary rights to land and natural resources, especially with the prospect of escaping poverty and upholding ownership on individual life and family as well as on the whole community, a group of organization builders had established an NGO called "Cambodia Indigenous Peoples Organization" (CIPO) in 2014.Its vision aspires to build up a permanent community living with dignity in a peaceful social environment in Cambodian multicultural society. Its goal aims to develop a sense of ownership and partnership with regards to land and natural resources management, and to ensure better socioeconomic well-being by reducing poverty and discrimination on employment in order to create a cheering environment in which they can adapt to climate change and inflow of globalization. Its mission finally consists in educating, networking, strengthening the capacity, and empowering in leadership and ownership IP throughout Cambodia.

Working for the Government and Indigenous Peoples in Mondulkiri (Cambodia): Challenges and Expectations
Rath Vanny, Ministry of Rural Development, Cambodia

The presentation intends to depict the envisioned perspectives of a Bunong woman from Mondulkiri province who decides to raise her voice and dedicate her professional position in favour of indigenous peoples in Cambodia.After finishing my graduated studies completed by an academic sociological research on access to malaria services, I worked with an International ecological NGO focusing on land and environment in Mondulkiri province. I became afterwards a member of a local NGO dealing with health issues, and I was in charge of community strengthening and mobilizing. In the meantime I was part of a pan-indigenous network made of different ethnic members throughout and outside the country. I still belong to this informal network functioning via facebook group. In 2015, I became the first indigenous person ever recruited by the Ministry of Rural Development. The department is my province, in Mondulkiri, whose population is predominantly indigenous. My duty imposes me to negotiate with the government for solving people's justified concerns. Being a civil servant, I hope, on the long term, to develop my ability to intercede for the benefits of the indigenous peoples. Considering the serious difficulties when it comes to the sensitive question of access and control to land and forest, my work requires me to be an outspoken interlocutor for the local communities, for making their expectations acceptable and adequately implemented by the provincial authorities. The presentation will detail some of these activities, by taking into consideration the various challenges and supports that I am confronted with.

Indigeneity, Transnational Networks and the Strategy of Silent Mobilization in Cambodia
Frédéric Bourdier, IRD, Cambodia

Indigenous peoples do not live anymore in isolation: they aspire for an appropriate Cambodian national integration. National but also one a larger scale: that is why more and more Indigenous grassroots organizations, while having a priority to strengthen commitment at the local level, are becoming multi-connected in nature. They look for partnerships, regionally and globally, to make their actions related to development more effective. Such a pragmatic form of engagement is well thought-through and calculated, based on a long term expectation that it has to be implemented cautiously using a series of efficient actors who are able to establish links which go from the bottom to the top in terms of higher institutions. The Cambodian indigenous stage is now becoming global. Local communities want their voices to be heard and recognized. Among them, the number of non-submissive individuals and groups is on the rise. Some have decided to act as facilitators or agitators, in order to understand and penetrate the worldwide environment, with the aim to provide a pan-indigenous visibility and to improve the wellbeing

of their people.Indigenous social movements in Cambodia attest to the increasing emergence of a collective desire to resist and to struggle against various forms of oppression. Grassroots movements focusing on social contestation are on the rise. Some are well structured and planned. They appropriate innovative daring strategies, like the concept of "silent mobilization" that we are going to explore by using an example focusing on ethnic Kuy people living in northern Preah Vihear province.

Panel 64 — 20 July 2017/ 14.15 - 16.00 / Room 14

Europe and Asia Facing Trump

Chair: **Philippe Peycam,** International Institute for Asian Studies

Rivalry between China and the US is increasing. Realism and Henry Kissinger's "World Order" have made a dramatic comeback. China is testing the rules-based international order and flexing its muscles in the South China Sea. The Trump Administration is sending mixed signals regarding its policies.
A sense of uncertainty over US commitment to stability and security in this region has descended upon East and Southeast Asia. This sentiment was palpable at the 2017 Shangri-La Dialogue in Singapore. Countries in this region do not want to choose between China and the US, but feel the pressure. Many countries are rethinking their foreign policy and consider a recalibration. Meantime in Europe, governments face similar uncertainties. US commitment under President Trump cannot be taken for granted. From Europe's East President Putin's Russia is challenging the post-Cold War status quo.
This era of uncertainty also offers opportunities for closer cooperation between Europe and Asia. There is a need to work together to protect shared strategic interests and values. This involves rethinking the strategic relationship between these two regions, which together can act as a stabilizer in a more unstable world.
This panel will examine possibilities for closer Euro-Asian cooperation from different perspectives. The following questions will be addressed:

- What conditions are required for closer Euro-Asian cooperation?
- On what topics do European and Asian nations find common ground?
- What can be done to stop the erosion of the rules-based international order?
- Should the primarily economic-based interaction between Europe and Asia be expanded to other areas, for example security?
- What is the role of regional organizations, such as the EU and ASEAN in this regard?
- Can both regions help each other to overcome threats like radicalization and populism?
- How are the US and China expected to respond to such closer relations?
- How can Europe and Southeast Asia contribute to reducing tensions between the US and China?

Engseng Ho, Duke University, USA
Gaye Christoffersen, Hopkins-Nanjing Center, China
Jim Placzek, Thammasat University, Thailand/University of British Columbia, Canada
Ernesto H. Braam, Embassy of the Kingdom of the Netherlands in Singapore

Panel 65 — 20 July 2017/ 14.15 - 16.00 / Room 15

Big Data in Asia: Issues and Challenges

Convenor and chair: **Shirley Sun**, Nanyang Technological University, Singapore
Institutional panel by: Nanyang Technological University

In Asia, "big data" has begun to be recognized a significant economic and political force. This panel hopes to facilitate the scholarly exchanges amongst different approaches to understanding the impacts of "big data" on various domains of human lives in Asia, including but not limited to politics, governance migration history, commerce, governance, social research, science, and medicine.

Entering the Big-Data Mode: The Epistemic Relation among Humans, Robots, and Data in a Laptop Factory in China
Ling-Fei Lin, Nanyang Technological University, Singapore

My research explores the multiple transitions in a laptop factory in China facing both the rise of robots and big data in recent years. The use of robots or datasets is not new, yet this time they are put at the

center of consideration, and thus profoundly influence the routine practices of designers, engineers, and shop floor workers. By examining the factory's initiative projects, I will show the changing epistemic relations among humans, data, and robots. Laptop producers' new measures of adopting robots and more automation technologies since 2011 were aimed both at lowering the dependence on local workers and society and at preventing another round of factory relocations after China's central policies shifted and basic wages arose in the coastal areas. While the use of robots on the final assembling line has caused the concerns of the competition between humans and robots, the resistance from the design engineers, and the new epistemic culture in the producer, the more recent development of big data in the industry further complicated the issues. I will focus on how, in this "big data mode," things and humans have been managed to accommodate its needs, and how knowledge hierarchy among different teams and among humans, data, and robots have arisen. Intellectually, this research will enrich the literature of the social studies of manufacturing and automation, human-machine relations, and the growing body of big data studies.

The Expansion of Austronesians and the Challenges
Ivy Hui-Yuan Yeh, Nanyang Technological University, Singapore

Austronesian populations are known by different terms such as Austronesian-speaking peoples or Austronesian peoples. Geographically, the language is distributed from the west to Madagascar, east to the Easter archipelago, south to New Zealand and north to Taiwan, covering wide areas of the Pacific Ocean, South China Sea and Indian Ocean. With regards to the "out of Taiwan" model, evidence for Austronesian expansion from linguistics concurs with that from archaeology. However, the genetic studies offer a contradicting argument. For instance, the mtDNA data is consistent with the theory that Austronesians' origin was in insular Southeast Asia. This is usually known as the "slow boat" model, in opposition to the "express train" model. In general, these theories on Austronesian origins have been classified into two groups: "express train" versus "slow boat." The former refers to the "out of Taiwan" model and the latter to the "out of Sundaland" model. The "out of Taiwan" model suggests that ancient Austronesians (the Proto-Austronesians) originated from southeast mainland China and Austronesians started widely expanding from Taiwan, later spreading southward to island Southeast Asia and the Pacific by traversing through the Philippines. The "out of Sundaland model" contradicts this argument by suggesting that the cradle of ancient Austronesians was in the Islands of Southeast Asia, with later spread northwards to the Philippines, Taiwan and eastwards to the Pacific. These issues are part of an ongoing debate and have been so for the past few decades.

Open Data, Closed Government: Unpacking data.gov.sg
Hallam Stevens, Nanyang Technological University, Singapore

Singapore's government has signaled its intention to become a leader in data science and analytics. In 2014, for example, Singapore appointed a "chief data scientist" as part of its Infocomm Development Authority. In 2011, the government created data.gov.sg, a website for making large quantities of data available to the public in various formats. The website's stated aims include "creating value by catalysing application development" and "facilitating analysis and research." Presently, the site includes demographic data, traffic data, crime data, economic data, geographic/GIS data, health data, and a wide variety of other kinds of data. Data.gov.sg apparently represents a commitment to openness and availability of data. However, the Singapore government has also been broadly criticized for its lack of transparency and accountability. This paper uses a close reading of data.gov.sg to investigate the possible meanings and potential of data sharing and open data in tightly controlled society. What possibilities does data open up in an aspiring "smart city" deeply concerned with its own security? In such a context, "data sharing" and "data openness" may become intertwined with tools of political control and legitimation. Following, so far as possible, data in Singapore suggests its potential to entrench existing social, political, and economic structures.

Big Data, Personalized Medicine and Cancer
Shirley Sun, Nanyang Technological University, Singapore

Big Data holds the promise to improve health by providing insights into the causes and outcomes of disease, better drug targets for precision medicine, and enhanced disease prediction and prevention. Drawing on semi-structured interviews with oncologists, this paper draws our attention to possible limitations of such a promise, including, but not limited to, issues of clinical utility, the problematic

construction of ethnic-specific reference populations, and the unjust reductionist characterization of the complexity of cancer risk assessments.

Panel 66 — 20 July 2017/ 14.15 - 16.00 / Room 16

Roundtable - The Politics of Information Controls in Southeast Asia

Convenor and chair: **Aim Sinpeng**, University of Sydney, Australia

Internet censorship and information controls more generally have been on the rise around the world in the past recent years. According to the Net Freedom Report 2016, every single country in Southeast Asia, except for the Philippines, is ranked "partly free" or "not free" for its Internet freedom environment. Moreover, the levels of information controls have increased consecutively in the past 5 years. What explains the rise of information controls in Southeast Asia? Does regime type - democracy or authoritarianism - matter to the varying levels of Internet freedom across case and over time? This round-table brings in in-depth perspectives of recent developments in Internet censorship in seven Southeast Asian states: Thailand, Malaysia, Singapore, the Philippines, Vietnam, Indonesia and Cambodia. The panel makes an overall argument that political regimes and the level of media freedom in each state only partially explains why there is a variation in the level of information controls both within and across case. Technical capabilities for censorship and bureaucratic coordination across state agencies also help to provide additional explanations for changes in the levels of Internet censorship. Overall, Southeast Asia is heading for more restrictions of online information, not less, both in the short and long run due to rising concerns over national security and political dissent.

Ross Tapsell, Australian National University, Australia

Indonesia's Internet freedom is currently operating in a paradox. On the one hand, the government has been relaxed in its approach to regulation which governs the political economy of the internet. Media owners have used digital technologies to dominate an increasing multi-platform media landscape, including communications technologies, and have done so without much resistance from state or bureaucratic institutions. On the other hand, other arms of the State have shown efficiency and strength when it comes to cracking down on individual citizens who use digital media platforms to vent their frustrations. This suggests a rather bipolar approach to internet regulation and control in the digital era. In the battle surrounding wealthy oligarchs and individual citizens over digital media platforms, the State is seemingly assisting wealthy and politically powerful oligarchs with their goals, while hindering individuals who look to the internet to bring about rapid change. If Manuel Castells is right and citizens are subverting traditional practices of communication by "occupying the medium and creating the message," in Indonesia this occupation is making the government and elites nervous, and they are using various arms of the State to reduce this practice. Whether this action encourages further subversion in the digital realm, or creates an environment of self-censorship and timidity online will be a crucial issue for scholars of political and social change in a vast archipelago which is rapidly being transformed by the internet and new digital technologies.

Sawatree Suksri, Thammasat University, Thailand

In comparison to other countries in South East Asian, diversities of censored content and strictness of expression control in Thailand are not in the same level like in Malaysia or Indonesia on one hand. On the other hand, short after coup in Thailand, which occurs most frequently in the region, the restriction of freedom of media and expression are significantly raised. Moreover, the state security is the primary reason for Thailand to legislate or impose some kind of measures to restrict the dissemination of information and expression of opinion. After the coup '2006 there is specification legislation related to computers or computer crimes to control the content of the online information or to monitor the consumption of information and interaction in online media. After the coup' 2014, cases related to freedom of expression are extended to criticising on the junta, which are processed under military court though civilian accused. Moreover, the military government increases efforts for control of public telecommunication with policies like national single gateway and digital economy. The related drafted acts obscure the increased authorities of state services in order to access data about telecommunication. With these measures, democracy in Thailand is significantly impacted. One of hypothesises for increased

restriction of freedom of expression is the transition of the kingship. Hence, it is interesting about freedom of expression in Thailand during and after kingship transition.

Dang Nguyen, Royal Melbourne Institute of Technology University, Vietnam

This paper examines the political functions of Internet humour as civic engagement in Vietnam using data collected from three popular Vietnamese Facebook civic groups from April 2010 to May 2015. Three political functions of Internet humour are identified, namely informational, symbolic, and performative. Each of these functions has a different political nature in relation to hegemony and resistance. Arguing that Internet humour can be understood as political practice with politically significant dimensions, particularly in single-party contexts where political expression is often kept deliberately ambiguous, the chapter also uses Internet humour as a proxy with which to theorise the everyday authoritarian political life. This everyday political life exists prior to and apart from episodes of contentious politics, and is sociologically significant in their own right. Internet humour's social change implications are likely to come from the top down rather than bottom up. A testament to the Vietnamese authoritarian citizen's creativity, autonomy and sophistication, Internet humour as civic engagement is a conversation starter for policy and regulation lobbying efforts towards recognition of and respect for new political realities.

Mong Palatino, Global Voices Online, the Philippines

Internet censorship is seemingly a non-issue in the Philippines. No blogger is detained for his or her writings. No government critic is facing an online defamation suit. There is no filtering of what can be published in the cyberspace. Yet we can only describe the Internet landscape in the Philippines as partly free. Why? Because the Philippines has one of the slowest but most expensive Internet broadband connections in the Asia-Pacific region; a repressive anti-cybercrime law is in effect which means it can be used anytime to suppress dissent; and 'censorship' is indirectly enforced through media killings and various forms of human rights abuses. Rated as one of the most dangerous countries for journalists, the Philippines is a case study of how Internet freedom can still be undermined without directly attacking the civil liberties of the people. During emergency situations, a slow Internet provided by a duopoly abetted by government inaction must be condemned as a violation of free speech. And when mainstream reporters are gunned down by unknown assassins, this culture of impunity has a cumulative chilling effect not just in the media sector but also in the larger society. The campaign for Internet freedom, therefore, must involve a demand for better Internet services, the repeal of draconian media laws, and the protection of journalists. Democracy cannot flourish in a society where violence against the media exists. Online media freedom is less meaningful if mainstream media practitioners are under siege.

Valerie Yeo, Institute of Policy Studies NUS, Singapore

Singapore's road to being an IT state began in the 1990s when her policymakers embarked on transforming the city-state into an information hub. Visible success for early initiatives such as the Singapore IT2000 Masterplan and Infocomm 21 Strategy could be observed from the sharp increase of Internet penetration and broadband among citizens. Such success led to Singapore being ranked among the top economies in Asia Pacific on ITU's ICT Development Index. However, despite the connectivity promoted in various sectors - from e-governance, e-business, e-society to e-education - IT use was compartmentalised as it became evident that certain forms of online expression was discouraged and disallowed on the grounds of Singapore's societal and historical makeup. The online media was subject to laws historically reserved for the offline space, such as the Sedition Act and Defamation Act. In addition, existing and new regulations (e.g. the Penal Code, Class License Scheme and most recently, the licensing of news websites) were amended and created to ensure accountability on the part of online content producers and users. Early attempts to censor and regulate content were responses to the nature of online discourse which was mainly critical of the political establishment. This chapter focuses on how three key forces – the economics of media production, global phenomena of migration and terrorism, and corrosive speech – shape the frames of media regulation and the public's acceptance of it, and its implications for online discourse. Paper co-authored with: Carol Soon, National University of Singapore, Singapore.

Sokphea Young, The University of Melbourne, Australia

The internet in general and social media in particular are known as mediating means of social and political change in the context of globalisation. Drawing on the case of Cambodia, this chapter argues that social media presents both challenges and opportunities.

Nuurrianti Jalli, Ohio University, United States of America

Throughout the decades, media has played a crucial role as platform to disseminate information to the public or as a tool for government's propaganda. Like many other developing countries, Malaysia's conventional media outlets are controlled by the ruling.

Panel 67 — 20 July 2017/ 14.15 - 16.00 / Room 17

China's Domestic Politics and Challenges

Chair: **Chi Ming Victor Chan**, Hang Seng Management College, Hong Kong

Examining the prospect of regional financial cooperation: a political analysis of Asian Infrastructure Investment Bank
Chi Ming Victor Chan, Hang Seng Management College, Hong Kong

This paper examines the prospect of Asian Infrastructure Investment Bank (AIIB) in the realm of enhancing regional financial cooperation. It is no doubt that AIIB would be able to serve as an alternative of the existing regional or international financial institutions like Asian Development Bank and International Monetary Fund for stabilizing potential national and regional financial volatility through supplying additional funding. However, the paper argues that the prospect of AIIB is in fact full of political contestation. For examples, the AIIB initiative demonstrates the power competition of regional financial leadership between China and US (or Japan). As the main contributor with highest percentage of vote, China is leading the decision making process within AIIB. The US and Japan however have expressed deep concerns over the governance standard of AIIB and would not join it. Without their participation, it would be a challenge for China to ensure "smooth operation". The paper concludes that the prospect of AIIB would reflect the future direction of (US-led or China-led) financial cooperation in the region.

Reviving the past, civilising the modern: cultural governance and hegemonic discourse in China
Ying Miao, Xi'an Jiaotong Liverpool University, China

In ‘traditional’, non-democratically elected regimes, cultural governance based on the establishment of a hegemonic discourse is often an important source of legitimacy. This article shows how the Chinese state juxtaposes ideas from the Confucian and socialist past against modern concepts of equality, democracy and justice in the proclaimed ‘core socialist values’, which poses as a hegemonic discourse in guiding state-society relations. By dividing the values into three dimensions: state, society, and personal, the CCP effectively builds a discourse of the modern, civilised citizen living in a society shared with a remix of values from the Confucian and revolutionary past, guided by a strong party-state. The realisation of these values on a personal and societal level is instrumental to achieving the state-led goal on a national level: prosperity, democracy, civility, and harmony. By using cultural nationalism as a pervasive ideology, this kind of discourse is able to become hegemonic while retaining crucial flexibility. Through identification with China’s Confucian-cultural roots, reclaiming of revolutionary heritage and championing of the reform effort, the Chinese state is able to build up and reenforce its legitimacy as the only vessel capable of achieving the ‘China dream’.

Qualifying an Asian Barometer Survey Analysis on Why Chinese People Obey the State
Shu-Shan Lee, Nazarbayev University, Kazakstan

Survey researchers, who draw on data from the Asian Barometer Survey (ABS), have told us that contemporary China remains in the shadow of Confucianism. They argue that the vast majority of the citizens in China endorse the Confucian political tradition of unconditional obedience and, according to these researchers, this popular endorsement constitutes an obstacle to China’s democratization. I argue that the above ABS finding is debatable for two reasons. First, the survey questions are close-ended. A simple choice of “disagree” or “agree” to questions designed to probe Chinese attitudes about political obedience offers little information to interpret respondents’ reasons for why they believe they should

obey the state. Second, in ABS's large-scale national surveys, interviewers and interviewees have established little if any rapport. This lack of rapport may lead respondents to answer in socially desirable ways, especially when the interview setting is in an authoritarian China, and the survey questions are politically relevant. As a result, the respondents might publicly express agreement but privately disagree with the idea of absolute obedience. The paper has the following goal: In the context of an in-depth interview, with rapport well-established, this study examines whether interviewees would have different answers to the questions in ABS that are designed to probe Chinese respondents' attitude toward political obedience. I have conducted the first round in-depth interviews in Qufu, China. The initial findings run contrary to results from ABS. While ABS consistently finds (in each wave of survey studies) that the majority of Chinese respondents agree on the idea of absolute obedience to the state, nearly all my interviewees insist that their political obligation should be conditional and grounded in their consent to the Chinese government. The second round one-month interview study will begin by May 2017. I will also integrate the result into the final report.

Rule by Capital? Private Foundations and the Governance of Non-Governmental Organizations in China
Xibai Xu, University of Oxford, United Kingdom

The landscape of NGOs in China is traditionally portrayed as a two-player game between a coercive state and a resilient grassroots social force. However, the past decade has seen significant growth in the private sector's involvement in charitable activities. Private foundations, usually set up by entrepreneurs or wealthy individuals have overtaken the state-run public foundations in numbers and endowment, though their influence on the governance of the NGO sector has yet to draw enough academic attention. Based on case studies from 2011 and 2014, this paper examines private foundations' multifaceted role as intermediary between the Chinese state and grassroots NGOs. Many foundations are set up primarily as corporate social responsibility initiates or to rally political patronage from local cadres. Those with less diverse source of endowment, less administrative independence from their founders, and whose founders have greater dependence on and association with the state tend to take a more a 'risk-averse' approach. They adopt similar preferences to the state in grant-making, avoid risky projects with legitimate social agendas in favour of service oriented and state-initiated ones, and prioritise business interests over social concerns. The state also attempts to cut off overseas funding, regulate private donations more tightly and direct NGOs to compete in a market of foundation grants. This market-aided paradigm together with the brokerage by private foundations drives Chinese NGOs to become state and business dependent delivery vehicles while curtailing the transformative and advocacy potential of civil society by carefully managing the capital flow into the sector.

Panel 68 — 20 July 2017/ 14.15 - 16.00 / Room 18

Contemporary Japanese Policy in the Asian Theatre

Chair: **Patrick Hein**, Meiji University, Japan

Abe's Japan: From Abenomics to Abenesia
Jeffrey Kingston, Temple University Japan Campus, Japan

This paper assesses the post-2012 tenure of Prime Minister Shinzo Abe and what his policies portend for the nation's future and regional relations. Abenomics is the eponymous set of economic policies – monetary easing, fiscal stimulus and structural reforms-that generated considerable media-buzz and some growth in 2013, but have since fizzled. Why has Abenomics failed and why has Abe managed to win elections running on a platform promising continuation of these policies? Relatively few voters support Abe's signature policies ranging from Abenomics and nuclear restarts to arms exports and the Abe Doctrine of expanded security ties with the US and collective self-defense, but public support for his cabinet remains relatively high. What explains this conundrum? Under Abe there has also been a decline in press freedom, promotion of patriotic education, a rewriting of the nation's wartime history and loosening of constitutional constraints on the military, issues that confront a national identity based on democratic values and pacifist norms. While Abe grandstands on womenomics, his policies have done little to address the marginalization of women in business and politics. In terms of foreign policy, Abe's diplomacy has been a mixed bag, strengthening the US security alliance, nurturing improved relations with India and Southeast Asia and wooing Russia while relations with northeast Asian neighbors remain frosty. Is he a transformational leader? This paper elucidates the reality behind the headlines.

Critical Juncture in Japan's Foreign Aid to the Philippines
Dennis Trinidad, De La Salle University, The Philippines

The study seeks to examine the changes in Japan's ODA to the Philippines from a historical perspective. In doing so, critical junctures also known as 'turning points,' which significantly altered the way Japanese ODA is administered, will be identified. More specifically, the entry of China as source of loan assistance to the country in 2000s will be the main focus of study. There are claims that Japan has lost infrastructure contracts to China in the Southeast Asian region and that this has brought profound policy change. As one of the critical junctures, what impacts did Chinese aid have on Japan's ODA in the Philippines? The study examines specifically the case of the Northrail project. Japan was originally considered as a potential source of financing for the construction of Phase 1 but the project was awarded to a Chinese contractor with financing from China Exim Bank. It was considered a flagship project then of China in the Philippines. However, in January 2007 the project was suspended and eventually cancelled due to constitutionality issues. Eight years later in November 2015 Japan announced that it would provide loan to the Philippines to finance the construction of one segment of the project. Why did Japan refuse to finance the project at that time? What were the perceived and actual problems related to the construction of the project that were foreseen by JICA at that time? Why has the Japanese government decided to provide loans for the project in 2015? What were the significant changes in the terms of this loan agreement? What are the characteristics of this project loan? How does it differ in essence from Chinese loans? How does this project loan differ significantly from the project loans that were provided by the Japanese government in the past?

Japan's Global Arms Venture and the Geopolitical Dynamics in Asia
Bee Yun Jo, Seoul National University, South Korea

The Japanese Abe Cabinet, since its inauguration in December 2013, has put through a variety of new defense reforms and recently signed the new US-Japan defense cooperation guidelines in 2015, which altogether significantly realign Japan away from its post-war pacifism. While many interpret the changes to be the manifestation of a "new era" of US-Japan relations – the convergence of their strategic interests to expand Japan's regional/global role in the alliance; to better contest China's rise in the region – this article finds that Japan's global arms venture is one of the exemplary empirical lens to show how Japan's external trajectories are at places independent of and at odds with the US-Japan alliance framework. Focusing on Japan's signing of new defense equipment and transfer agreement with non-US countries for the first time since 2013 – with Britain in July 2013, Australia in July 2014, India in December 2015, and Philippines in February 2016 – the main purpose of this research is to scrutinize where Japan's strategic interests diverge from the US's: The variety of interests of Japanese arms producers, especially, reveals how at times Japan actively compete against the US for higher profits in their arms exports to Southeast Asian countries, specifically, which were predominantly dependent on the US' arms goods. As the divergent patterns of Southeast Asian countries' defense industrialization reveals, Japan's emergence as a proactive security player in the region adds another complex layer to many Southeast Asian states' power equations, apart from the growing US-led alliance system in the region.

Ingrained Stereotype or Reality? Questioning the Prevalence and Role of Collective Responsibility in Current Day Japan
Midori Hosoda, Seisa University, Japan

Can the notion of a collectivist state still be applied to modern-day Japanese society? In this paper, the author focused on collective responsibility as a unique aspect of collectivism. Originating from the Edo Period, this system holds every member in a group or organization responsible for the actions or behaviors of other members. In this system, people are respected as long as they belong to a group and abide by their rules. However, evidence has shown that over the years, Japan has obtained individualistic qualities through a shift in its societal structure and influence from other developed nations. In particular, the Japanese school system has been known to rely heavily on collective responsibility. The teachers and club instructors use it to discipline their students and teach them the importance of teamwork and community building. The author conducted a survey among pupils in sixth to ninth grade to get a better picture of how collectivism is being integrated into their learning experiences and gain insight into how they feel about this practice. From the results, the author found that approximately seventy percent of students experienced collective responsibility and over ninety percent of the instances were at school.

Moreover, half of the students believed it was effective while the other half did not. It can be assumed that these results were founded on the societal inclination in recent years to create "model global citizens", with an emphasis on the individual's independent leadership and sense of responsibility rather than one's duties within a collective. Therefore, the students are placed in an ambivalent situation where they are being taught to do one thing while being disciplined in another. Although additional data is necessary to support this, it is likely that collectivistic and individualistic ideas coexist within today's Japanese society.

Electoral campaign regulation in East Asian democracies
Jong-sung You, Australian National University, Australia

Japan and South Korea have very stringent electoral campaign regulation, including strict limits on campaign period, forms and quantity of campaign literature, places and forms of campaign meetings, and ban on door-to-door visits. This is contrasted with Western liberal democracies which have few restrictions on campaigning, aside from regulations on campaign finance. Taiwan had very restrictive electoral campaign regulation during the authoritarian era, but the country has removed most of restrictions since democratic transition. While Japan and South share similar electoral rules, there is a stark differences in the mode of enforcement. Relatively few violations of campaign regulation are prosecuted in Japan, but Korean prosecutors and courts are extremely rigorous and as a result more than three per cent of the National Assembly members have lost their seats during the last decade. There is also some evidence of political bias in prosecutions in South Korea. Comparative politics literature on electoral system has completely neglected this topic, largely because most Western scholars are unaware of the unique electoral campaign rules in East Asian democracies and the scholars in these countries discussed the topic mostly as a special issue without presenting it as a topic for comparative political research. This paper explores why and how both Japan and South Korea have developed and maintained the illiberal electoral rules, what explains the divergent paths between Taiwan and these two countries, and what explains the different modes of enforcement of similar rules in Korean and Japan. My tentative explanations focus on incumbency advantage from restrictive campaign rules, the differences in main opposition parties' vested interests in maintaining this incumbency advantage at the time of democratic transition, and the relative power between the executive and the legislature.

Panel 70 — 20 July 2017/ 14.15 - 16.00 / Room 20

Early Overseas Chinese Newspaper Fiction Published in Singapore and Australia

Convenor and chair: **Mei kao Kow**, National University of Singapore, Singapore
Discussant: **Michael Williams**, Western Sydney University, Australia

Overseas Chinese fiction has been much neglected both as literature and as an historical source. This panel discussion will focus on the newspaper fiction of Singapore and Australia in a preliminary attempt to overcome this neglect. The first two presenters will discuss a single serialized novel from both an historical and literary/translation perspective, while the following two presenters will examine the fiction of Singapore newspapers with a more general overview of two significant periods.

The 1909 novel The Poison of Poligamy and its Significance
Michael Williams, Western Sydney University, Australia

Historians of the nineteenth or early twentieth century Chinese diaspora, especially that in the white settlers nations, suffer from the rarity of Chinese language sources. This has led to a reliance on observations by and administrative archives of the dominant Europeans in those nations. This makes the existence of a rare piece of Chinese historical fiction written in the early twentieth century an exciting find and a tempting source of historical data despite the fictional element of this historical fiction. This paper will examine the Chinese novel The Poison of Polygamy, which was published in serial form in 1909/10 in the Chinese Times, a Melbourne Chinese language newspaper. The text will be examined within its social and political context in order to investigate what if anything is of historical value in a work written in the early twentieth century by a China-born author living in Melbourne who set his story in an earlier generation of Chinese gold miners travelling from their villages in southern China to the British colony of Victoria.

Australia's First Chinese Novel (The Poison of Polygamy), and issues relevant to its translation and the translation of literature of its type
Ely Finch, Independent Researcher, Australia

Following on from Dr. Michael Williams's paper, in which the historical significance of the novel 多妻毒 "The Poison of Polygamy" is discussed, this paper moves, via a brief treatment of literary issues, to the novel's language, and the methodology and thinking that informs the English translation which the presenter is currently writing, with a view to making it accessible to a much wider readership. The distinct written language of 文言 literary Chinese, which developed out of classical Chinese, is the predominant language of the novel. Words and phrases in 四邑話 the See Yup vernacular (a sister language to Cantonese) and 官話 Mandarin also make occasional appearances. The paper will discuss the nature of literary Chinese, and the distinctions between different Chinese languages and dialects. It will also touch on the general challenges involved in translating older Chinese literature, including those specific to literary Chinese and to what is now historical dialectal language, and share the presenter's approaches to overcoming them.

Early Chinese Newspaper Fiction Published in the Nanyang zonghui Xinbao
Mei kao Kow, National University of Singapore, Singapore

My recent preliminary re‐survey on the fiction published in the Nanyang Zonghui Xinbao (Union Press) put me in a better position to have a better overview of fiction published in Singapore Chinese Newspapers from 1906 ‐1911. Most of the newspapers ceased publication after 1911 except the Nanyang Zonghui Xinbao which carried on its publication to 1946. In this paper, I shall first touch on the fiction published in the Nanyang Zonghui Xinbao up to 1911 with random references to other fiction published in Singapore Chinese newspaper of the same period. I shall talk about its subject matters, the language medium used (wenyan—classical or baihua—colloquial) local colour or, hybridity, other contribution from China or elsewhere. For the later issue , I shall counter‐ check with recent bibliographical studies from mainland China. Many fiction of the Nanyang Zonghui Xinbao were published without authors names, and I hope to explain this phenomenon. The second part of the proposed paper, I shall carry on my previous observations in the Nanyang Zonghui Xinbaao up to the height of wenyan fiction in 1920s.

Ethnoscapes between Civilisations: Situating Singapore's Sinophone Fiction in 1930s' Newspapers
Chee Meng Wong, Nanyang Technological University, Singapore

This paper is a preliminary survey of Singapore's Sinophone Fiction as seen in 1930s' newspapers such as Lat Pau and the Sin Kuo Min, where writings under the 'xiaoshuo' genre ranged widely in attitude towards or identification with the 'Nanyang' or Southeast Asian region, a diverse colonial society which was in the process of experiencing economic depression. The focus will be on the representation of the urban and social environment in Singapore as 'ethnoscape' through such narratives, in an interaction with the self-image of the modern Chinese personality. A perspective of comparative literature will be applied here to help characterise expressions among the Chinese-educated under the colonial society, vis a vis attitudes as articulated by their counterparts in similar narratives in Indian literature among the Tamil-speaking community, which would serve to provide insights on the diversity as well as parallels within Singapore's emerging identity as a multicultural society.

Panel71 — 20 July 2017/ 14.15 - 16.00 / Room 21

Developments in Intangible Heritage

Chair: **Mariana Pinto Leitão Pereira**, International Institute of Macau, Macau

Cartographies of Spiritual Territories: Comparative Analysis of the Morphology of Urban Spaces in the Old Quarters of South East Asia
Francisco Garcia Moro, Technical University of Valencia, Spain

The old quarters in South East Asia are notorious for the complexity and formal richness of their urban landscapes and spatial networks. The existing historical, cultural and religious preexistences are valuable testimonials of the relationships, involving kinship, negotiation, belief and dominance that guided their development, constituting valuable forms of both built and immaterial heritage. In order of understanding the transnational, cross-cultural nature of such urban environments and their own unique characteristics, there should be a comprehensive study of these places under a regional-oriented perspective. This research presents a comparative analysis of the morphology of the urban traces and immaterial artifacts existing in a representative set of old towns in South East Asia: Georgetown in Penang, Old Town in Phuket, Yaowarat in Bangkok, Inner Harbour in Macau and the 36 Streets Quarter in Hanoi. This study is conducted based on a contemporary interpretation of Camillo Sitte's description of urban spaces, with the purpose of mapping those immaterial items that present geographically traceable attributes, understanding their relations with the built environment and making a comprehensive description of the similitudes, shared qualities and specifities of each of the studied locations within the South East Asian context.

Intangible cultural heritage: living memorial of Bangladeshi people
Dilruba Sharmin, University of Dhaka, Bangladesh

Intangible means 'elusive' or 'untouchable'. According to UNESCO, the 'Intangible Cultural Heritage' means the practices, representations, expressions, knowledge, skills - as well as the instruments, objects, artifacts and cultural spaces associated therewith - that communites, groups and in some cases, individuals recognize as part of their cultural heritage. This paper represents a new emerging knowledge and documentation of some intangible cultural heritage of Bangladesh. Baul song is inscribed in the 'Representative List of the Intangible Cultural Heritage of Humanity" in 2008. Baul song is the spiritual devotion of traditional music performed by group of mystic philosophers. Jamdani Saree is incribed in the List in 2012. Jamdani is vividly patterened, sheer cotton fabric, traditionally woven in a handloom. Jamdani, the country's first one of the finest muslin textiles, is going to get registration as Bangladesh's first Geographical Indication (GI) product. Another two intangible cultural heritage named 'Nakshikatha' (a type of embroidered quilt, 2013) and 'Rikshaw painting' (2014) in under process for nomination. We have many other cultural traditions which could be placed on the nomination list for safegurding the ICH. For example, Gambhira song (a type of song performed with a particularly distinctive rhythm and dance discussing a topic to raise social awareness); Shokher Hari (variety of painted pottery used for wedding and other festive occasions); Pahela Baishakh (is the first day of the Bengali calendar). Besides Gambhira song, we have many other type of traditional rhymed based play and song named, 'Jaari Marsia'which is practicing in Sylhet division remembering the Karbala tragedy; Kushan Gaan is a form of traditional song of northern Bangladesh; Potgaan is a combination of tangible and intangible tradition and based on painting. The performers describe the paintings in their songs; Astokgaan is performed as an inevitable part of traditional Chaitra Sangkranti festival.

Identity of Ciomas Community in Oral Literature of Golok Ciomas (Ciomas Cleaver) at the Municipality of Serang Banten
Nurholis Rasmin, Universitas Padjadjaran, Indonesia
Aquarini Priyatna, Universitas Padjadjaran, Indonesia

This research explores the construction of identity of Ciomas traditional community represented by the folklore of Golok Ciomas(Ciomas Cleaver). Documenting folklores through various techniques, the research argues that folklores serve as an important part of the community's identity regarding the system of beliefs, personality, collective practices, environment, and economics. This research aims to serve as the inventory and preservation of the folklores of Golok Ciomas and to identify the various values upheld by the traditional community as reflected in the folklores. Paper co-authored with: Lina Meilinawati Rahayu, Universitas Padjadjaran, Indonesia.

Pantun and the life of Traditional Community of Ciptagelar: PreservingTraditional Values and Practices
Bunyamin Faisal Syarifudin, Universitas Padjadjaran, Indonesia
Aquarini Priyatna, Universitas Padjadjaran, Indonesia

Pantun has been part of the culture of the traditional community of Ciptagelar dating back to the establishment of this community during the Kingdom of Pajajaran during the 15th Century. Pantun is documented in the memory of Ciptagelar Community and has played a significant role in the important

events of community such as during the planting of the rice, the harvesting, and the celebration of the harvest and New Year. Pantun does not only function as a media to document the life of, but also the reference of values for the community. As the community becomes more and more open to the outsiders and the outside influence, pantun and the whole parts of the community life have undergone cultural transformation and shifting. As preliminary research suggests, Pantun Gede, which is the most sacred of all pantun, is no longer recited because as one of the elders pointed, "the situation has become fruitful", a notion that needs to be further explored. This paper explores the practice related to the recitation of the pantun and the process of documentation of the pantun as a form of cultural preservation. Paper co-authored with: Teddi Muhtadin, Universitas Padjadjaran, Indonesia.

Panel72 — 20 July 2017/ 14.15 - 16.00 / Room 22

Considering Religious Practices as Togetherness: Social Transformation and Reconstruction of Collectivity in South-West Asia

Convenor and chair: **Kenji Kuroda**, National Institutes for Humanities, Japan

The aim of this panel is to examine how people reconstruct collectivity by religious practices in the era of rapid social transition.
The increase in global-scale human mobility led to reshaping life-worlds. This brought anonymity and social mobility toward South-West Asian societies, while it weakened social ties. It is no longer easy to conduct collective actions including religious rituals in the long-standing ways. However collective practices like religious rituals, no matter physically being together or not, cannot be accomplished without togetherness.
Consisting of four case studies based on fieldwork in contemporary Iranian and Indian societies and their diasporas, this panel explores how people reconstruct collectivity through religious practices. This panel also seeks to examine the changing aspects of ritual in terms of norms, materiality, and performances.
The first paper explores how the sacred performances prescribe the profane relationship, by comparing different styles of ritual assemblies of Shiite Muslims in contemporary Iran. By focusing on votive offerings in rituals, this paper discusses how different styles of ritual assemblies make different forms of the relationship among participants. The second paper also focuses on contemporary Iranian society and examines the re-creation of an alternative public space by the indigenization of a Karate style. By analyzing in the unique Karate schools in Tehran, this paper discusses what relation between the principle and local value is, how the training embodies the principle and how the practice recreates cooperativity.
The third paper examines significance of ongoing reconstruction of collectivity as family relationship through family festivals in public space in contemporary North India. By analyzing the family festival in the public space of Rajasthan, this paper discusses ongoing transformation of an idea of the family within the historical and social context. The final paper explores the transmission of local religious rituals in oversea diaspora communities and the reflection on the local context. This paper describes the Muthappan ritual in the Kerala community in UAE, and discusses how the ritual is adapted and consumed by the Kerala diaspora in the local context and how the life-world of the Muthappan performers in Kerala has changed.
Based on anthropological approaches, this panel seeks to illustrate changing aspects of the relation between transitional forms of religious ritual and people in contemporary South-West Asia.

Being There, Under the God: A Consideration on Collectivity in Iranian Shiite Mourning Rituals

Atsuko Tsubakihara, Ryukoku University, Japan

By comparing several "hey'at", ritual assemblies of Shiite Muslims in contemporary Iran, this presentation discusses about how different styles of ritual assemblies make different forms of relationship among participants. Hey'at in Iran has once obtained scholarly attention as a place for making and disseminating political discourse. However, hey'at does not consist of the fixed membership for making rational decisions; rather, its organizing body is based on preexisting ties (often by kin, family, neighbors and friends) and unspecified participants. The core members of hey'at raise funds for ritual and provide foods, sweets and drinks for participants, and arrange eulogists and orators who sometimes performed by the members themselves. The behaviors of the giver are described as they are dedicating themselves to God or doing good deeds for their afterlife, and the foods provided in hey'at are called "nazri", literally means votive offerings. With these religious idioms, giver-taker relationship does not cause the prestige of giver as an anthropological theory of the gift economy presumed. With recent social and ideological changes in

Iran, however, the egalitarian attitude in ritual emerged and giver-taker relationship disappeared in some hey'at. This structural transition has been accompanied by the use of religious terms. While customary hey'at allows free-riders and sometimes causes problems in conducting a solemn ritual, newly emerged hey'at regulate participants' behavior and urges them to "communicate to God". This presentation focuses on how the sacred performances in rituals prescribe the profane relationship between participants.

Training Body for the Hidden Imam: the Creation of an Alternative Public Space and Indigenized Karate Culture in Contemporary Iran

Kenji Kuroda, National Institutes for Humanities, Japan

This presentation explores the relation between Karate practice and reconstruction of togetherness in the urban fluid society in Iran.With the introduction of modern sports to Iran, traditional gymnasium Zurkhaneh gradually decreased. In Zurkhaneh, urban people enjoyed a traditional system of athletics which combined combines martial arts, calisthenics and body building with music. Zurkhaneh was financially suspended by public donation and contributed solidarity of communities by providing community services such as religious rituals. In other word, the decrease in Zurkhanehs meant the loss of public space in urban Iranian life. Instead of the traditional system of athletics in Zurkhaneh, various sports were introduced to Iranian society. Since the introduction by Farhad Varasteh (d. 2015) in 1965, Karate gradually spread nationwide and fascinated Iranians. It is no doubt that Karate became one of most major sports as same as football in Iran and more than one million people without distinction of age or sex enjoy more than fifty styles of Karate. Some styles of Karate was established in Iran and uniquely 'indigenized'.In my presentation, I focus on an indigenized style of Karate based on my field research and explore cooperativity or togetherness in the schools. I would like to make clear how the style contextualizes Karate into inherited Iranian culture as own principles, in what ways the training embodies the principles and how the facility contributes to cooperativity or togetherness in fluid Iranian society.

Relating to homeland through local divine: Kerala Diasporas and Muthappan worship in the Gulf

Yoshiaki Takemura, National Museum of Ethnology, Japan

Religion is closely related to migration, identity and cultural practices of diaspora communities. Under globalization, religious beliefs and practices are often reconstructed and consumed in the multicultural and transnational sphere, and also plays a significant part in the complex construction of identity and placemaking within diaspora. However, not much attention has been paid to how those religious practices are adapted and enjoyed into new audience's taste and also influences to create a network and togetherness among them. In Kerala, South India, there is a local divine worship called Muthappan ritual, originally only held at local Hindu shrine once or a few times a year. With the increasing inflow of Gulf money and backdrop of economic growth, Muthappan ritual has not only been activated in shrines, but also conducted often in multiple places over the last two decades. More importantly, it is now expanding to outside local setting like major cities in Kerala, Mumbai, Delhi, Gulf countries and South East Asia. Although digital technology now allows religious ideas and practices to be communicated quickly through new media, personal interaction such as Muthappan ritual remains the most effective means of dissemination among Kerala diaspora.This paper will highlight the increase of Muthappan ritual within Kerala communities in Dubai through an ethnographic approach. It will also question how this ritual is adapted and consumed by the Kerala diaspora and how the transmission of local ritual in the diaspora setting has impacted on local context and the life-world of the Muthappan performers in Kerala.

Organizing Family Festivals in Public Space in Contemporary North India

Tetsuya Tanaka, JSPS Overseas Research Fellow, Japan

This paper examines significance of ongoing reconstruction of collectivity as family relationship through family festivals in public space in contemporary North India. A business family, called Shahs, residing Kolkata, the capital of West Bengal, North East India, has continuously organized a series of family festivals since 2003 at its "homeland" in Rajasthan, North West India. Comparing with traditional forms of religious practices such as pitripaksh (ceremony of ancestral worship), the one organized by the Shah family is conspicuous in terms of its site, contents, and participants. Firstly, the place in which the festival is held is Jhunjhunu, a northern city of Rajasthan, which is not a famous Hindu holy place but the place in which the first and second generation of the business family originates. Second, the Shah's family festival is not completely private but public among some religious and charitable activities. It has a purpose to

show what the business family has religiously and charitably contributed to the homeland not only to the family members but also to the public in Jhunjhunu. Third, the participants of the family festival do not strictly limit only to the blood relationship but also to potential kinsmen. The business family invites new comers who are not relatives but members of the Shah lineage to the festival. By analyzing the family festival in the public space of Rajasthan, this paper tries to comprehend ongoing transformation of an idea of the family within the historical and social context of contemporary North India.

Panel73 20 July 2017/ 14.15 - 16.00 / Room 23

Were China's Frontiers Middle Grounds?

Convenor and chair: **Robert Antony**, Guangzhou University, China

This panel engages Richard White's inspiring and controversial study, The Middle Ground: Indians, Empires, and Republics in the Great Lakes Region, 1650-1815, first published in 1991, by applying his metaphorical and conceptual model to the study of late imperial China's frontiers. At its most basic level, White's "middle ground" can be understood as both a process of mutual and creative misunderstandings, as well as a particular historical space resulting from this process. The middle ground was a "place in-between" where indigenes and newcomers met, contested, and negotiated with one another in a rough balance of power. This exchange did not result in acculturation or assimilation, but rather involved mediation and accomodation in the creation of a new hybrid culture, society, and political institutions that were based on contingent local conditions. Although written specifically about Indian-European relations in the Great Lakes region of North America in the colonial era, the original concept has taken on a life of its own, and has been used and misused by many scholars not only in studies of American frontiers but also in studies of frontiers in every other area of the world.Somewhat belatedly China scholars have begun to engage White's middle ground with the resurgence of interest in China's frontiers. After Owen Lattimore's seminal Inner Asian Frontiers of China (1940), there was a hiatus of seventy years before the appearance of Peter Perdue's China Marches West (2005), a groundbreaking reevaluation of the Qing conquest of Central Eurasia. His book has stimulated a new wave of Chinese frontier studies by C. Patterson Giersch (Asian Borderlands: The Transformation of Qing China's Yunnan Frontier, 2006), Leo K. Shin (The Making of the Chinese State: Ethnicity and Expansion on the Ming Borderlands, 2006), Jack Hayes (A Change in Worlds on the Sino-Tibetan Borderlands, 2014), and others. These newer studies, which are integral to the "new Qing history" that challenges past sinocentric interpretations of China's past, for the most part focus on issues of imperial conquest, ethnicity, and Qing relations with various ethnic groups on diverse frontiers. However, while several of these new studies mention White's middle ground, few critically engage his provocative concept. With this in mind, the five papers in this panel address White's important thesis through a series of case studies of different frontiers in late imperial China.

The Dowry Land System and Chieftains of Shan-Dai Borderlands from Ming to Qing: The Construction of a Decentralized Frontier Institution

Jianxiong Ma, Hong Kong University of Science and Technology, Hong Kong

This research aims to reveal an intermarriage political system in the Shan-Dai chieftaincy, which functioned as a large buffer zone between China and Southeast Asia. The Shan-Dai people have identified themselves as the Dai (Tai), sharing the same Dai identity and Theravada Buddhism tradition. There has been a long tradition of intermarriage within an endogamic class among the Shan-Dai chieftains. Their political authority should have been identified by the Chinese and the Burmese courts, but was mainly authorized by the Chinese imperial central governments. The Ming and the Qing courts required the Shan-Dai chieftains to provide a patrilineal genealogy, a testimonial report provided by all neighboring chieftains and signed by them and a report provided by the neighboring prefecture magistrate for the succession permission of a chieftain. In order to satisfy these requirements, a system of intermarriage among the Shan-Dai chieftains had been well-maintained and had guaranteed the correlation and cooperation between the chieftains. Meanwhile, the dowry land custom in the intermarriage chieftaincies was a means of empowerment used by a chieftain's father-in-law. After the 1880s, along with the colonization of Southeast Asia, the shifting borders of these dowry lands have gradually become fixed into the hard borders of modern nation-states between China and Southeast Asia. In this paper I challenge the applicability of Richard White's "middle ground" thesis for the Shan-Dai borderlands, especially with

respect to the long-term political exercise of the intermarriage system shaped by the Chinese "All Under the Heaven" cosmology.

A Maritime Middle Ground in Northeast Asia: The Bohai Sea in the Long Eighteenth Century
Ronald Po, London School of Economics and Political Science, United Kingdom

Compared to the South China Sea and East China Sea, the Bohai Sea is under examined, especially in light of its long history as a strategic maritime gateway to Northeast China during the Qing dynasty. This paper examines the Bohai Sea over the long eighteenth century, a period when seaborne commerce and navigation tied the world together into what I would call a giant maritime middle ground. Among various examples of ocean basins at the time, the Bohai Sea elucidates transcultural and interregional interactions from a maritime perspective. This paper focuses on Bohai's role as a historical space of trade, production, acculturation, and hybridization, rather than its political trajectory. The first part of the paper contextualizes the Boahi region within a longue duree of history and geography in Northeast Asia. I argue that the long eighteenth century, among other historical conjunctures, was a transformative period characterized by remarkable continuities, beginning with the expansion of trade in the late seventeenth century and culminating in the dawn of settler-colonialism in the early nineteenth century. The second part of the paper examines the extent to which the Bohai Sea served as a significant center for fostering transcultural exchanges between the Manchu, Chinese, Koreans, Japanese, and Russians. Finally, I will connect the history of the Bohai region with that of other maritime middle grounds, especially the South China Sea and the Indian Ocean. This problematizes Richard White's conceptual model and the conventional understanding of the maritime frontier in late imperial China.

Hybrid Frontier: Qing China and Trans-Himalayan Networks in the Gurkha War, 1788–1793
Lei Lin, Harvard University, United States of America

The "middle ground" was a contact zone and mutually comprehensible world where hybrid forms of institutions were constructed for any system to function for all sides. This paper examines such hybridity on the Tibetan frontier of the Qing Empire by explicating the non-military processes of the Gurkha War (1788–1793), fought between Nepal and the Tibet-Qing China alliance. One shortcoming of the existing scholarship on Qing-Tibet relations is the failure to appreciate the importance of the time-honored political, commercial, and religious ties that strongly bound Tibet with the Himalayan region and the rest of South Asia. I argue that such ties, namely, the "trans-Himalayan networks", embodied by local actors, norms, and practices, profoundly shaped the interaction between the three polities. The paper consists of three case studies, manifesting the networks' role in three different stages and aspects of the war: Qing dealings with Nepalese traders in Tibet when Nepal first invaded Tibet; the negotiation and treaty-signing process between Tibet and Nepal under Qing intervention; and the establishment of a new Qing-Nepal relationship after the war. They together show that boundaries of hegemony and political practices in this region were in flux and that the way in which interstate politics operated in the specific context was a trans-Himalayan one: it was not wholly Chinese, Tibetan, or Nepalese, but a hybrid of all three. To offer a panoramic view of the political dynamics in and outside the region, this paper employs primary sources in in Chinese, Manchu, Tibetan, Nepali, and English.

Middle Ground and the Yao Rebellion of 1831-1832
Robert Antony, Guangzhou University, China

In his book The Middle Ground, Richard White argues that Pontiac's Rebellion in 1763 in the Great Lakes region of North America was a creation of the middle ground. I test White's thesis by examining the Yao Rebellion of 1831-1832 in the mountainous borderland of Hunan, Guangdong, and Guangxi to see if it similarly derived from the new traditions of a middle ground. I argue that this internal frontier was a "land in between," where Yao and Han Chinese came together, negotiated, and created new understandings and new ways of dealing with one another. In White's terms, the middle ground derived out of creative misunderstandings of the alien other. Living in close proximity to one another, peoples on this Yao frontier had to learn to cope with each other by making compromises and through accommodation. Those Yao who moved down the mountains—labeled "cooked Yao" by the Chinese—adopted Chinese names, agriculture, and market economy; they also shaved their heads like the Chinese, paid taxes, and were registered by the government. Groups of Chinese—mostly Hakka—began moving into the area in large numbers in the 18th century, often settling among the Yao and occasionally "going native." Yet whether Yao or Hakka, in neither case were either group fully assimilated into the other society and

culture. Instead what emerged was a hybrid contact zone where lifestyles were neither Yao nor Chinese, but rather something completely new, and out of which developed new tensions that erupted into rebellion.

Considering 'Middle Ground Moments' in Later Qing Borderland History
Daniel McMahon, Fu Jen Catholic University, Taiwan

This discussion considers the feasibility of Richard White's concept of the "middle ground" to the study of Qing frontier history from the mid-18th century. It argues that a strict application of White's perspective is problematic (albeit less so for a generalized "accommodation" approach) given both the sustained encroachment of the imperial interior upon its peripheries and the assumptions implicit in the term "frontier." Often "shared meanings and practices" were neither sought nor realized. Arguably, however, there were instances of acute state and social breakdown in which borderlands approached conditions resembling a middle ground situation. This essay seeks to assess these "middle ground moments," when regional uncertainty and turmoil made inter-ethnic cooperation, cross-cultural borrowing, and "creative misunderstanding" particularly important. It briefly examines two examples from Qing frontier history that show these dynamics and offer possibilities for adaptation of the perspective: village-level ethnic interaction during the 1795-7 Miao Revolt of highland west Hunan and elite interaction in the west Xinjiang border town of Kashgar in the isolation following the 1911 fall of the Qing dynasty.

Panel74 — 20 July 2017/ 14.15 - 16.00 / Room 24

Visualizing Fascism Across Asia

Convenor: **Julia Thomas**, University of Notre Dame, United States of America
Chair and discussant: **Christopher Szpilman**, Teikyo University, Japan

Visualizing Fascism Across Asia: China, Japan, Manchuria, Taiwan, and Indonesia"Visualizing Fascism" explores the rise of the right in Asia from the 1920s to the 1940s through photographs, monuments, drawings, and other visual arts. Our goals are three-fold: first to understand the emergence of ultranationalism within the international context of colonialism and imperialism; second, to demonstrate what visual images and objects, as particular forms of evidence different from texts, show us about fascism that we might not have noticed before; and, third, to put our observations about this earlier rise of the global right in the context of rightwing energies today. Our papers consider Chinese right-wing graphics and images in the failed efforts of fascist forms of Chinese nationalism (Clinton), the monuments built to Japanese war dead and the tourism surrounding them in Manchuria and Taiwan as an impetus for yet more sacrifice (Barclay), and the statues memorializing (and effacing) complex links among Dutch, Indonesian, and Japanese populist nationalism as it emerged in the doubly colonized area of southeast Asia (Mark).

Subjects of a New Visual Order: Generating "New Life" in 1930s China
Maggie Clinton, Middlebury College, United States of America

The collapse of China's last dynasty in 1911 gave way to a protracted crisis of political hegemony. Even after the Chinese Nationalist Party (Guomindang) seized centralized state power in 1927, they struggled to create new forms of visual authority and to foster within the general population new subjectivities capable of recognizing their imputed power. Fascist groups that operated under the umbrella of the Nationalist Party during its rule from 1927-1937 spearheaded these entwined endeavors. This paper addresses two aspects of the visual culture that Chinese fascists generated. First, it examines imagery—cover art and photo collages—that circulated in their periodicals. Although scholars still typically regard modernist aesthetics to have been the province of China's interwar commercial advertisers and political leftwing, they were also embraced by men who railed against the former's comprador slavishness and condemned the latter as criminals alienating China from its cultural roots. The fact that Chinese fascists claimed this imagery as their own—and attempted to invest it with particularly nationalist meanings—clues us in to the ways in which fascist symbolics emerged from place-specific struggles and sought to appeal to localized audiences. The second part of this paper briefly examines how the New Life Movement aimed to transform ways of seeing and restrict fields of vision. It finds that one of the

purposes of the New Life Movement was to generate a population capable of being moved by new representational forms that in turn aimed to spur them to struggle towards a regenerated future.

Fascism Carved in Stone: Monuments to Loyal Spirits in Wartime Manchukuo and Taiwan
Paul Barclay, Lafayette College, United States of America

Under the general designation chūreitō (loyal-spirit towers), Japanese war memorials and military burial sites underwent a significant transformation as emblems and engines of fascist mobilization in the mid-1930s. Through an exploration of their historical vicissitudes, this paper argues that the structures, texts, images, and liturgies that cohered around these monuments sacralized a historical vision with grave consequences: that Japan's ongoing war in China (1937-1945) was an extension of the Manchurian Incident (1931-1933), which itself was a continuation of the Russo-Japanese War (1904-1905). By deepening and broadening Japanese emotional investment in Manchuria's "blood-soaked hallowed ground," the chūreitō inspired views of Japan's place in the world, and the military's place in Japan, that made it all but impossible to avert the escalation of the China Incident into the Pacific War (1941-1945). The focus of the essay is the chūreitō movement in Manchuria (1939-1942). These behemoths were more physically imposing than their home-island counterparts, and were viewed, visited, and contemplated by millions—either in person or vicariously through published images. In addition to introducing these monuments as an element of Japanese fascist cultural production, this essay measures their empire-wide reverberations through an examination of a kindred memorial complex in colonial Taiwan. Lastly, it situates fascist monumentality in a dynamic visual economy, from an enthusiastic launch in the war-fevered 1930s through a precipitous decline in the 1940s, during Japan's "fight to the bitter end."

Fascisms Seen and Unseen: The Netherlands, Japan, Indonesia, and the Relationalities of Imperial Crisis
Ethan Mark, Leiden University, the Netherlands

In the wake of the Great Depression, the Netherlands saw the rise of a fascist party whose limited domestic success is conventionally seen as confirmation of fascism's limited appeals among the Western European democracies. Virtually unknown is the party's overwhelming popularity among the colonial community in the Netherlands Indies—above all because of their promises to defend the Empire from Indonesian nationalism and Japanese imperialism. This popularity tapped into a broader Dutch interwar mood of imperial anxiety and nostalgia that crystallized visually in a series of martial monuments built to honor the former governor-general and "pacifier of Aceh" Van Heutsz—two in Amsterdam in 1927 and 1935, one in the colonial capital of Batavia in 1932. It is one the great ironies of modern imperial history that the liberation of Indonesians from this late imperial Dutch brand of fascism in 1942 came at the hands of imperial Japanese, whose own fascistic conviction of their unique "world-historical" racial destiny as Asia's natural-born leaders and liberators, hardened through years of brutal war in China, was reinforced by their success in this very same act—and by the warm Southeast Asian reception they received in response. The legitimacy and identity of Japan's mission of "liberation" in Southeast Asia was thus located in a contradictory space, at once fascist and anti-fascist, imperialist and anti-imperialist, capitalist and anti-capitalist, modern and anti-modern. The presentation will compare and contrast the visual expressions of these two forms of imperial fascism and the historical relationalities that produced them.

Panel75 — 20 July 2017/ 14.15 - 16.00 / Room 25

Book & PhD Presentations – South Asia

Chair: **Anand Yang**, University of Washington, United States of America

Kailas Histories: Renunciate Traditions and the Construction of Himalayan Sacred Geography - Book Presentation
Alex McKay, Australian National University, Australia

Tibet's Mount Kailas is one of the world's great pilgrimage centres, renowned as an ancient sacred site that embodies a universal sacrality. But Kailas Histories demonstrates that this understanding is a recent construction by British colonial, Hindu modernist, and New Age interests. Using multiple sources, including fieldwork, Alex McKay traces the history of both concept and actual mountain in the Indic and Tibetan traditions. He describes how the early Indic vision of a heavenly mountain named Kailas became identified with actual mountains, suggesting that a mountain (Sri Kailas) at the source of the Ganges may

be the model for the references to a Kailas mountain in the Epic texts of early Hinduism. He emphasises renunciate agency in demonstrating how local beliefs were subsumed as Kailas developed within Hindu, Buddhist, and Bön traditions, discusses the history of five mountains in the Indian Himalayas tha are also named Kailas, and brings out how Kailas sacred geography constructions and a sacred Ganges source region were related.

Traditional Textiles and Costumes of Tangkhul Naga and Maring Naga tribe of Manipur - PhD Pitch
Joymati Thoudam, independent scholar, India

Textiles have been produced in India since time immemorial. It has one of the richest traditions of woven textiles made from different materials using variety of weaving techniques for embellishing. In North-Eastern parts of India art of textile designing has been a part and parcel for many indigenous people. Among the North-Eastern states, Manipur is one the states which has been producing and preserving traditional textiles in spite of hindunisation, christianisation, modernisation and globalisation. The people of Manipur can broadly be divided five ethnic groups such as the Meetei, the Loi, the Meetei Pangal, the Naga and the Kuki-Chin. Tangkhul is the single largest ethnic group among the tribes in Manipur. They have been producing and preserving traditional for centuries.

This paper will study how they preserve and produce their traditional textiles more specifically hand woven textile despite of christinisation, modernisation and globalisation. Un-structured interview schedules, photography, observation, purposive sampling and snow-ball sampling were the multiple tools and techniques of data collection.

The finding reveals that the Tangkhul tribe has its own unique traditional textiles, costumes, colours, specific design and motifs with significance and symbolism. The traditional textiles and costumes have undergone a rapid change in terms of designs, motifs and yarns. The younger generation has started wearing western and other Indian garments. In addition, modifications are continuously made on traditional textiles which dilutes the original traditional textile design of the tribe. However, the traditional textiles and costumes are still demanding and practicing in special occasion and festivals by the tribe people.

Therefore, this study would help to preserve their traditional textiles traditions before they completely lost.

Militarization of Policing, Culture of Impunity and Corruption: A Study on Human Rights Violations in Bangladesh - PhD Pitch
Md. Kamal Uddin, University of Chittagong, Bangladesh

This thesis is about human rights and law enforcement in Bangladesh, with special focus on the human rights violations committed by the Rapid Action Battalion (RAB). Bangladeshi policing, particularly through its reliance on military and paramilitary forces, has become highly militarized, particularly with the establishment of the RAB in 2004. The RAB was created as an anti-crime and anti-terrorist elite force, and to help the regular police force handle with critical situations of law enforcement. However, since its inception, this special elite force has been criticized for violating human rights through extrajudicial killings in the form of “crossfire,” abductions, forced disappearances and tortures.

In this thesis, I argue that the militarization of Bangladeshi policing, a culture of impunity and a high degree of corruption combine to contribute to violation of human rights in Bangladesh.

This dissertation investigates how and why the RAB is engaged in committing human rights violations in Bangladeshi policing based 75 interviews of different stakeholders. The four empirical chapters of the thesis employ qualitative techniques of data analysis in order to process the body of evidence collected during the fieldwork. The thesis also provides a detailed analysis of selected 20 cases, which together offer a comprehensive picture of the variety of human rights abuses in which the RAB has engaged over the years. The cases were selected for their significance in relation to the analytical framework and the considerable media and public attention they received. It provides a descriptive account of the selected cases in order to compare them from various perspectives. It makes it possible to explore further key factors of human rights violations in Bangladesh. The ineffectiveness and partisan role played by the state institutions lends support to the argument that militarization of policing, politicisation, corruption and a culture of impunity are at the principle problem.

This thesis also touches upon issues of politics, culture and institutional challenges that contribute to abuse of human rights in Bangladesh. The problem is exacerbated by the lack of effectiveness of the state institutions, particularly the judiciary, Anti-Corruption Commission, and National Human Rights

Commission. Issues of collusion between criminals and political leadership and lack of accountability of law and order agencies are raised to explain additional causes of human rights abuses in Bangladesh. Finally, this study outlines some policy implications designed to assist efforts by policy-makers and other stakeholders seeking to reform Bangladesh into a country founded on the rule of law and the respect of human rights.

Place-Making Through Practice: An Interdisciplinary Approach to Santal Architectural History - PhD Pitch

Gauri Bharat, CEPT University, India

Indigenous or vernacular architecture is widely recognised as built environments that must be studied within the meshwork of social, environmental and historical contexts. These factors are not merely causal but must be considered, more fundamentally, as key productive and transformative forces. With this in mind, the PhD explores the built environment of Santals (an Adivasi/ tribal community) in India as both sites and processes that transform in correlation to social, environmental, political and historical processes of change. It traces the transformation of Santal domestic architecture from simple wooden huts in the mid-nineteenth century to the beautifully painted mud structures that one sees today, and in its wake, unravels the complex inter-relations between spatial configuration, building technology, livelihood, resources, gender, identity and heritage. Indigenous architecture is presented not as a timeless tradition or a static architectural object, but as multivalent places, practices and perceptions that are inextricably bound to local and global stories of change.

This study presents an important departure from architectural discourses on indigenous environments since it examines processes of making and people's experiences together with architectural forms. The first two chapters lay out the conceptual framework and the nature of interdiscplinarity in the study. The next two chapters discuss how the small wooden Santal dwellings transformed into permanent and complex mud structures against a backdrop of colonial rule, industrialisation and conflict with non-Adivasis in eastern India. Chapters Five, Six and Seven focus on daily chores, wall paintings and floor drawing as practices that inscribe domestic territory and serve as identity markers in everyday life at the scale of individual dwellings and the settlement as a whole. The last chapter takes a reflexive turn and focuses on fieldwork interactions and processes of architectural knowledge production. Eventually, a new kind of architectural narrative emerges - one that is not about buildings alone, but offers insights into people's sense of their collective lives, and in particular their phenomenological engagements with the social, environmental and historical worlds that are in part defined by architecture.

Panel 76 — 21 July 2017/ 9.15 - 11.00 / Room 1

Fukushima as Method: Rethinking Politics and Aesthetics of Japanese Cinema and Art

Convenor and chair: **Ran Ma**, Nagoya University, Japan

Since the triple disaster (earthquake, tsunami and nuclear meltdown) occurred in Northeast Japan (Tohoku) in March 2011, Japanese art and film practitioners, who have already positioned their creative practices within waves of social movements and diverse activist agendas, have been pressured to rethink the role of art and cinema in engaging the post-Fukushima Japanese society at various levels. This panel, titled "Fukushima as Method," considers "Fukushima" a historical flashpoint, which according to Walter Benjamin could transform the knowledge of the past and the present into an emergent image, as "something that just now first happens to us, first struck us". As such, we seek to generate refreshing perspectives in rethinking contemporary Japanese society and its discontents. In this panel, five presenters have leveraged "Fukushima" as a critical lensing to survey a wide range of socio-political issues such as public participation, lateral powers, the sharing of knowledge, conservatism, disaster management, body politics, gender and femininity and activism through their explorations in cultural genres such as contemporary art, satire cinema, self documentary and activist video. Nakane Wakae looks at Lullaby Under the Nuclear Sky (2016), a post-Fukushima personal documentary made by female filmmaker Kana Tomoko. She would discuss the feminist aesthetics of the personal based on the self-representation of the filmmaker's pregnant body. Osaka Koichiro talks about post-Fukushima challenges in the contemporary art practice, drawing together a wide range of examples which explore art as a political investigation through video and documentary means. In his presentation, Tsunoo Yoshinobu examines Kon Ichikawa's early satirical film, Okumanchōja (Billionaire, 1954), produced immediately after

the Lucky Dragon No. 5 Event and the great emergence of the Japanese first nation-wide peace movement. He has suggested that the political power of satire would still be significant in thinking of the post-311 political scenario. Ma Ran's presentation draws attention to the collaborative practices in documentary filmmaking, exemplified by participatory projects such as Tell the Prime Minister (Oguma Eiji, 2015), and the "Tōhoku Documentary Trilogy" (2011-2013), co-directed by Hamaguchi Ryusuke and Sakai Ko. Leveraging Jacques Ranciere's concept of dissensus, she seeks to illuminate the political dimension of these films, and thus the ways of exploring their aesthetics. Through comparing two Godizilla films respectively made in 1954 and 2016, Dogase Masato discusses how they have differently engaged with the general public's reactions towards the risks of nuclear power.

The Satirical Acceptance of Our Own Violence: Kon Ichikawa's Pre-311 Satirical Film, Okumanchōja (Billionaire, 1954) and the Post-311 Japanese Peace Movement
Yoshinobu Tsunoo, The University of Tokyo, Japan

This study will analyze Kon Ichikawa's early satirical film, Okumanchōja (Billionaire), produced in 1954, immediately after the Lucky Dragon No. 5 Event and the great emergence of the Japanese first nation-wide peace movement. Though this movement appealed the absolute abolition of nuclear weapons for world peace, Ichikawa's film exposes its violent dimension as a victimizer by creating its heroine, a female activist for world peace. She is so aggressive that she tries to make a nuclear bomb by herself for the protection of the peace. Through this paradoxical character, Ichikawa criticizes the peace movement which, as recent researchers point out, was not so conscious of its own aggressiveness, and that in fact promoted the government's policy to establish nuclear power plants in Japan including the Fukushima I Nuclear Power Plant. By analyzing the film from its contemporary socio-political situation, this presentation will clarify the possible roles of satire for such a social movement to accept its own violent dimension and to make room to objectively reconsider in which direction the movement should have developed. Besides, these roles satire can achieve is useful still now after 3.11, because the Japanese great peace movement after the Fukushima Daiichi nuclear disaster also promoted to some extent the re-emergence of the Liberal Democratic Party, which is accelerating the public to forget the disaster and its tremendous damages continuing still now. The presentation will suggest the potentiality of the fifties', pre-311 satirical film for the post-311 Japanese situation.

Representing Her Own Pregnant Body: Kana Tomoko's Lullaby Under The Nuclear Sky (2016) And The Fukushima Nuclear Disaster
Wakae Nakane, Nagoya University, Japan

In recent years, women have become increasingly involved in film production throughout the world. This is particularly true in documentary filmmaking, especially with the emergence of the "self-documentary" genre in Japan since the 1990s, wherein filmmakers feature themselves, their families and their communities in their works. Based on this conception, this paper focuses on Lullaby Under the Nuclear Sky (2016), a post-Fukushima self-documentary made by female filmmaker Kana Tomoko. After interviewing residents in various areas of Fukushima to which access had been restricted due to radioactive contamination, Kana discovered that she was pregnant. Centred around her experience with pregnancy and her constant anxiety regarding the effects of radiation, she presents her body as having become inextricably intertwined with the socio-political situation surrounding the nuclear disaster. By situating the film in both the context of Japanese film history and the social conditions, this paper explores how the filmmaker approaches the horrific nuclear accident by using her own body as the primary focus. In so doing, one of the main goals of the paper is to reconsider the question of how we can think about female corporeality as a site of feminist aesthetics—a longstanding and highly controversial question in feminist scholarship. By rethinking the question from the intersection of "Fukushima" and reproduction-related issues not only in terms of textual analysis, but also the social context involved, this paper seeks to clarify an important aspect of feminist aesthetics of the personal based on the self-representation of the filmmaker's pregnant body.

Disaster Utopia: Collective Behaviour In Post-Fukushima Art Practice As The Revival Of The Avant-Garde
Koichiro Osaka, Kurashiki University of Science and The Arts, Japan

The impact of the Fukushima's triple catastrophe in 2011 continues to renew the role of art in Japanese society today with a rise of public initiation for various political changes. The Japanese rendition of "The

Return of the Real" is taking place in post-disaster mass-anxiety with a sudden urge to connect art to real political time and space. In The Return of the Real (1996), the American art historian Hal Foster proposed a "retroactive" model of art and theory in which "the avant-garde (of the past) returns to us from the future, repositioned by innovative practice in the present". This short presentation revisits two historical periods of the Japanese avant-garde in states of emergency: Mavo and Sanka (The Third Section Association) after the Great Kanto Earthquake in 1923; High-Red Center and other artist collectives during the student protest movement in the late 1960s. The historical resonance and dissonance between these two periods are further investigated in juxtaposition to the art practice after 2011 including the works by Koki Tanaka and Hikaru Fujii with direct reference to the issues around Fukushima. Central to this analysis is a critical review of political aestheticisation of collective behaviour in states of emergency. Taking the term "disaster utopia" as a key notion that penetrates the Japanese historical psyche, the presentation seeks to illustrate a recent tendency in art that collectively search for solutions to political agendas, and how their artworks refer to their past generations and the progressive history of the avant-garde.

The Aesthetics and Politics of Participatory Projects in Post-Fukushima Documentary
Ran Ma, Nagoya University, Japan

Turning to a wide spectrum of documentaries produced in the aftermath of the Fukushima disaster, which also include artists' videos, this research aims to find refreshing critical perspectives to grasp the politics and aesthetics of these post-catastrophe documentary works. Specifically, this study shall draw attention to the collaborative practices in documentary filmmaking, for which I would mainly case-study participatory projects such as Tell the Prime Minister (Oguma Eiji, 2015), a documentary on the mass anti-nuclear demonstration in Tokyo, and the works of "Tōhoku Documentary Trilogy" (2011-2013), co-directed by Hamaguchi Ryusuke and Sakai Ko, among others. On the one hand, I would situate the discussion of these participatory projects at the conjunctures of contemporary art theories and intellectual history concerning participation and the activation of spectatorship, and the theoretical reflections upon political filmmaking. Nevertheless, I also intend to extend our critical horizon beyond the strand of activist videos, to which works like the "Tōhoku Trilogy" does not necessarily belong. Jacques Ranciere's concept of dissensus might illuminate our understanding of the political dimension of these films. Finally, this study also seeks to chart out the aesthetics of these documentary projects by turning to affect theory. Particular attention would be turned to the "pathos of facts," (Gaines) or the activist aesthetics in Oguma's treatment of the digital materials filmed and submitted from ordinary citizens, and the inter-relation between performance, narration and voices in Hamaguchi and Sakai's works.

Changing Japanese Behavior Towards "Risk'"From Post-War To Post-Fukushima : A Comparative Analysis Of Old And New Godzilla
Masato Dogase, Nagoya University, Japan

In the summer of 2016, as soon as a new Godzilla movie Shin-Gojira was released, it was welcomed by numerous audiences. Many critics and politicians acclaimed its way to depict political problems revealed after Fukushima disaster. Following the traditional Godzilla narrative since Gojira(1954), this new movie virtually represents risks in the nuclear age through fictional figure of Godzilla, which is the 'Becoming-real of the risk' (World risk society, 1999) according to Ulrich Beck. Rendering unrealized danger visible into film, the representation of Godzilla holds the viewers responsible and prompts them to make a decision regarding the Godzilla-risk. While this characteristic is shared by the first and the latest Godzillar films, they engage with the audiences differently. In Gojira, against the complicated situation of Cold War as well as the memory of atomic bomb, its protagonists' behavior to Godzilla is shown ambiguously through discussions among specialized scientists and ordinary citizens, involving spectators to think about it together. On the other, parading specialized professional discussion of government officials, Shin-Gojira just depicts a process of their heroic activity in resolving Godzilla-risk. Not only the discussion excludes citizen but it does not stimulate the spectators to doubt the protagonists' behavior. In this paper, through a comparable analysis of Gojira and Shin-Gojira's risk representation, I will examine social and historical change of recent Japanese society. This would reveal that Japanese majorities are feeling threatened by specialized social risk and the burden of post-war democracy.

Panel 77 — 21 July 2017/ 9.15 - 11.00 / Room 2

Intermarriage and New Ethnicities in Portuguese Asia, Past and Present

Convenor: **Sheyla Zandonai**, Laboratoire Architecture Anthropologie (LAA), ENSAPLV, France
Chair: **Suppya Nut**, Inalco, France

This panel examines the impact of Portugal's cultural presence and history in the East by focusing on the dynamics of intermarriage that led to the emergence of Eurasian populations. By launching the modern maritime expansion in the sixteenth century, the Portuguese were the first Europeans to set foot in several Asian port cities. Having established bases in various locations – Malacca, Goa, Damão, Sri Lanka, Macau – the Portuguese made new homes and married native people. The existence of Eurasian populations claiming Portuguese descent in present-day Asia reveals the role of variegated forms of Portuguese inheritance – embedded in language, architecture, cultural practices (e.g. Catholicism), and family naming systems – in the production of new ethnicities and cultural formations.Gathering scholars from the fields of anthropology, history, and Asian studies, this panel aims, firstly, to examine the nature and role of inter-Asian migrations in the emergence and maintenance of Eurasian populations, commonly referred to as the "land-born" or "sons of the soil," in different parts of Asia: Cambodia, Jakarta, Malacca, Macau, and Hong Kong. Secondly, it will examine their cultural claim to heterogeneous ancestry, which is an inherent aspect of their identification processes, in contrast with other populations that have experienced analogous histories of "hybridization" but do not make similar claims. In other words, this panel analyzes how cultural transmission through religion, language, or cultural practices may contribute to shaping a distinct sense of identity. Drawing chiefly on the study of inter-ethnic marriage dynamics across various locations in Asia, the aim is to suggest a comparative perspective able to grapple with the global impact of Portugal's modern enterprise on the peripheries of European and Asian nations and empires.

De Monteiro or the Rise of a Portuguese descent family in Cambodia
Suppya Nut, Inalco, France

Portuguese were among the earliest settlers in Cambodia. Their presence was attested in the sixteenth century following the Iberian expansion in Southeast Asia. The Portuguese were soon involved in the Cambodian political affairs, as mercenaries and as middlemen between the crown and foreigner merchants. Since this period, their communities were bestowed with lands and their religion protected by Cambodian kings. During the protectorate, they played an important role in the French and Cambodian administrations occupying middle and high ranking positions such as Kol de Monteiro who became Minister of Justice of King Norodom (1834-1904). Through the study of the de Monteiro family, of which presence in Cambodia harks back to the eighteenth century, I want to examine/highlight the group's mobility in which intermarriage with members of other communities (Vietnamese, Khmer, French) was a norm. Likewise, their cosmopolitan culture allowed them to work closely with the new power, the French, who ruled the country in the last quarter of the nineteenth century. Although successfully integrated in their adopted land, the de Monteiro family still maintained their Catholic culture by preserving links with "Les Missions étrangères" in France and with Catholic Vietnamese communities. Churches, schools, and convents were places and symbols of their attachment to Catholic faith within a predominantly Buddhist country until the Khmer Rouge genocide regime put an end to it in 1975.

Por-Tugu-Ese? The Protestant Tugu Community of Jakarta, Indonesia
Raan Hann Tan, Institute of Malaysian and International Studies (IKMAS), Universiti Kebangsaan Malaysia, Malaysia

Although many centuries have passed since Portugal's Age of Discoveries, enduring hybrid communities are still surviving in places where the Portuguese had been present. Portuguese identity in Malacca, Larantuka, and East Timor, for example, has always been associated with Catholicism. But in Batavia, the Portuguese-speaking population (the Mardijkers, slaves, and Burghers) was converted to Calvinism under Dutch colonization, forming the Protestant Portuguese community in Indonesia. Historical studies show us that the Mardijkers were a potpourri constituted by an array of people in different parts of Asia. As a very mixed group, it is difficult to pinpoint the "ethnicity" or nationality of the Mardijkers, who have constituted the main inhabitants of Kampung Tugu since the year 1661. The contribution of this study is to examine how and why the Protestant Tugu community in postcolonial Indonesia has maintained its integrity as "Portuguese" and has endured collectively for five centuries. To answer these questions, ethnographic fieldwork was undertaken in Kampung Tugu (and Pejambon) in Jakarta, Indonesia. In particular, we focus on the role of local religious practices, as well as on dimensions of the genealogies,

apparel, and music of this quintessentially Creole group. The case of Tugu also demonstrates that the notion of conversion is problematic and has less to do with spirituality but more with State administration, especially when it concerns interfaith marriages.

Ethnicity in transition: a study of the Macanese
Sheyla Zandonai, Laboratoire Architecture Anthropologie, ENSAPLV, France

Based on extensive fieldwork in Macau, this paper sheds light on the migration and diasporic processes of the long history involved in the emergence of the local Eurasian population, the Macanese (Macaense, 土生), describing how the production, renewal, and maintenance of Macanese ethnicity have evolved under political transition. Macau's strategic position in the Asian trade and relative autonomy from the Portuguese Crown and the Chinese Emperor since the arrival of the Portuguese in the sixteenth century have fostered the conditions for cross-cultural encounters to flourish. Early on, intermarriage (concubinage) and the employment of labour force from the region were regular, if not official practices among the Portuguese settlers in the attempt to overcome the shortage of men in the East. The early role of Eurasians as compradores was later to be continued in their position as civil servants to the Portuguese colonial administration beginning on the nineteenth century. Drawing on the antipodes of "Portugueseness" and "Chineseness," the Macanese sit, therefore, on the core of interethnic relations as middlemen in trade, administration, and communication, emerging as the most specific product of trade and colonial relations characterizing the long coexistence of European and Asian populations in Macau. In this paper, I describe the social and macro historical genealogy of this specific population of mixed ethnic origins, examining how the political changes triggered by the return of Macau to Chinese sovereignty (1999) and Portugal's political withdrawn have affected their identification processes.

Portuguese, British or Eurasian? Problematizing the Portuguese Identity in British Hong Kong
Catherine Chan, University of Bristol, United Kingdom

For centuries, the Portuguese have traveled across continents in search of fortune and development. As the Portuguese Empire thrived and eventually declined, Portuguese subjects diversified: some returned home, others settled and established families in foreign lands whereas a good number continued to be on the move. In Portuguese-administered Macao, the Portuguese comfortably formed their own community, co-existing with other foreign merchants eager to trade with China. These "Portuguese of the East," largely of mixed racial backgrounds identified as Macanese and spoke the creole language of Macanese Patois. Entering newly colonized Hong Kong in 1842 with their British employers, the Portuguese Eurasians soon experienced racial prejudice under the colony's rigid caste system. By the early twentieth century, questions of race and nationality emerged as some in the Portuguese Eurasian community became naturalized as British nationals in hopes of gaining access to higher political positions. This move was despised by some in the Portuguese and Portuguese Eurasian communities, leading to a rift within the idea of being Portuguese. As children born out of intermarriage, being in a colony not only problematized their already complex identities; the existence of a population in between the poles of colonized and colonizer that encompassed the eastern and western worlds posed a challenge of administration for colonizers. It is through rethinking Portuguese identity in Hong Kong that this study shows how mixed race was not only a significant issue in the British administration of Hong Kong, but also a cultural journey of constant reconstruction and negotiation.

Panel 78 — 21 July 2017/ 9.15 - 11.00 / Room 3

The Migrant's Body: Exploring the Physicality of the Migration Experience I

Convenor and chair: **Michiel Baas**, National University of Singapore, Singapore

The body is naturally implicated in any form of movement or mobility. Yet the way bodies are physically and symbolically marked by migration experiences has so far received limited attention. The body is often present in explorations of how migrants negotiate borders and borderlands; in the way they engage with lowly paid employment (e.g. in construction, domestic work or the harbour); or in questions of safety, rights and protection (e.g. prostitution, trafficking and other types of illegal activities). However, rarely do such studies explicitly conceptualize the body in terms of the meanings migrants ascribe to their bodies; how their relationship to their bodies changes over time, and how their bodies undergo processes of

change and/or are marked by their experiences as migrants. The body is clearly the geographically most intimate sphere but it cannot be denied that the migrant's body is at the same time, as Lucy Jackson (2015) puts it, subjected to boundary making and territorialisation. Parrini et al (2007) identify two paradoxes of the migrant's body. The first relates to transformation as part of the migration process and the dyad that is produced by "otherness" in the country of destination on the one hand and the body as symbolically marked by "success" in the home country (upon return) on the other hand. They stress that the transformation of the meaning of embodiment (through the experience of migration) is neither seamless nor coherent something which links to the second paradox they unpack: that of masculine identity and associated changing gender relations (particularly upon return "back home"). As such, studies that have engaged with the migrant's body so far revolve mainly around notions of transition, transformation, tensions/frictions. Yet, the physical body itself is often strikingly absent. While it is acknowledged that the (migrant's) body is a container for identity formation/change, the way its actual body is imprinted by these experiences or utilized as a tool to facilitate migration is much less the focus of scholarly inquiry.

Introduction: The Migrant's Body
Michiel Baas, National University of Singapore, Singapore

In this introduction I provide a brief outline of the conceptual and theoretical engagements with the migrant body in the literature so far. Furthermore I will also introduce the different speakers who will present in the three different sessions this panel consists of. For more information about the panel and my introduction I refer to the panel's abstract.

Towards a conceptual map for studying the migrant's body
Peidong Yang, National Institute of Education, Singapore

Human migration by definition involves the movement of human bodies. While a certain amount of research has been done on migrant's body and/or embodied experiences in migration contexts, what seems to be lacking is a more systematic and overarching effort to conceptualize how the body should be approached in relation to migration/mobility. Building on these themes, the paper advances a three-level framework for conceptualizing the intersection of migration and body. First, at the individual and subjective level, the body is a crucial aspect of one's self: it is the medium of sensory experiences through which the migrant interprets experiences of moving; it is the material or physical aspect of identity, and it intimately partakes in the construction and transformation of identity by being the site of self-expression, agency, and resistance. Secondly, at the social/inter-subjective level, the body mediates social relationships in migrant contexts. The migrant body is socially constructed: the body is present either physically in situations of encounter, or virtually in social imaginations and discourses; thus it shapes and is shaped by myriad types of social relationship and interactions. Thirdly, at the institutional/state level, the migrant body is a crucial site upon which governmental powers and institutional mechanisms are exercised; at the same time, however, the body or the corporeal also offers the potential of collective resistance and social transformation.

Whiteness Interrupted: disruptions, negotiations and re-articulations of the habits of racial privilege
Francis Collins, University of Auckland, New Zealand

Whiteness is often associated with power and advantage in ways that constitute it as both transparent and normal vis-à-vis the 'visible' racialised identities of others. It is also often delineated from 'the migrant body' even where patterns of migration are closely associated with the constitution and demarcation of white bodies. Indeed, mobile individuals who identify as white often mark themselves or are analytically or culturally scripted as expatriates or mobile professionals rather than migrants or migrant workers even when these terms seem descriptively accurate. This is perhaps particularly the case in migration to and within Asia, where whiteness and mobile white bodies are delinked from other forms of migration in the region. This paper explores interruptions of whiteness in relation to the migrant bodies of foreign English teachers in South Korea. Drawing on biographical interviews, the paper discusses the ways that these individuals negotiate everyday geographies where their embodiment is both visible and non-dominant. Participants find themselves faced with a contradictory, and often alien, constitution of their own bodies: a universalising discourse of white bodies that connects cultural-economic aspirations of individuals and the nation in Korea to their presence alongside an open derision of the everyday behaviours of white

(migrant) bodies and the motivations for their presence. The paper illustrates that while interruptions of whiteness can be negotiated and overcome the reconfiguration of racial subjectivity that results is notably different, reflecting an altered relationship with notions of power and privilege in place.

Exploring young European migrants' ambivalent position in Asia: The contested white body in skilled West-East migration
Helena Hof, Waseda University, Japan

Studies on 'Westerners' in Singapore and Japan often focus on highly-paid Caucasian expatriate managers. While scholars claim that whiteness enjoys symbolic privilege in both countries, studies often discuss such 'elite' people only. However, scholarship has so far largely ignored that there has been a growth of a young, highly-educated middle-class foreign population in both countries. This qualitative study zooms in on the experiences of 45 young, mainly Caucasian Europeans who entered full-time employment in both local and foreign companies in Singapore and Japan at an early stage of their professional careers. Many of these Europeans for the first time experience being part of a racial minority group when they move to Asia. How do these migrants engage with their own bodies in Singaporean and Japanese workplaces and society? Drawing on an intersectional approach, the paper suggests that these Europeans' bodily representations significantly affect their migration experience and further trajectories. In both Singapore and Japan, the young Caucasian body is objectified along the lines of gender. It either acts as symbolic gate keeper for an occupational niche or romantic adventure, or denies migrants a professional identity. The study therefore seeks to understand how by the meanings that the host society ascribes to migrants' bodies, their self-perception and relation to their bodies change over time.

Panel 80 — 21 July 2017/ 9.15 - 11.00 / Room 5

Roundtable - The Southeast Asia Neighborhoods Network (SEANNET): Re-Shaping Urban Studies through Local City-Making Knowledge I

Convenor: **Rita Padawangi**, Singapore University of Social Sciences, Singapore

The Southeast Asia Neighborhoods Network (SEANNET) is a collaborative research and pedagogical endeavour to reshape urban studies through the perspective of everyday life in urban neighborhoods of Southeast Asia. Many aspects of urban experience — including those of history, heritage, urban populations, ways of life and livelihoods — are defined and shaped at the neighborhood level. The notion of "neighborhood" corresponds to the smallest social unit for urban place-making, with criteria of being small scale, being inhabited and having residents' attachment and appropriations. Neighborhoods generate local centralities in the city they belong to, but much of it remains overlooked by policy makers. The city is often the unit of analysis and boundaries of data collection, while the social constructions of the city, given the relatively incomplete top-down role of the state, are mostly from the neighborhoods. The story of cities in Asia remains however largely recounted by dominant actors in urban redevelopment (i.e. central governments and real estate developers) or by 'scientific' knowledge developed in state-sanctioned vocational education institutions like architecture, urban design or urban planning programs. Neighborhoods are today at the epicenter of the battle for the city currently taking place all over Asia, but especially in Southeast Asia, largely due to the relative structural weakness of state authority, including its performative capacities, and the dominance of a private sector in controlling the urban agenda. Rapid expansions and redevelopments thanks to massive private initiatives are changing the shape and texture of Southeast Asian historic cities and threatening the livelihoods, cultures and living spaces of entire populations. If the city at its smallest, most local level disappears, this will have profound consequences for societies in Southeast Asia. Careful study and engagement with civic partners in these cities are necessary to better understand the current urbanization processes and the ways in which local populations are resisting urban "super sizing" when these effectively lead to the destruction of local social fabric.
This roundtable discussion brings together research partners of SEANNET to share their insights and case studies and will also feature an interactive 45-minute discussion that address the following questions: (1) What is a "healthy", "desirable", or "successful" neighborhood? Are there any specific indicators that might be identified as evidences of those characteristics? (2) Do indicators of a "successful" neighborhood in one context "translate" across different contexts?

Introduction to SEANNET
Paul Rabé, International Institute for Asian Studies, the Netherlands
Rita Padawangi, Singapore University of Social Sciences, Singapore

Aukkyin Ward of Mawlamyine, Myanmar
Mya Mya Khin, University of Yangon, Myanmar
Chayan Vaddhanaphuti, Chiang Mai University, Thailand

Wua Lai Neighborhood of Chiang Mai, Thailand
Komson Teeraparbwong, Chiang Mai University, Thailand
Pijika Pumketkao, ENSAPB, France

Wat Kae Nang Leong, Bangkok, Thailand
Boonanan Natakun, Thammasat University
Non Arkaraprasertkul, University of Sydney, Australia

Wards 13 and 14, Phú Nhuận, Ho Chi Minh City, Vietnam
Phạm Thái Sơn, Vietnamese-German University, Vietnam
Erik Harms, Yale University, United States of America
Marie Gibert, Paris-Diderot University, France

Escolta Santa Cruz District, Manila, the Philippines
Alma Quinto, visual artist, the Philippines
Tessa Maria Guazon, University of the Philippines Diliman, the Philippines

Kampung Peneleh, Surabaya, Indonesia
Adrian Perkasa, Universitas Airlangga, Indonesia
Rita Padawangi, Singapore University of Social Sciences, Singapore

Panel 81 — 21 July 2017/ 9.15 - 11.00 / Room 6

Trends and Trajectories of the Mekong Region: Understanding the Implications of Regionalisation, Urbanisation and Climate Change I

Convenor and chair: **Pakamas Thinphanga**, Thailand Environment Institute (TEI), Thailand
Discussant: **Richard Friend**, University of York, United Kingdom

Southeast Asia is rapidly urbanising. Urbanisation is a complex process that is associated with development, and has social, environmental, economic and political implications. Driven by many forces, including regional economic integration, particularly through the ASEAN Economic Community (AEC), countries in the region are at different stages of urbanisation and development. However, similar trends are observed across the region, including shifting from rural, agricultural based to urban-centred and industrialised economies, drastic changes in land use and ecological landscapes, increasing population and rural-urban migration, changing demographics, rising demand for natural resources, deteriorating ecosystems, escalating pollution and contamination, and growing disaster and climate risks.
In local settings, the interactions of these trends create new and complex social, political and economic contexts for responses to shocks and crises. As the Mekong region becomes more physically, socially, and economically connected, the impacts and vulnerabilities of climate change are not only determined by location, but cascade through administrative and political boundaries. Assessing and dealing with urban climate vulnerability calls for new approaches. Understanding complex social-ecological systems and urban governance is critical for addressing uncertainty and surprises.
This panel will present and discuss some challenges and needs for understanding the implications of regionalisation, urbanisation, and climate change by drawing on historical information of past urban development, current situations based on economic development policies and practices, and climate vulnerability assessments. The interaction of urban people with, and dependence on, complex urban systems of physical infrastructure and technology for generating services around water, food, waste, energy, transport, and communications will also be discussed. The research that informs this panel was

conducted in secondary cities in Cambodia, Laos, Myanmar, Thailand and Vietnam, and is supported under the Urban Climate Resilience in Southeast Asia Partnership programme (UCRSEA).

An overview of urbanisation processes and climate vulnerability in the Mekong region
Pakamas Thinphanga, Thailand Environment Institute (TEI), Thailand

This paper discusses the implications of regionalisation and urbanisation of cities in the Mekong region and how they contribute to climate vulnerabilities of local communities. The Mekong region is becoming more physically, socially, and economically connected through regional integration, particularly the ASEAN Economic Community (AEC) and transportation infrastructure development. While being recognized as one of the most vulnerable regions, the rapid pace of urbanisation in the Mekong countries takes little consideration of weather-related issues and climate impacts into the planning process. Secondary cities in this region show similar urbanisation patterns, with weak institutional capacity and ineffective governance. Local governments and communities are faced with increasingly complex challenges of urban social and environmental management and responses to shocks and crises. This presentation will provide an overview of situation analysis of the Mekong region as an introduction to the panel and for the discussion.

Adaptive capacities of Mukdahan Special Economic Zone (MSEZ) to environmental deteriorations and climate change
Arika Bridhikitti, Mahasarakham University, Thailand

Located in the middle of the East−West Economic Corridor and connected to Sawannakhet, Lao PDR by the 2nd Thai-Laos Friendship Bridge, Mukdahan Special Economic Zone (MSEZ) has a high potential for investors, both in tourism and in border trade. Results from shared learning dialogue among MSEZ stakeholders revealed key issues of vulnerability to climate change and urban growth. These key issues mainly emphasize on environmental deteriorations, including deforestation, forest land conversion and degraded water ecosystems. This study, therefore, focuses on understanding the potential vulnerability problems associated with climate changes and urban growths, which are degradations of water quality and community forest and spatial variation of microclimate in Muang Mukdahan, the highly-growing city in MSEZ. Furthermore, we propose to assess adaptive capacities of urban citizen to those vulnerability issues. The study has been conducted through in-depth interviews and on-site measurements of meteorological factors and biomass carbon storage in a community forest. The measurements indicate benefits of urban green spaces on heat mitigation and socio-economic development in this area.

Engagement and dialogues on urbanisation and climate change challenges to contribute to the comprehensive local development planning in Hatxaifong, Lao PDR
Daniel Hayward, Chiang Mai University, Thailand

Lao PDR remains one of the least developed countries in the world, despite GDP growth and poverty reduction in recent years. Although not suffering the same risks as regional neighbours, its population remains highly vulnerable to the effects of natural disasters. While fundamentally an agrarian society, a combination of aid, (foreign) investment and tourism has intensified urban development. Infrastructural and population growth are creating new environmental and social pressures, unaided by a lack of embedded planning and weak government capacity. This presentation reports upon action research in Vientiane City. The Vientiane City Government has commissioned the Faculty of Architecture in the National University of Laos to undertake research for integration into Comprehensive Local Planning at the district level. As a pilot project, the district of Hatxaifong has been chosen for study. At one level, assistance in expertise and capacity building is provided through the Thailand Environment Institute as a core member of the UCRSEA program (Urban Climate Resilience in Southeast Asia). Furthermore, a helicopter view will be taken of the project. In particular, how far are different stakeholders (government, researcher, resident) occupied with notions of vulnerability, and willing to incorporate planning measures that build resilience for those at greatest risk? How extensive is the capacity to implement integrated planning? In this sense, research in Hatxaifong becomes a model with which to; i) inform about urban development in Lao PDR; ii) explore how local governance can take ownership of resilience building mechanisms; iii) offer pathways towards inclusive development.

Social and Economic Inequalities in the Contemporary Japan I

Convenor and chair: **Kenji Ishida**, University of Tokyo, Japan

"Social and Economic Inequalities in the Contemporary Japan" consists of two sessions. This session is the first part, and four papers focus on background factors such as social class origin, residential and educational background. All papers shed light on substantial and methodological issues which have not investigated in detail.Miwa and Ogawa, the first presenters, aim to explain the international difference of attitude toward educational credential between Japan and other industrialized countries. From the macro-level viewpoint, they examine the reason Japanese children underestimate value of educational credential. The uniqueness of mechanism generating attitude toward educational credential in Japan will be revealed through well-designed international comparison.Fujihara, the second presenter, points out there is no SEI(Socio-Economic Index) or SSI(Social Status Index) in Japan and this limits theoretical discussion on conceptualization of occupations. To resolve this problem, he constructs the Japanese Socioeconomic and Social Status Indexes (JSEI and JSSI) using data from the Employment Status Surveys conducted in 2007 and 2012. After investigating characteristics of the JSEI and JSSI from a comparative perspective, he applied these two indices to status attainment model, subjective class identification, cultural consumption, educational inequality to check their validity.Shimosegawa and Miwa, the third presenters, examines the effect of social capital on the dropout event risk in Japanese higher education. Japanese higher education dropout rate has increased and it has been thought of a serious problem. The lack of economic resources is regarded as a main factor of such decision, but approximately 80% of dropouts reported reasons which is not the economic matter. For investigation, they use merged dataset from several national surveys and especially focus on the experience of residential mobility as an indicator of social capital. They reveal that social capital effect depends on the academic rank of high school students finished.Matano, the fourth presenter, investigates the transition to adulthood prolonging in Japan. She suggests unmarried youth who depend on and support their parents should be distinguished to discuss about the mechanism of the transition to adulthood prolonging. She utilizes a panel survey data in Japan and reveals the change of cohabitation with parents across age.

Occupational Status and Inequality in Japan

Sho Fujihara, University of Tokyo, Japan

Japanese sociological literatures have mainly used the SSM occupational prestige scale as a one dimensional scale for occupations. However, several research in the U.S. pointed out the weakness of prestige scales and, following this argument, many studies have used socio-economic indexes (SEIs) rather than prestige scales. Meanwhile in Europe, continuous measurement of social status indexes (SSIs) have been developed and applied to social stratification research in several ways. However, in Japan, there is no SEI or SSI, and this limits theoretical discussion on conceptualization of occupations and then on how occupational advantage or disadvantage is transmitted to the next generations and how social advantage or disadvantage in terms of occupations influences several outcomes (e.g. social and cultural activities, health and health behaviors, attitudes, etc.). This study constructed the Japanese Socioeconomic and Social Status Indexes (JSEI and JSSI) using data from the Employment Status Surveys conducted in 2007 and 2012. First, I regressed 39 occupational prestige scores on education and income and predicted SEIs for 231 occupational titles. Second, I created a huge two-way cross tabulation of husbands' and wives' occupational categories (231 by 231) and analyzed it with the Goodman's RC II model to obtain a one-dimensional social status scale. After investigating characteristics of the JSEI and JSSI from a comparative perspective, I applied these two indices to status attainment model, subjective class identification, cultural consumption, educational inequality to check their validity.

The Effect of Social Capital on Japanese Higher Education Dropout

Minami Shimosegawa, University of Tokyo, Japan
Satoshi Miwa, University of Tokyo, Japan

Higher education dropout has become a serious problem in recent Japan because of its increasing. The lack of economic resources is regarded as a main factor of such decision. Although it can affect directly on the decision whether drop out or not, it is useful to seek other path to dropping out because approximately 80% of dropouts reported reasons which is not the economic matter. In this research we

focus on the effect of social capital on students' attitude to withdrawal. To be specific we use two indicators; the experience of residential mobility and the type of high school.We use merged dataset from several national surveys. The result of logistic regression analysis show the effect of residential mobility is different by the type of high school one had graduated. If had graduated the top ranked academic school, moving from hometown can be the cause of larger risk of dropout. However, with regard to middle or low ranked high school graduates, moving from hometown can prevent dropping out. Interpreting from a point of view of the social capital, losing or reconstructing relations burden students. That can be a "pushing" factor to outside of the school. However, if the relation which formed before entering higher education has less affinity to academic culture, moving from hometown can function as disconnecting "pulling" factor.

Economic Contribution and Leaving Parents' Home among Japanese Unmarried Youth
Misaki Matano, Musashi University, Japan

Transition to the adulthood has been prolonged in developed countries since 1980's. In Japan, Yamada (1999) focused on the relationship between unmarried youth and their household, and found that they live freely and richly depending on their parents after leaving school. On the other hand, some researchers criticized that unmarried youth who cohabit with and depend on their parents in younger ages, while they support their parents in older ages.Nevertheless, it remains unclear whether unmarried youth who live with their parents vary across their ages. Because these researches used the cross-section survey data for the comparison between individuals living with parents separately. Moreover, I predict that unmarried youth living with parents are divided into those who depends on their parents and those who support to their parents. Unmarried youth who depend on their parents will leave parents' home if they got enough money to be able become independent. However, unmarried youth who support their parents cannot leave parents' home because they have to take care of their parents.This study uses the data from Japanese Life Course Panel Surveys (JLPS) conducted every year since 2007. The JLPS, an ongoing survey that has monitored the attitudes and behaviors of adults aged from 20 to 40 in Japan, is the best sources of national data on the change across the ages of youth. First, I divide unmarried youth into latent types by their contribution to their household income. Second, I conduct the multi-variate analysis to find determinants which their types.

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Memory, Migration and Nostalgia: Transgressing Borders, Transgressive Boundaries I

Convenor and chair: **Mara Matta**, Sapienza Università di Roma, Italy
Co-convenor and discussant: **Habibul Khondker**, Zayed University, United Arab Emirates

In an age of growing migration flows and creation of larger transnational communities, the nostalgia for the home(s) left behind, and the blurring of the distinction between individual remembrances and collective memory, are assuming an ever-increasing centrality in the studies on memory and migration. The necessity of developing 'a wider vocabulary to explore the sphere of signifying practices surrounding identity, community, migration and ethnicity in the contemporary world (Winter 2012) has been at the centre of various researches. Whether addressing 'the relationship between the politics of memory and the incorporation of immigrants' (Glynn and Kleist 2012), or analysing different types of nostalgia and various spheres of belonging in devising strategies to 'feel at home' in another world (Duyvendak 2011), recent scholarship on issues of mobile (often exilic or diasporic) landscapes of memory have proven the centrality of memory and nostalgia to a deep understanding of migrants' lives, individually and collectively. As Maurice Halbwachs argued in Les Cadres sociaux de la mémoire (1925), there is no individual memory that can develop outside the community networks and society at large. As a process deeply influenced by social and political changes, memory also changes, developing new langscapes where it reconfigures itself. People move with memories as well as material possessions. Even when they are forced to move without their material possessions, memories replace the void. Memories are parts of their beings, as individual and as members of a community. Memory and nostalgia for 'home' are among the defining features of migrant's experiences, leading to the creation of surrogates of homes and places left behind. Through cultural performances of identity and belonging, memories are filled with materiality: cultures are preserved and re-enacted, homes reconstructed, feelings of nostalgia made into creative inputs for coping with the reality of the everyday life experiences of the migrants. This panel,

consisting of panellists with multidisciplinary backgrounds, aims at navigating complex worlds of multiple belongings, looking at the intersection of memory, migration and nostalgia as a creative and re-generative moment of transgressing borders through transgressive boundaries. All the papers in this panel adopt an interdisciplinary perspective and look at migration and diaspora as generative processes of individual and collective memories which, nurtured by the deep-felt need to creatively overcome moments of painful nostalgias, give birth to literary, cinematic, religious and social performances of 'home' and 'belonging'.

Nostalgia, Home and Identity: Tales of Migrants
Habibul Khondker, Zayed University, United Arab Emirates

Sociologists have taken interest in nostalgia alongside novelists, filmmakers, psychologists and philosophers. The meaning of nostalgia has changed from a negative to a positive emotion. Nostalgia is part of a migrant's experience, a yearning for home, yet it is not "homesickness" as understood in everyday experience. The negative conceptualization of Nostalgia had a conservative ring to it. Stressing the positive and progressive aspects of the concept of nostalgia, the paper would argue that nostalgia helps sustain one's identity. For a migrant, memory in general and nostalgia, in particular, is the last resort for sustaining his or her identity. The nostalgia the migrant holds about her home, the memories of her cultural upbringing and social interactional experience give her a sense of belonging. For a migrant home assumes a different meaning since it is home that gives the migrant a sense of belonging. The home itself becomes liminal, "it is neither here nor there", less stable and more subjective. Nostalgia becomes somewhat creative; home becomes an "imagined home". Based on a series of intensive interviews with a small group of migrants from various destination countries, the paper will explore their migrant experiences, memories of home, and sense of belonging. The paper will also draw examples from the writings of the migrant on social media as well as printed media to illustrate their nostalgic reflections and yearnings. The paper will deepen our understanding of the migrant's experience and sense of wellbeing.

Cultural Translation and Cinematic Narratives of Bengali Migrants in Japan: From Nostalgia of Cultural Migrants to Trans-Asian Memory
Zakir Raju, Independent University of Bangladesh - IUB, Bangladesh

This paper looks at the negotiation of Bengali migrants with Japan during last century to contextualize the memory, migration and nostalgia of Bengalis in Japan. Here I examine a particular group of migrants: the Bengalis who got into intercultural marriage with the Japanese. This paper investigates the ways and means of cultural translation in between Bengal/Bangladesh and Japan through such 'cultural' migrants and their part in making filmic and other texts. I aim to understand how the individual memory of such migrants contributes to the social memory of the two national/regional communities. From Rabindranath Tagore, Rashbehari Bose, and Horiprobha Basu Mallick, who traveled to Japan and wrote narratives on Japanese society, present day filmmakers have made intercultural films linking Japan with Bangladesh (Z Hossain, 1995; T Mokammel, 2012). Through analysing the film texts as well as the 'subjects' of these films, the paper explores the Bengali spouses' yearning for 'homecoming' which are different than the other migrants as they are actually on a journey to make a new 'home'. I aim to investigate such demarcations between nostalgia and memory of these migrants with other groups of migrants such as economic migrants. On the other hand, the Bengalis and Japanese who got married to each other are constructing a trans-Asian connection for which I wish to look at their 'translation' of cultures. Thus I apply 'Trans-Asia' as method of understanding —a method that has been instrumental in Asian cinema and cultural studies during last decade or so.

Migrating through the Nation: Changing Narratives of the Indo-Muslim hijra in Contemporary Bangladesh
Cecilia Bisogni, Università degli Studi di Napoli 'L'Orientale', Italy

The mass-migration of the Indo-Muslim population towards Pakistan in 1947 carried a specific symbolic reference to Islamic history in its recalling of the hijra of the first Muslims towards Medina. In this symbolic framework, the muhajir became a fundamental and controversial character in the ideological structuring of the new Nation. At a literary level the hijra was perceived, in the words of Urdu Pakistani writer Intizar Husain, as "a recurrent phenomenon which through a long and arduous process of suffering experienced both on external and internal planes succeeds in transforming itself eventually into a major creative experience". In Bangladesh, since 1971, the memory of Partition and its emotional and

ideological implications have been erased from the collective narrative of the Nation. The muhajirs, largely identified with the Urdu-speaking refugees, during the independence movement and the civil war, became representatives of the oppression by the Pakistani government and the mythology of the new Nation reverted to a new Bengali ethnocentric symbolism. This shift in the collective imaginary clearly affected Urdu literary production in Bangladesh.Aim of this paper is to analyze the ways in which the images of travel and migration have assumed completely new but still highly pregnant meanings in contemporary Bangladeshi Urdu poetry; how through these concepts the authors deal with issues of memory, identity and integration; and, particularly, how the "travel" has become metaphor of the changing national narratives, through which to explore experiences of contested citizenship and the relation of the self and community with the Nation.

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Education and Empowerment

Chair: **Arlene Ozanne**, University of Otago, New Zealand

Empowering Village Officials on Legislation: The Role of Higher Education in Indonesia
Rizky Septiana Widyaningtyas, Gadjah Mada University, Indonesia

Post-enactment of Village Act, village in Indonesia strengthen in institutional and funding aspects. Village get authority to carry out government affairs. Village must accelerate to be held government affairs. One form of acceleration that should be pursued by the village in village legislation, both Village Regulations and Head of Village Regulation. The Village is required to catch the legal needs of the villagers and formulated in the legal product. How higher education can play a role in helping the village to implementing government affairs? This paper explores the role of higher education in enhancing the capacity of village officials in rule-making process. This is research that combine mixed-legal normative-legal research and empirical research that use literature review and field research to dissect the secondary and primary data. At this point, the higher education can have a role to enhance the capacity of the village officials in village legislation. This is a manifestation of Tri Dharma of Higher Education in Indonesia, namely education, research, and community service. Paper co-authored with: Dian Agung Wicaksono, Faculty of Law UGM, Indonesia.

Are Filipino Rice Farmers Passive or Active Information-seekers?
Floper Gershwin Manuel, Philippine Rice Research Institute, The Philippines
Charisma Love Bertoldo Gado, Philippine Rice Research Institute, The Philippines

Aside from the regular conduct of Farmers' Field School (FFS), farmers need continuous delivery of information as a supplement to their FFS. In this regard, knowing the farmers' information-seeking behavior means being able to provide them proper knowledge products containing information that addressed their information needs. This paper discusses the information-seeking behavior of FFS participants from Ilocos Norte (Luzon region) and Iloilo (Visayas region) in the Philippines. A total of 67 rice farmers participated in Ilocos Norte while 35 rice farmers responded in Iloilo. Set of questionnaires used for this study included information about their reading, radio listening and television watching preferences including how often they do these activities. Findings reveal that rice farmers' preference information is something that is free, direct, and easy to follow. They often read materials that are in brochures and magazines, and prefer technologies that are easy to follow. Most of the information and reading materials they got were from their field schools. In addition, the farmers consider seed and variety selection as the most important. Common reasons given by both groups are assurance to high amount of yield, lesser expenses and technology is easy to follow. The researchers also found that there is a limited number of agriculture-related programs in both radio and television, as the farmers were only able to mention one or two radio programs they listen to. In addition, Researchers conclude that rice farmers in both these areas can be considered as passive information-seekers. Given the available resources, they often just wait for information that is made available to them. They do not actively seek for additional information on rice-farming unless pest and disease occurrences happen in their fields.

An assessment of the well-being of Chinese adolescents: an application of the PERMA framework in a positive education program in Hong Kong
Wai Chun Cherry Au, The Education University of Hong Kong, Hong Kong

Topic An assessment of the well-being of Chinese adolescents: an application of the PERMA framework in a positive education program in Hong Kong Significance of the study As regard to the heightened adolescent stress in Hong Kong, the present study would like to explore the extent to which a positive education program based on PERMA model (Seligman, 2011) is effective to strengthen the well-being of Chinese students. The study will provide an important theoretical contribution to the literature as well as an empirical evidence for school administrators to design better school environments for positive education. Literature review An overview of positive education programs based on the PERMA model (Positive Emotions, Engagement, Relationships, Meaning, and Accomplishment) will be introduced. Justifications would be made for the extent that the PERMA model, which originates from western literature, is applicable to adolescents in Chinese context. Explanations would be drawn with reference to school socialization role under academic pressure from Confucian heritage that focuses on academic achievement as well as socio-political pressure from mass democratization movements to students, apart from the personal risks factors related to adolescent development. Research Questions: It is hypothesized that there is positive relationship among the five dimensions of the PERMA model. It is hypothesized that the positive education program based on PERMA model is effective to the Hong Kong secondary students. Research methodology A mixed-method sequential explanatory research design was adopted to assess the effectiveness of the program. Discussion It includes findings from research, literature related to the application of PERMA framework in Chinese context and the limitations of the study Key words Assessment Mixed-method research design Adolescence Positive Education

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Development and the Environment

Chair: **Alan Potkin**, NIU Center for Southeast Asian Studies, United States of America

Exporting 'the will to compete': power and agency in Saemaul Undong programs in the Philippines
Juliette Schwak, City University of Hong Kong, Hong Kong

This article critically examines the global export of Saemaul Undong, the current flagship rural development program of the Korean government. It is based on several months of field research in Korea and the Philippines, particularly the Visayan province of Ilo-Ilo. Indeed, the province, and the specific municipality of Bingawan, has been a central locus in the indigenous promotion of Saemaul Undong. Korean actors, predominantly Protestant missionaries, have attempted to create Saemaul villages in the area, replicating a depoliticized version of this Korean rural improvement program dating back to the 1970s. While they have not managed to create the diligent communities and distill the self-help ethos they intended, their embodiment of the alliance of Christian and capitalist proselytism has laid non-negligible seeds. Indeed, with the revamping of Saemaul Undong as a future-oriented international development program by the current Korean government, new actors, both Korean and Filipino, are currently implementing Saemaul initiatives throughout the Philippines. Looking principally at the Korea International Cooperation Agency (KOICA), and the indigenous Philippines Saemaul Undong group, and building on Tania Murray-li's ethnography of development programs in Indonesia, I argue that Global Saemaul Undong aims at diffusing a specific technology of power to export a specifically capitalist competitive ethos in developing rural communities, which I call 'the will to compete'. A notable phenomenon I highlight is the re-appropriation of Saemaul ethical principles by local authorities, which suggests a more complex configuration of power than literature on postcolonial development usually portrays.

Messages of Environmental Protection in Sundanese Folklores: the Case of Pangandaran, West Java
Aquarini Priyatna, Universitas Padjadjaran, Indonesia
Cece Sobarna, Universitas Padjadjaran, Indonesia

Messages of Environmental Protection in Sundanese Folklores: the Case of Pangandaran, West Java Dwelling on Sundanese folklores, this paper investigates how folklores are embedded with messages of environmental protection manifested in rules and prohibitions regarding how to access and make use of nature. The folklores are kept alive as they continue to be told as part of the everyday life talk. The messages in the folklores are also constantly emphasized by the personages of local importance to ensure the observance of the values for preserving nature. Pangandaran being a natural tourist area undoubtedly

requires the utmost care for environmental protection and preservation, not only for the nature itself but also equally important for the continued economic benefit that comes along with the flocking tourists. In addition to investigating folklores in regards to the creation or the history of a site, the paper also discusses how supernatural elements being the integrated part of folklores play an important part in helping preserve certain natural sites. As a form of knowledge as well as a form of common grounds and education of local values, supernatural stories are often found to be effective in enforcing the strict rules and way of life that eventually brings impact on the preservation of nature. Finally, the paper argues that the documentation and the continued dissemination of folklores significantly contribute to the preservation of nature through the observance of measurements for sustainability of the environment.

Chinese hydropower dams go global: a political ecology perspective
May Tan-Mullins, University of Nottingham Ningbo China, China

Hydropower development is currently experiencing a global renaissance, led in large measure by Chinese dam-builders and financiers. Large dams are a key energy priority in many low and middle income countries around the globe, offering opportunities to increase energy access, improve energy security and contribute to climate change mitigation. However large hydropower dam projects have significant, irreversible environmental impacts and can also negatively impact the livelihoods and lives of direct affected groups by reducing access to local natural resources such as land, water and food, and often through involuntary resettlement. This paper investigates China's role as the world's largest builder and investor of large dams through a 'political ecology of the Asian drivers' perspective. It addresses the role Chinese actors play in large dam-building as well as the social, environmental, economic and political implications of this by drawing on four selected case studies from Asia and Africa, namely the Kamchay dam in Cambodia, the Bakun dam in Malaysia, the Bui dam in Ghana and the Zamfara dam in Nigeria. The paper concludes that while the role of Chinese dam builders is important, particularly as a facilitator for such large and transformational investments, it is the role of national host governments that determines how large dams and their environmental and social impacts are governed and managed. The paper also illustrates how divergence between national priorities for energy production and local development needs in the area of dam sites can result in an unequal distribution of costs and benefits between these national and local scales. Finally, recommendations are made to guide more sustainable future hydropower development.

Governed from above, below and dammed in between: the biopolitics and violence of (un)making 'tradition' in the Philippine uplands
Wolfram Dressler, The University of Melbourne, Australia

Acts of governing upland areas are firmly bio-political endeavors in Southeast Asia. In these spaces, acts of governing reflect an assemblage of practice that aims to induce disciplinary logics and techniques to 'manipulate' indigenous (socio-physical) behaviors in pursuit of outsider aims. Today, however, the everyday of upland living is increasingly beset by overlapping, intersecting governance of a rather peculiar mix of beliefs and faiths concerning 1) conserving notional traditions through re-making indigenous materials and livelihoods by civil society and 2) dismantling traditions through the un-making of indigenous livelihoods and lifeworlds by evangelism that subjugates and disciplines indigenous-being. Drawing on Foucault's notion of 'biopolitics', I describe how the world of indigenous Pala'wan uplanders, particularly livelihoods and beliefs, is being pulled violently in varied directions by civil society and craft sellers advocating for the optimization of life. NGOs have done this by valorizing traditional crafts ---the Tingkep basket and its supply chain--- and Seventh Day Adventists by prohibiting older myths, beliefs, and livelihoods that support the making of these unique crafts through disciplining how body and soul are nourished. As an entry-point, I use the Tingkep's 'lively character' in changing myths and livelihoods, to explore the perverse bio-political violence of each actor's efforts to govern these uplanders' way of life through varied ideas, beliefs and practices. I conclude that reaffirming uplander sovereignty over their livelihoods and ways of life is paramount to their dignity and self-determination.

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Global Affect/Asian Spaces

Convenor and chair: **Chris Hudson**, RMIT University, Australia

It is now well understood that globalization has created a generalised awareness of deepening connections between the local and distant. Steger and James, however, have pointed to the neglect of an important dimension of globalization, arguing that it involves both the objective spread and intensification of social relations across world space, and the subjective meanings, ideas, sensibilities and understandings associated with those material processes of extension (Steger and James 2013: 19). If the economic, financial and material aspects of globalization that deepen these connections have been well researched, less attention has been paid the subjective meanings and sensibilities, the generation of affective spaces, or settings in which certain modes of affect might create an imagined connection with the global. Affect is a mode of perception, and an indispensable aspect of the pre-reflexive parameters within which people imagine their social existence. To counter the neglect of the subjective elements of globalization this panel will focus on semiotic and performative practices in Asia in specific sites. It will investigate the production of affect in spaces that are simultaneously both local and global and which might generate a global imaginary and global sense of belonging.

Guinness goes East: Irish pubs and the global imaginary
Chris Hudson, RMIT University, Australia

The presence of the 'Grand Khaan Irish Pub' in Ulaanbaatar will probably not surprise the well-travelled; nor will the fact that there are hundreds of Irish pubs across Asia, at least one in every major city. Irish pubs are associated with a strand of consumer capitalism that relies on the global commodification of culture, the export of ethnic stereotypes and the production of experiences that can be consumed along with more conventional forms of consumption. Irish pubs across Asia provide, in various aesthetic assemblages, 'stage Irish' décor that might best be described as kitsch, shamrock or leprechaun-themed fittings, and Guinness and other exotic beer. Irish pubs can constitute a place for affirmation of identity for Irish expats, but they are also places where citizens can 'experience' Irishness in one form or another. Since Irish pubs are embedded in what we might now call 'the experience economy', they can become stages for performing Irishness, for producing a mode of affect now known as craic (having a good time), or for consuming exotica along with the Guinness. This paper considers a night in an Irish pub in Tokyo or Singapore or Kuala Lumpur as a performative encounter with the global in a certain kind of hyper-aestheticized affective space that can create an imagined presence of the global.

The Philippines at the 1964-65 New York World Fair: Grabe, or the Performance of Too-Muchness
William Peterson, Flinders University, Australia

Seventeen years after its birth as an independent nation, the Philippines came to the 1964-65 New York World's Fair, presenting itself to its former colonial masters as a proud, confident nation, one with manifold material and human capacities. At a time when America was ramping up its participation in the Vietnam War, ultimately using the Philippines as a vital staging area for the war effort, the Philippines used its pavilion to maximize affective encounters. From the shape of the pavilion, designed to resemble a traditional wide-brimmed sakalot hat, to the dance performances inside the pavilion's 500-seat outdoor amphitheatre, the pavilion experience offered participants a warm, human encounter with hand-made artefacts and graceful Filipino bodies in motion. This paper will map out key performative exchanges marked by excess, particularly those contained within the country pavilion and its adjacent grounds, while pointing to the disjunction between these performances and those staged in the official public sphere at the time, notably the diplomatic encounters between Filipino and American political leaders. This phenomenon of too-muchness, or grabe as it is known in Tagalog, marks the affective encounter between Filipinos and Americans during this era, and is present in the controlled environment of the pavilion and the scripted, public pronouncements of politicians as the two nations were increasingly drawn into a messy, protracted war in Southeast Asia.

Goin' to the Chapel: the production of affect in the Bali wedding chapel
Craig Latrell, Hamilton College, New York, United States of America

As part of the lucrative destination wedding market, dozens of upscale hotels in Bali have constructed their own dedicated wedding chapels, to which couples from around the world come (sometimes with friends and family, sometimes a deux) to stage their unions, produced and coordinated by local wedding consultants. These spaces are remarkable, both in their liminality and in their similarity. Determinedly

open and non-denominational, the chapels accommodate nearly any sort of ceremony, from locally-based Balinese Hinduism to generic protestant, to Muslim, encompassing legal weddings, commitment ceremonies, or vow renewal. They are truly elastic, generic spaces, individualized on a daily basis by the local businesses engaged by couples through the Internet. And yet the chapels strive for a similar subjective affect. Often perched on cliffs above the ocean, constructed of little other than glass and white concrete, they offer the celebrants an astonishing yet daunting reification of their future together, the outlook sunny yet bleak, the view suggesting that they are about to sail off into the sea together as a newly-bound couple. The elasticity and non-specificity of the chapels leads paradoxically to very similar subjective meanings. This paper will locate the wedding chapel as a form of architecture that is globally influenced yet locally inflected, creating a truly global space constructed around the evocation of the subjective: a collision of the personal and global.

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Violence and Human Rights I: Crime, Criminality and the State

Chair: **Willem Vogelsang**, International Institute for Asian Studies, the Netherlands

Assessing the Risk of Genocide and Political Mass Murder in Bangladesh and Myanmar
Patrick Hein, Meiji University, Japan

Nearly seven decades after the United Nations General Assembly adopted the Convention on the Prevention and Punishment of the Crime of Genocide, the hopes embedded in that document remain largely unfulfilled. The scholarship on genocide prevention – especially in the area of risk assessment and data gathering – has grown significantly in the recent years. Yet, few lessons have been learned as the Cambodian genocide and the civil war outcome in Sri Lanka have shown. The paper addresses in the first part more general conceptual questions related to the genocide concept as such: What is the most effective way to prevent or stop genocides which are often a last resort measure when everything else has not worked? Is genocide-as legal and criminal justice concept- by itself suitable and effective when it comes to preventing, stopping or punishing atrocities? In the second part the papers focuses on genocide with regard to Bangladesh and Myanmar two countries at high risk of genocide and explores the influence of foreign policy on genocide prevention. When the national identity becomes polarized along ethnic, racial, and religious lines,-as has happened in Bangladesh and Myanmar- the risk of genocide is greatest. Traditional models of prevention build on intervention, naming and shaming or economic sanctions and have shown limited effects. The paper introduces and criticizes another perspective: the strict non-intervention foreign policy of China. The paper assesses the outcomes of Chinese non-intervention in terms of genocide prevention. It concludes that non-intervention fails to address genocide risk and foments nationalism.

Asian Perspective of Extra-judicial Killing in Policing: A Case of Bangladesh
Md. Kamal Uddin, University of Chittagong, Bangladesh, Bangladesh

This research is about policing and criminal justice in Bangladesh, with special focus on the extrajudicial killings committed by the law enforcement agencies. Bangladeshi policing has been criticized for extrajudicial killings in the form of “crossfire” to control crime and terrorism particularly since the establishment of the Rapid Action Battalion (RAB) in 2004. The RAB was created as an anti-crime and anti-terrorist elite force, and to help the regular police force handle with critical situations of law enforcement. The theoretical development and empirical analysis of this study will focus on the key factors of extrajudicial killings in Bangladeshi policing. It will answer the following questions: 1) To what extent are the law enforcement agencies responsible for these extrajudicial killings? 2) How is the Bangladeshi government justifying these killings and 3) Is this forceful measure successful in controlling crime and terrorism in Bangladesh? These questions will be answered based on interviews of different stakeholders, human rights reports of national and international human rights organizations, newspapers and other related secondary materials. The empirical part of this research will employ qualitative techniques of data analysis in order to process the body of evidences that will be collected during the fieldwork. It will also provide a detailed analysis of some selected cases, which together will offer a comprehensive picture of the variety of undermining the criminal justice in Bangladesh in which the law enforcement agencies have engaged over the years. Finally, this chapter will outline some policy implications that will be designed to assist efforts by policy-makers and other stakeholders seeking to reform southern countries particularly

Bangladesh into a country founded on the rule of law and the respect of criminal justice and human rights.

The Rape Capital of India': exploring the causes of crimes against women
Peter Mayer, University of Adelaide, Australia

The horrific rape of a young woman in New Delhi in 2013 drew fresh attention and public action to the issue of rape and other crimes against women in India. These concerns are far from new and can be traced back to the suppression of sati in the 19th Century.
In this paper I examine trends in and causes of crimes such as murder for dowry and rape. My primary focus is on major cities such as New Delhi and on Madhya Pradesh, which for many years has had the highest rate of reported rape of India's major states.

Oral History, Sexual Violence & the Khmer Rouge Mass Atrocity: Old Wounds, New Narratives
Theresa De Langis, American University of Phnom Penh, Cambodia

While the Khmer Rouge period (1975-1979) is regarded as an example where "rape is not inevitable in war," a growing body of research is demonstrating the fallacy of that position. This paper will outline successes and ongoing efforts of feminist advocacy to include the full spectrum of sexual violence as part of the adjudications of the Extraordinary Chambers in the Courts of Cambodia (ECCC), today hearing alleged crimes against senior leaders of the Khmer Rouge state. The paper will focus on the current segment of the trial dealing with the forced marriages and enforced conjugal relations of hundreds of thousands of Cambodian men and women under the Khmer Rouge rule. The paper will analyze proceedings by highlighting the ECCC's potential to make critical contributions to international criminal law, transitional justice and reparation efforts in Cambodia and globally in ending impunity for conflict-affected sexual violence. As the current segment is most likely the only time the ECCC will hear sexual crimes, the importance of assessing the forced marriage segment of the trial is both timely and imperative for efforts to build accountability with a critical security lens for these crimes.

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Emotional and Intimate Variations: Historicizing and Contextualizing Affect amid Changing Political Economies

Convenor and chair: **Deborah Tooker**, Le Moyne College / ACS, United States of America

This panel explores an underrepresented dimension of changing political economies in Southeast Asia: that of emotions (See Gammerl 2012, Reddy 2008). By taking this approach, we move away from essentialized approaches in which an "emotional style" is permanently linked to a "culture". The goal of the panel is to deconstruct fixed notions of emotions and explore variations in emotional practices based on political-economic circumstances that differ either over time (historically) or between social groups. The panel looks at how emotions are affected by political, economic and historical contexts, as well as the appropriation of emotions in political/economic contexts.

Collective desire and moral-spiritual resistance to individual emotional interiority in the rising market economy among the Akha
Deborah Tooker, Le Moyne College, United States of America

A fair amount of literature on neoliberalism and rising market economies in Asia link them to the development of an individual subjectivity with consumerist desires which privatizes and commoditizes dimensions of social life such as the 'self' (Rofel) and emotional interiority. However, others (Yan, Tran, Postert) have found that this is not an accurate description of changing social and emotional life in Asia. Using the dimension of the emotional world, I find that among the Akha, with a rising market economy, emotions are intersubjective and consumerist desires are collective in nature. I also find that there is a resistance to the individual with an elaborately developed emotional interiority, a resistance that is linked to local codes of moral-spirituality. Field research was conducted among Akha in Thailand in 2015 and 2016.

Registers of Acceptance: Affecting equanimity in Buddhist Thailand
Julia Cassaniti, Washington State University, United States of America

"You know," my friend Sen said of my host sister Goy in the northern Thai town of Mae Jaeng, "Goy wears Northern Thai clothes and speaks Northern Thai like me, but she does it to make a point. I just do it because that's where I am, it's what I do." In referring to Goy's clothes and speech as markers of a kind of (Northern Thai) person, while naturalizing his own (apparently identical) behaviors, Sen was presenting his own self-reflective stance of Thai identification. Sen was talking explicitly about clothes and language, but was referring more broadly to the stylized registers of affective practice that can be put on in different ways by different people. I address Sen's nod to the multiple natures of reflexive practices in relation to the constructions and representations of emotion in an increasingly politicized Thailand. Calmness (Thai: jai yen), acceptance (tham jai), equanimity (chuey) and mindfulness (sati) are all shared ideals in the country, seen to represent an affective mastery of one's self and environment. At the same time that these feelings are celebrated and cultivated in Buddhist practice they can also be used to represent a certain kind of Thai identity whose significations are often manipulated. In this talk I will examine these concepts in relation to what is seen as a 'good' Thai person, and how people in Mae Jaeng think about frictions of affective registers in government speeches, news reports, and everyday Thai social life.

Drama of Thainess: Visual Representation and Interpretation of Thainess by Myanmar, Cambodian and Vietnamese audiences
Amporn Jirattikorn, Chiang Mai University, Thailand

Thai TV dramas which have been a staple of the nation's TV landscape for over four decades, tend to be what Thai people call "lakorn nam nao" (polluted soaps). The namnao or polluted characteristic lies in their portrayal of unreal life, presenting a visual grammar of lavish and luxurious settings, over-exaggerated acting, and melodramatic plots. Recently, to everyone's surprise, there has been a phenomenal rise in the popularity of Thai television dramas in Southeast Asian countries and mainland China. Thai TV dramas has become an export commodity and viewers in Southeast Asia and China finding melodramatic plots, the presence of evil female characters and over-exaggerating emotion in Thai dramas an alternative to ubiquitous Korean dramas. Based on my research project focusing on the cross-cultural consumption of Thai soap operas in Myanmar, Cambodia and Vietnam, this paper looks particularly on the visual representation of Thainess portrayed in these drama series. It asks: what images and representations in these drama series have been perceived and interpreted as things "Thai" by audiences in these three countries. Despite the localized cultural references and nationalism at the heart of Thai TV dramas, the paper argues that regional audiences find attraction in over-exaggerated emotion in Thai lakorn and perceive emotions as thing "Thai". The paper asks to what extent, emotional effects in Thai lakorn challenge or conform to traditional narratives about morality in these countries.

Panel 89 — 21 July 2017/ 9.15 - 11.00 / Room 14

Remaking Units of Analysis

Convenor: **Seteney Shami**, Social Science Research Council, United States of America
Chair and discussant: **Engseng Ho**, Duke University, United States of America
Institutional panel by: Social Science Research Council Transregional Research Junior Scholar Fellowship: InterAsian Contexts and Connections

How can Asia be reconceptualized as an interlinked historical and geographic formation stretching from West Asia through Eurasia, Central Asia, and South Asia to Southeast Asia and East Asia? What kinds of connections, continuums, convergences link existing, and create new, geographies and histories across this expanse? Since 2012, the SSRC has offered a Transregional Research Fellowship program aimed at supporting and promoting excellence in transregional research under the rubric InterAsian Contexts and Connections. These fellowships serve to strengthen the understanding of issues and geographies that do not fit neatly into existing divisions of academia or the world. Projects move discussions beyond the territorial fixities of area-studies research without discounting the importance of contextually grounded, place-based knowledge and examine processes that connect places and peoples (such as migration, media, and resource flows) as well as those that reconfigure local and translocal contexts (such as shifting borders, urbanization, and social movements). In this series of ICAS panels, the program's 2016-2017

Fellows, through discussions of their individual research projects, will also explore new comparative approaches, intellectual frameworks, and various methodological innovations afforded by utilizing such a transregional approach. Here, fellows are asked to reflect on the ways in which an InterAsian framing can serve to remake units of analysis and rethink location and scale. In turn, the projects help revise prevailing concepts of space and time in Asia.

Spiritual Citizens: Central Asian Pilgrims and the Politics of Pan-Islam and Protection in the Late Ottoman Empire

Lale Can, City University of New York, United States of America

Spiritual Citizens is a history of pilgrimage and migration from Central Asia to Ottoman lands, which tells a broader story about intersections of mobility, legal imperialism, and pan-Islam in the fin de siècle Ottoman Empire. The book examines the status of "foreign" (i.e., non-Ottoman) Muslims in the modernizing Ottoman state, with a focus on people from various formally and informally colonized lands in Russia, China, and Afghanistan. Taking us from the realm of Russo-Ottoman competition for authority to the experiences of so-called pauper pilgrims traveling to Mecca, the book begins with an 1869 citizenship law that classified all non-Ottomans as foreigners and ends with the First World War, when large-scale pilgrimage from Central Asia came to a halt. By reconstructing multifaceted stories of short- and long-term residents in the empire, Spiritual Citizens argues that foreign Muslims (ecanib-i Müslimin) forced the central government in Istanbul to continually recalibrate what it meant to be an Ottoman and to grapple with what pan-Islam—the ideology of political and religious unity of Muslims worldwide—meant in practice. The sultan's claims to universal authority through the caliphate, combined with the threat that colonial Muslim subjects posed to Ottoman sovereignty and authority (for example, by claiming extraterritorial rights and privileges derived from treaties and Capitulatory grants) pushed the foreign ministry to assert that some Central Asians were exclusively under the protection of the Ottoman caliphate – even as they were excluded from the citizenry. Not quite Ottoman and not quite foreign, they had become what I term the sultan's "spiritual citizens." This was an extralegal form of membership in the polity that emerged at the crossroads of pan-Islamic politics and Ottoman engagement with international law, and that helps us to better understand the role of transimperial mobility in shaping imperial citizenship in the Ottoman Empire and beyond.

Imagined Horizons: The Multicultural Nationscapes of Inter-Asian Cinema

Brian Bernards, University of Southern California, United States of America

Imagined Horizons examines the imaginative configuration of relations between East, Southeast, and South Asian cultures, environments, and peoples in post-Asian Financial Crisis (1997) films from different parts of the region. This inter-Asian cinema renegotiates national cultures whose hegemonic articulation is predicated on the threat or promise of globalization, usually construed as spiritual/moral corruption or material attainment under an invasive or idealized monolithic Westernization whose cinematic emblem is Hollywood. I ask: How do directors from different Asian cinemas mobilize personnel, talent, and shooting locations from/in other parts of the region? Does their work circulate among Asian audiences beyond national, cultural, and linguistic boundaries? Are inter-Asian connections more important than appropriating and competing with Hollywood? How do filmmakers imagine inter-Asian relations through different motifs, such as pop cultural consumption or gendered flows of migrant labor? This study puts recent criticism on Asian regionalism into dialogue with Asian cinema studies to argue for an "inter-Asian cinema" based on subregional interrelations rather than stylistic common ground. With film dialogue in multiple languages, dialects, and accents, inter-Asian cinema targets audiences who rarely understand all languages spoken onscreen: it locates a "horizon of partial intelligibility" that confronts stereotyping, othering, and claiming mastery. The "imagined horizon" builds on Benedict Anderson's nation as "imagined community" to rearticulate the relationship between cultural production and national identity in an era of neoliberal globalization, underscoring the capacity of cinema's audiovisual interplay to pluralize and destabilize relations between sound and image that standardized print languages normalize as fixed. Attending to uneven flows of labor, capital, and popular culture within Asia, inter-Asian cinema produces differently multicultural (rather than discretely singular) nationscapes, complicating assertions of an Asian cinema while still accessing viable circuits of regional cinematic production and reception that allow for a sustained critique of both Hollywood dominance and national cinema agendas.

Silk Roads, Mountain Worlds: Travel and the politics of worldview in the Late Medieval South Caucasus

Kathryn J. Franklin, School of the Art Institute of Chicago, United States of America

This integrated research project approaches the 'Silk Road' of Eurasia as a material and historical problem, a challenge to situate modern understandings of scale and interaction in Eurasia in their own moment and to explore ways of imagining local action and larger worlds as they were intimately constructed in the past. Specifically, the project draws from multiple bodies of evidence to reconstruct how social actors locally situated in the highlands of Armenia during the AD 12-15th centuries produced working understandings of their place in relation to a wider world of interaction. Through analyses of surveyed landscape, archaeological artifacts, texts, architecture and inscriptions and synthesis of these datasets within a digital spatial database, I will examine how these locally rooted 'worlds' were then implicated in constituting the wider Silk Road ecumene, a shared cultural world of tastes, practices and spatial logics which continued to shape socio-political life in Eurasia even as the "silk roads" themselves shifted in space and degrees of centralized organization. Working with comparative data from the regions of Vayots Dzor, Aragatsotn and Shirak in Armenia, the project will ultimately renovate appreciations of the people living in Armenia as cosmopolitan, shifting emphasis of that concept from the consumption of exotic things from distant foreign places to the active production of worldviews through engagements with materials, spaces and other historical subjects. In addition to various bodies of new material data, this project thus also generates a refurbished model of the medieval Silk Road as a cultural ecumene consisting of multiple imperfectly overlapping and complexly interrelated places like Armenia, each of which was for the cosmopolitan people passing through it and living in it both local and world.

Worldly Afterlives: The Private Lives and Public Legacies of India's Imperial Migrants

Julia Stephens, Rutgers University, United States of America

During the second half of the nineteenth century and first half of the twentieth century, over thirty million Indians traveled abroad as laborers, merchants, soldiers, policemen, students, performers, and pilgrims. Caught up in this unprecedented age of mobility, migrants forged familial and financial relations that spanned continental distances. As colonial subjects, they also navigated a new global bureaucracy that Britain developed to track the flow of labor and capital across its formal and informal empires. "Worldly Afterlives" traces the history of these itinerant subjects, and the modes of mobile governance they inspired, by looking at the most intimate, but also often most public, moment of many migrants' lives—their deaths.

Moving across Asia, the Middle East, and East Africa, and Europe, the project reconstructs the lives of Indian migrants out of the archives of their deaths, including wills, legal disputes over inheritance, lists of effects, statements of next-of-kin, and coroner-court reports. These records provide a remarkable window into the everyday familial, and financial, lives of migrants. Coroner-court records offer rare glimpses of "subaltern" credit-networks, noting, along with fatal wounds, stashes of IOU notes found on the dead bodies of Indian migrants. Wills mapped new, often precarious, intimate geographies, bringing together the lives migrants left behind and those they forged abroad. From transcontinental inheritance battles over depopulated ancestral bungalows, to life savings lost to fluctuating currency rates, the dilemmas of nineteenth-century migrants are often strikingly similar to the challenges facing global households today. Yet, while mining these rich materials, the project also probes how and why this archive of death came into being. In contrast to the emphasis on territorialization in most studies of law and bureaucracy in the nineteenth and twentieth century, the project offers a new history of mobile governance, charting how modernizing states exercised power over flows of people and capital, in addition to fixed geographical spaces.

Choreographing Cold War Asia: Convergent Transnationalisms and Cultural Exchange in the Era of Radical Nation-Building

Emily Wilcox, University of Michigan, United States of America

The early Cold War, which I define here as the period of 1945-1965, saw the convergence of four spheres of intra-Asia transnationalism: the Japanese imperial legacy; the Soviet bloc; the postcolonial Asian diaspora; and the Bandung movement. This period also witnessed the formal constitution of most of the independent modern nation-states that comprise contemporary Asia. The study of national cultures in Asia has tended to place each nation within only one of these transnational spheres. I argue that modern national cultures in Asia should instead be examined using an intersectional methodology, what I call "convergent transnationalisms." Taking the history of modern Chinese national dance as a case study, I demonstrate that the one-dimensional approach to transnational analysis is insufficient at accounting for

the empirical realities of national cultural formations in modern Asian nationstates. In the proposed book, I follow the lives of four transnational women: Choi Seunghee (1911-1969), a Korean dance artist trained in Tokyo who performed for the Japanese empire and after 1945 became the first architect of Chinese and North Korean national dance; Kangba'erhan (1922-1994), a Uyghur dance artist trained in Tashkent and Moscow who after 1947 led the formation of national dance in Xinjiang and Chinese minority dance more broadly; Dai Ailian (1916-2006), a diasporic Cantonese dance artist born in Trinidad and trained in England who emigrated permanently to China in 1940 and headed China's first professional dance school and ballet company, established in 1954 and 1959, respectively; and Zhang Jun (1934-), a Chineseborn dance artist trained by teachers from Indonesia, Cambodia, Burma, India, and Pakistan who was the foremost figure of "Oriental dance," a national dance style that dominated intra-Asian diplomatic exchange activities in China from 1955 to 1965. Through their lives and artistic legacies, each of these women embodies an important dimension of one of the four spheres of post-WWII inter-Asian transnationalism discussed above. By focusing on the lives of bordercrossing female performers, the proposed book highlights women's bodies and cultural exchange as important arenas of inter-Asian connectivity, while illustrating a broader phenomenon of national culture formation through the historical model of convergent transnationalisms.

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Health I: Policies and the Agency of Clients

Chair: **Miwako Hosoda**, Seisa University, Japan

Patients as Changing Agents: Case study of the patients' participation in Japan from the perspective of the Health Social Movements

Miwako Hosoda, Seisa University, Japan

Patient participation in health care has been changing the traditionally unbalanced relationship between patients and professionals. Providing the right health care services that satisfy the demands of patients instead of health care providers continue to be a challenge that we face today. While many individuals, agencies, including governments, associations of healthcare professionals, and lawyers have worked to solve this issue, the collective action of those with illnesses and disabilities and their families is just as important. The aim of this study is to examine how patients' support groups modify and create new healthcare services that satisfy their needs. We focused on the activities of three organizations: one for people with Hansen's disease (also known as Leprosy), another that advocate for sarcoma (a sort of cancer) and a third which target ME/CFS (myalgic encephalomyelitis /chronic fatigue syndrome). The advocacy activities of these groups can be called Health Social Movements. The case studies conducted by the author reveal that the advocacy activities of patients' groups have achieved their goals of changing healthcare settings. The group for Hansen's disease successfully repealed the Leprosy Prevention Law in 1996. The Sarcoma group was able to convince medical professionals to establish a sarcoma center at hospitals and provide their patients access to appropriate medical services. The ME/CFS group has been promoting scientific research on the disease and has persuaded government officials to set reasonable social services. The results suggest that the advocacy activities of these groups are becoming increasingly important for both the patients themselves and healthcare providers. A sign of social transformation of the healthcare structure, from a bureaucrat-driven one to a civilian-driven one, can be seen. Thus, getting patients and supporters involved should be a key factor in the design of a more effective and sustainable healthcare system in the future.

Living or surviving? The medical, social and economic conditions of people affected by rare diseases in China

Dong Dong, Hong Kong Baptist University, Hong Kong

Rare disease is a publicly less known health problem and has not been studied until recently. There are more than 7,000 rare diseases in the world, while each one may only affect less than 1 per 10,000 persons. However the total number of rare disease population is enormous. Due to the lack of information on the social and medical conditions of people affected by rare diseases, only a handful of countries in the world have issued policies in dealing with the problem. But China is not one of them. The main objective of the study is to create a socio-medical baseline for the preparation of developing a rare disease policy in China. Through a national survey among more than a thousand patients with rare

diseases, this study is able to identify and explore their medical, social and economic conditions. It is revealed that there are enormous amount of difficulties that the Chinese people living with rare diseases have to face. Due to the lack of appropriate healthcare and social welfare services, the patients and their families are suffered from poverty, low quality of life, and extremely insufficient social support. Although the patients' organizations and the Internet-based self-help groups have been burgeoning, without a national policy targeting the problem, people affected by rare diseases in China are barely living.

The effect of participatory learning and action methods in female self-help groups on knowledge and practices related to health, nutrition, water, sanitation and hygiene (HNWASH)
Lisa Bogler, University of Göttingen, Germany

The success of health interventions depends on the participation and acceptance of the target population. Gram Varta, a health intervention implemented in rural Bihar, builds on local women's self-help groups (SHG) and consists of 20 pre-structured meetings with participatory learning methods. This paper evaluates Gram Varta with respect to its effect on knowledge and practices related to health, nutrition, water, sanitation and hygiene (HNWASH). Tested hypotheses refer to both the understanding of basic HNWASH topics such as diet or water storage and the implementation of this knowledge. The effects are evaluated with a randomized design including 4000 households from rural Bihar, India. We estimate intention-to-treat effects and analyze the effect of treatment intensity measured by the number of SHG meetings attended. Furthermore, we investigate spill-over effects on non-participating households and heterogeneous intention to treat effects.

Fleeing Aliens, the Returning Diaspora, and Suspect Virus Carriers: Chinese Indonesians and the Cholera Pandemic in Southeast Asia and China, 1960-1961
Xiaoping Fang, Nanyang Technological University, Singapore

Until the late 1950s, the cholera caused by the El Tor Vibrio cholerae was confined to endemic foci on the Indonesian island of Sulawesi (Celebes), where it had broken out four times between 1937 and 1945. At the end of the 1950s, the Indonesian Sukarno government maneuvered its troops between Makassar and Sulawesi to suppress an internal rebellion, then in May 1959 it issued a decree to revoke the trading licenses of aliens in rural areas. Further policy changes came in January 1960, when the Indonesian and Chinese governments signed the Treaty on Dual Citizenship between Indonesia and China. These events unexpectedly caused both domestic and transnational mobility on a large scale. Another outcome was the spread of El Tor cholera, which escalated from an endemic disease into a global pandemic. This paper discusses Chinese Indonesians and the cholera pandemic in Southeast Asia and China and analyzes the disease and its mobility in the context of transnational politics during the early 1960s.

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The Global K-Wave

Chair: **Melanie Le Forestier**, University of Toulouse, France

Intercultural perspectives on Korean culture and society in two South Korean variety shows: Abnormal Summit and My Neighbor Charles
Melanie Le Forestier, University of Toulouse, France

Since the 1990s, the number of foreigners living in South Korea has rapidly increased, representing a little bit more than 3 per cent of the total population in 2011. Since then, government, media and academia have started to describe South Korea as a multiethnic and/or multicultural society (Yoon Song and Bae 2008, Lie 2014). Several scholars have studied and questioned the concept of multiculturalism through the analysis of the representation of migrant workers in Korean fictional movies or television shows (Prey 2011, Jirin 2014). Following Andrew Eungi Kim's deconstruction of "multicultural Korea" (2011), this study will rather focus on the presence and role of foreign guests in two Korean variety shows: Abnormal Summit (비정상회담) in which the Korean hosts and a panel of male foreigners living in Korea discuss various topics on Korean culture and society, and My Neighbor Charles (이웃집 찰스) which shows the lives of foreigners trying to settle in South Korea. Drawing on Asian Cultural and Media Studies, this paper will present an overview of a comparative and critical discourse analysis of both of these recent

programs. I will more particularly examine the mediated intercultural communication between Korean entertainers and foreigners. I will first discuss the role of the foreigners guests: where do they come from and for which reasons did they come to Korea? How informed are they about South Korean culture and society? Do they speak fluently Korean? I will then analyze the different topics that are discussed in these programs and from which perspective(s) they are presented. Despite the multicultural configuration of these shows, the study will finally highlight the fact that they do not fundamentally displace a South Korean national imagined identity (Iwabuchi, 2007; Hambleton, 2011).

Trans-Location Fans Communities: K-Pop Fans Clubs in Indonesia
Rachmah Ida, Airlangga University, Indonesia

Since the 1990s, media-based East Asian pop culture has become a remarkable phenomenon of cultural importation in Indonesia. The popularisation of Japanese and Korean television dramas, Korean band, and Mandarin-language pop music has contributed significantly to the Indonesian pop culture industries and markets. The emerging K-pop fan communities in the major urban places in Indonesia as these days can be witnessed in various level of communities ranging from those Chinese-affluent classes, university campuses to urban kampung-lower class communities. This study is an investigation to the so-called 'trans-location' fans activities, both actual and virtual, of particular genre of K-pop culture products or specific idol-performers in Indonesia. It is a study of how 'pan-East Asian formation' and its political effects in the production and consumption locations take place in Indonesia.

Hallyu (Korean Wave) and American youths: Transnational Cultural consumption, Identity and Power
Jung-Sun Park, California State University, Dominguez Hills, United States of America

Despite the tendency to view Hallyu (Korean Wave) as if it has developed in a similar way across borders, it has been a complex phenomenon with multiple trajectories that are closely intertwined with various local contexts as well as regional and global transformations. Through an analysis of American youth's consumption of Korean pop culture and its ramifications, especially its influence on their identity and social relations as well as global cultural power relations, this paper explores the current state of Hallyu in the U.S. context. This paper will compare two groups, Asian Americans and non-Asian Americans, exploring the similarities and differences of the reasons for and impact of their consumption of Hallyu and what those differences signify. From the beginning, Asian Americans (including Korean Americans) have been central to Hallyu in the US. Factors such as their identity (as a racial/ethnic minority), diasporic connections, and their transnational reference points may partially explain why Asian Americans are drawn to Hallyu. In contrast, non-Asian Americans' consumption of Korean pop culture poses a question about why they are attracted to it, since it is linguistically, culturally, and ethnically quite different from their own and is from a country not known for its politicoeconomic and cultural power. By exploring this underexplored aspect of Hallyu, and comparing it with the case of Asian Americans, this paper will provide a multi-layered analysis of the transnational flows of Hallyu and its implications for changing cultural power relations and identity construction through shared cultural consumption.

Dealing in and Believing in: Economic Subculture and Solidarity among East Asian Female K-Pop Fans
Jungwon Kim, University of California, Riverside, United States of America

In a narrow sense, Korean popular music or K-pop has been defined as a musical style or genre manufactured by Korean pop entertainment industry, which features "danceable" rhythms and "catchy" melodies performed by 'idols' (Shin 2009). Contrary to this simple definition, K-pop can be understood as inclusive phenomena within and outside of Korea (Shin 2005). Of these phenomena, fandom characterizes a variety of cultural practice. However, K-pop fans have been considered as mere celebrity worshipers both nationally and internationally since mass media have spotlighted young girls squealing, sobbing, and swooning with enthusiasm for K-pop stars. Accordingly, the existing discussions about K-pop fandom have largely focused on fans' abnormal and deviant psychology or behaviors. Challenging these partial perceptions of K-pop fandom, my paper sheds light on K-pop fans by investigating their cultural practice. For this investigation, I pay attention to female K-pop fans in East Asia, including Korea, Japan, China, and Taiwan, and their economic activities, drawing upon my field research in Korea. I will first explore what, how, and why female K-pop fandom produces and consumes, regardless of official goods manufactured and promoted by K-pop agencies. Also, I will examine how K-pop fans conduct sharing, exchanging, and trading practices on their own accord before and on concert days both online and offline. Through analyses of these autonomous and voluntary activities performed by East Asian female K-pop

fans, I will demonstrate how these women construct an economic subculture, and how this economic subculture functions as a new type of underground economy in contrast to the agency-dominated and market-driven economy of K-pop. I will then argue that through the creation and performance of the economic subculture, female K-pop fandom in East Asia not only makes interactive fan activities, but also fosters solidarity among young East Asian women.

Panel 92 — 21 July 2017/ 9.15 - 11.00 / Room 17

Non-government Actors in Cultural Diplomacy and Civil Society Empowerment in Chinese Societies

Convenor: **Jens Damm**, Chang Jung University, Taiwan

This panel aims to bring into discussion the often-ignored role played by local (foreign) actors and non-government actors in the shaping of China's (PRC) and Taiwan's (ROC) cultural diplomacy as well as issues related to party building in Chinese NGOs and the involvement of religious individuals in protest movements in Hong Kong. The panel is composed of China, Taiwan and Hong Kong area studies specialists. From a theoretical standpoint, the panel will allow for the development of a comparative and innovative perspective on China's and Taiwan's foreign policy and cultural diplomacy and for an evaluation of the specific forms of civil society/non-government networks having evolved in different Chinese societies. Specific attention will be paid to differing forms of cultural diplomacy and civil society: the participants will focus on the regional variations and will provide a sound empirical foundation built on field work conducted in the various regions. the first two papers by Astrid Lipinsky and Jens Damm will highlight the role played by local actors, both foreign and Chinese/Taiwanese, in cultural diplomacy. Numerous activities will be examined, challenging claims that China's cultural diplomacy is a solely state driven, propagandistic tool for coercing soft power. Regional differences are often dependent on the various local actors involved. Jens Damm adds an insight into Taiwan's bottom up cultural diplomacy. The third paper by Holly Snape explores the wider impact and deeper meaning of NGO party building for China's NGO sector as a whole, while Mariske Westendorp argues that political aspirations and religious beliefs mutually combine in actions and reflections of religious individuals during the recent protest movements in Hong Kong.

Chinese Culture in Vienna: The Multiple Actors in a Non-State Network

Astrid Lipinsky, University of Vienna, Austria

Chinese Culture in Vienna: The Multiple Actors in a Non-State Network offers the opportunity to observe a variety of non-state actors who are active in Chinese cultural diplomacy. The presentation will provide an overview of the different actors. The main groups include the University of Vienna (with the only Austrian Sinology Department), the Vienna Confucius Institute (celebrating its 10th anniversary in September 2016), as well as institutions for music and art, with the 2015 film, China Reverse, and the ongoing Hong-Kong – Vienna cooperation involving the Wiener Sängerknaben, the Chinese New Year's Concert, which has been hosted annually in Vienna since 1998, and the extraordinarily successful 2016 Vienna exhibition of Ai Weiwei, "Translocation – transformation". The importance of Vienna for Chinese cultural diplomacy as a capital city is contrasted with its relevance as a European cultural hub, as a "city of music" and its history as an imperial city with one of the oldest universities (1365) and an Asian studies tradition. Is the Vienna case singular, or is it representative for Europe in general? Within academia, the Confucius Institutes are often seen as the main promoters of Chinese cultural diplomacy. However, more detailed research has shown that many different actors are involved in propagating Chinese culture, either informally or in an organized form. The results of the research in Vienna is compared with findings from other regions, and the efficiency of the Chinese cultural activities as a part of Chinese cultural diplomacy is evaluated.

The Role of LGBTQ issues in Taiwan's New Cultural Diplomacy: Soft Power through Cultural Diplomacy by Non-State Actors

Jens Damm, Chang Jung University, Taiwan

While Taipei and Beijing are no longer competing for the representation of 'China ', Taiwan's cultural diplomacy is still being restricted by Beijing's claim on the island. Various Taiwanese non-state actors are

now actively collaborating with Chinese (and Chinese transnational) actors and thus also promote the image of Taiwan as an open and democratic society. These organizations freely define Taiwan as either a traditional Chinese, a specific Taiwanese or a modern and hybrid culture. – and therefore also encounter either approval or disapproval by Beijing, especially in times of stricter control of China's civil society and the recent political changes in Taiwan. In the case of various NGOs, especially women's/gender and LGBTQ groups, and academic exchange, this paper contrasts the effectiveness of their non-state (or minjian) cultural diplomacy and shows how, particularly in cross-Strait and broader transnational networks, Taiwanese groups are in fact much stronger than might be expected, given their weak political position. If Taiwanese groups wish to make full use of their influence and gain soft power, they have to submit to certain conditions including (indirect) adherence to the 1992 consensus (or something similar in name), and neither a strict stance on independence or on 'one China unification' helps them.

An Exploration of the Meaning of Party Building in Chinese NGOs
Holly Snape, International Centre for Charity Sector Law, China

Since the beginning of reform and opening, and particularly in the last two decades, Chinese society has gained greater space for autonomous social organizing. Partly as a result of this trend, China now has a large and vibrant, if in many ways troubled, sector of NGOs. It was in 2012 at the 18th National Party Congress that the central CPC leadership first announced that China needed to quickly build a social organization system in which "government is clearly separated from society, rights and obligations are clear, and society exercises autonomy in accordance with the law." This was followed in 2016 by a major overhaul of the institutional and legal framework for NGOs, which in some ways moves China towards the development of such a system, making it easier for NGOs to gain legal status, promising to transform the way government manages and oversees social organizing—stepping back from direct interference—and offering detailed provisions to ensure the autonomy of NGOs from government. Yet at the same time, the last few years have seen the introduction of a number of policy directives and regulations that stress the duty of NGOs to establish internal Party organizations and engage in Party building activities. While it has long been a requirement for certain NGOs to establish Party organizations, it has become clear that the emphasis on Party building in NGOs is growing. This paper adopts a mainly qualitative approach to examine the implications of required strengthening of Party building for a number of specific NGOs selected as case studies then goes on to explore the wider impact and deeper meaning of this trend for China's NGO sector as a whole.

Religion in politics in East Asian societies: Explorations of Buddhist beliefs and political aspirations in post-Umbrella Movement Hong Kong
Mariske Westendorp, Radboud University Nijmegen, the Netherlands

Since the early twenty-first century, religion has augmented its influence in politics in countries all over the world. Academic studies of relationships between religion and politics have likewise increased. Said studies primarily focus on the relations between religious institutions and large political happenings, and comment on the existence of different politicized forms of religion (e.g., fundamentalism), or on the effects of religion on politics. A pitfall in the academic debate is the approach of religion and politics as separate domains, i.e., as intersected but nonetheless independent spheres of life: one religious, the other secular. This ignores the possibility of religion informing every aspect of life, both religious and secular. In contrast, the non-independent nature of religion is clearly foregrounded in studies on the position of religion in East Asian societies, e.g., Hong Kong. In said societies religion relates to and is integral part of every aspect of life. My focus in past years has been on political aspirations of religious individuals in the Hong Kong Special Administrative Region, primarily during the 2014 Hong Kong Umbrella Movement. Even though the Movement and the political aspirations of Hong Kong people seemed secular at first (and have often been studied from a secular perspective) I argued that they are strongly informed by religious morals, values and symbols. In upcoming research I want to continue investigating how political aspirations and religious beliefs mutually combine in actions and reflections of individuals. I do this by focusing on Buddhist individuals in post-Umbrella Movement Hong Kong. Buddhist organizations in general try to not get involved with politics in the region. However, when studying Buddhist individuals it becomes clear how religion informs their daily lives and experiences, both religious and non-religious. The paper presented will entail initial theoretical reflections on the topic and some preliminary hypotheses.

Internet, Politics and Democracy in Southeast Asia

Convenor and chair: **Bridget Welsh**, John Cabot University, Italy
Discussant: **Aim Sinpeng**, University of Sydney, Australia

This panel focuses on the impact of the Internet on democracy in East Asia, with a specific focus on Southeast Asia. We ask how do varied freedoms and controls of the Internet impact the rights and political engagement of East Asians, namely the quality of rights, political participation and nature of citizenship. There is no question that contemporary Internet politics in Southeast Asia from the controls to the contestation over rights underscores the quality and prospects for democracy across the region. Yet, the relationship has not been developed in a systematic way. This panel of papers brings together scholars on Internet freedom and examines how rights are being contested and their effects on democracy. This panel examines the issues comparatively and theoretically. Papers examine variations in Internet freedom, the relationship between the Internet and political economy, the interaction of law and technology, cyber security and terrorism as well as the synergy between the Internet and political participation, civil society and political opposition. These papers show how democracy is being influenced by different dimensions of Internet politics.

Cyber Security, the Internet and Political Freedom

Zachary Abuza, National War College, United States of America

This paper looks at how terrorism and government controls of terrorism are affectingInternet freedom and democratization in Southeast Asia. There has been an evolution in theuse of the Internet by terrorist organizations. The al-Qaeda affiliate Jemaah Islamiyah usedthe internet in very limited ways: posting propaganda or the occasional statement or the useof cyber crime for financial crime. The emergence of the Islamic State in Iraq and the Levante(ISIL) changed that. Whereas JI recruited people within small group and personalizednetworks, ISIL has used a multitude of social media platforms to recruit and indoctrinate.There is a channel to appeal to everyone, whether it be organizing attacks, learning bombmaking,the role of women, and the application of Sharia. Most ISIL recruits in the regionhave been radicalized on line. The internet has also allowed militants based in Iraq and Syriato plan attacks back in Southeast Asia and has given women a key role in recruitment and 10indoctrination. Governments in Southeast Asia have responded, although unevenly. Almostall the security services have requested additional powers, in particular in the cyber realm.Yet the strategies they have adopted have varied, from banning websites to countermessaging.The chapter discusses the strengths and weaknesses in these strategies andhow they are affecting rights and security in Southeast Asia.

The Political Economy of Internet Controls

Bridget Welsh, John Cabot University, Italy

Not all controls of the Internet are the same. Nowhere is this clearer than in a comparativestudy of how different governments in Southeast Asia control the Internet and shape thepublic discourse on social media. This paper looks at the varied control measures inSoutheast Asia, with particular attention to how and why governments adopt differentstrategies of control and how these strategies relate to the broader political economy acrossthe region as well as impact democracy. Broadly there are three patterns: 1) Beating includesthe use of the stick and punishment, focused on punitive measures for companies and users.2) Hacking involves initiatives to target specific websites and groups. Unlike beating, hacking 9can use private companies and security services, and is done indirectly by governments. It isoften followed up with punitive measures for companies involved in the publication of items online, including the intermediary provider. 3) Joining involves the sponsorship of different actorson social media and the Internet. Here cyber troopers and individualised attacks on actors insocial media are common, with the aim of drowning out and undermining alternative views.Attention to the different patterns of controls allows us to examine the critical role that thestate and the political economy play in shaping the pattern of contestation over Internetpolitics.

Internet, Technology and Democracy

Arnoud Zwemmer, University of Amsterdam, the Netherlands

This paper focuses on the technology involved in matters of internet freedom and control.The internet, in its essence, remains a communications medium and therefore any policies oractions by states concerning the internet will ultimately have technological considerations andconsequences. Governments in Southeast Asia differ, however, firstly in their access totechnology and technological expertise. Secondly, they vary in their policies regarding theapplication and choice of technical controls to their internet infrastructure. Thirdly, the actualinternet infrastructure of countries, as well as the institutions and companies responsible formanaging this infrastructure, provide different possibilities and also constraints regarding thefeasibility of particular policies. To fill in some gaps, some countries are looking fortechnological expertise or buying specialized hardware and software from other states.Others focus on cooperation with other states, either within the ASEAN region, or for examplewithin international Islamic organizations. Delving into these aspects and giving someexamples for a few countries in the region, this chapter aims to provide an insight in

Political Opposition and Civil Society and the Internet
Aim Sinpeng, University of Sydney, Australia

A sharp rise in Internet access and social media adoption in recent years has also been accompanied by significant political changes in Southeast Asia: Myanmar had its first free and fair election in decades; Thailand experienced a democratic breakdown following a military coup d'état and Malaysia witnessed its longest mass protests against the 40-year ruling coalition government, Barisan Nasional. While the majority of political regimes in the region can be classified as authoritarian, many hope that the digital transformation of Southeast Asian societies would also put pressure on these states to engage in political liberalization or democratization. This paper seeks to deepen our understanding of the relationship between social media and political change in Southeast Asia in recent years. It argues that social media has emerged as important digital repertoire for opposition activism in the region – particularly in cases where offline mobilisation remains limited. However the extent to which opposition activism online moves beyond the cyberspace depends on the opportunity structure for political opposition offline. Southeast Asia has one of the highest levels of social media penetration per capita in the world, yet most states in the region are non-democratic. Some are fully autocratic states (Vietnam, Thailand, Laos) while others are electoral authoritarian regimes (Singapore, Malaysia, Cambodia) or in transition (Myanmar).

Panel 94 — 21 July 2017/ 9.15 - 11.00 / Room 19

Authoritarianism in the Making I: Apparatus, Projection and Impacts on Everyday Life During the Cold War

Convenor: **Isabelle Cheng**, University of Portsmouth, United Kingdom
Chair: **Georg Strüver**, GIGA Institute of Asian Studies, Germany
Institutional panel by: Journal of Current Chinese Affairs

Taiwan's experiences in democratisation, modernisation and cultural infusion is a well-known story for post-war development and nation-building. Parallel to a familiar account of the rise and fall of authoritarianism, less is known about how the authoritarianism actually came into being. Restricted by a lineal approach, the chaos during the early years after the Kuomintang's exile to Taiwan tended to be seen as an ad hoc yet transitory period destined to the final inauguration of authoritarianism. Looking deep into the historical contingency allows a critical and more nuanced analysis of the function and malfunction of the authoritarian state. This is to consider the potentialities emerging from the chaos, as well as the domestic and international uncertainty. Such an approach does not imply we must ponder on the many 'ifs' in the post-colonial and post-war setting. Rather, this perspective allows us to re-configure how some fundamental challenges may have taken a different course of action. This exploration will contribute to a more grounded understanding of how the authoritarianism was consolidated and subsequently continued under Chiang Ching-kuo.From an interdisciplinary perspective, this project is our first attempt at returning to the historical site and tackling this task through the midst of the chaos and uncertainty. Panel A focuses on the model of authoritarianism, and Panel B concentrates on the experiences of living with authoritarianism in Jinmen. Papers included in Panel A will render fresh insights as to how authoritarianism became militarised and how a militarised authoritarian state utilised the ideological confrontation of the bipolar geopolitics and project itself to an international audience. Enhanced by an examination of the censorship regime built up during 1945-49, this panel will draw a

dynamic picture of how Taiwan struggled to survive at the peak of the Cold War. Whilst Panel A foregrounding the structure of authoritarianism and its social penetration, Panel B includes three anthropological studies that highlight the case of Jinmen which demonstrates that the collaboration between militarism and authoritarianism deeply undercut the lives of citizens for historiography, livelihood and dietary alternatives. They underline that the permeation of state power and the strategies of citizens' resistance should also be understood as lived realities. The central interest of this project is how the agency of state and citizen is relevant to other societies that have experienced similar post-war austerity, post-colonial nationalist public policies, and suppressed cultural articulation.

Built to Fight: Militarised Authoritarianism in Taiwan and the Dictator's Unattainable Goals during the Cold War

Isabelle Cheng, University of Portsmouth, United Kingdom

Recent opening of archives show that the Kuomintang government under Chiang Kai-shek conducted a series of study for counterattacking China throughout the 1950s-60s. Against this archival evidence, this paper aims at exploring how the KMT's authoritarianism under Chiang was built to serve this suicidal mission of launching the war on China. Without nullifying the established arguments that the authoritarianism was justified by the façade of warring with China, this paper suggests that the founding and expansion of authoritarianism in the embodiment of the Taiwan Garrison High Command has to be understood also in the context of preparing for going to a seemingly imminent war. This paper argues that it is militarised authoritarianism since the KMT, under Chiang's dictatorship, appropriated the geopolitics of the Cold War for his vision of Chinese nationalism and made its soldiers and citizens physically and psychologically fit for fighting for the anti-communist and anti-Soviet Russia mission that was entrusted, or imposed, on them. Using military source materials, this paper shows how the High Command sat in the centre of a complex web of security and surveillance apparatus for achieving Chiang's unattainable goals of overthrowing the rule of the 'bandits', restoring his version of Chinese culture in China, and bringing his fellow citizens 'returning' to their homeland. The findings will contribute to the understanding of the variation of the function of authoritarianism and militarism in their specific historical contingency and the 'localisation' of the impact of the Cold War.

State Power and Literature in the Early Post-War Taiwan

Táňa Dluhošová, Oriental Institute, Czech Academy of Sciences, Czech Republic

This presentation will explore how state agencies used their various means of exercising power and projecting authority in order to shape the literary production and the literary scene in Taiwan during the early post-war period. Adding to existing scholarship which investigates the consequences of the purges of high-profile intellectuals after the 2.28 Incident, the presentation shall probe deeper into the problem of censorship as a specific way of (a) exercising state control over published contents which challenged the KMT's ideology as well as (b) a means to limit the freedom of agents in the literary field. I will examine this problem from three complementary perspectives: 1) Legal: What relevant legislation was issued during the Sino-Japanese War (1937–1945) in Republican China, and what were the provincial bylaws from the post-war period which regulated and controlled the publishing industry? 2) Institutional: What were the institutions and their means of control? 3) Authors: Based on personal interviews, I would like to tackle the question of what novel ways of literary communication they devised in order to realize their aesthetic visions and to convey their political ideas – how, in short, they tried to outfox the censors. The presentation pursues multiple angles, innovatively combining legal and institutional perspectives with individual experiences, thus contributing to broader discussions on censorship in different societies and times.

Authoritarianism in the Living Room: Politics, Senses and Everyday life in Taiwan's Military Villages (1946-1990s)

Elisa Tamburo, School of Oriental and African Studies, United Kingdom

How does authoritarianism deploy the familial, intimate and secure space of the home to assure its rule and legitimacy? How is its power able to penetrate people's everyday life to the extent of becoming naturalized? With the KMT retreating from mainland China in 1949, 600000 military personnel relocated to Taiwan. The military seized the former Japanese properties and built its own settlements, spontaneously establishing temporary juancun. When the prospect of counterattacking the mainland

vanished, the KMT faces the reality of settling permanently in Taiwan. Fearing discontent among its military, the KMT decided to relax the marriage ban on soldiers, and a systematic construction of military residences followed. I argue that far from civilians' housing policy, the residences built in this historical phase embody militaristic authoritarianism. Focusing on the KMT's politics of space within military villages, I argue that it used spatiality to ensure the loyalty of the military and their families. I consider village planning and architectonics, which similarly to Foucault's Panopticon forge self-disciplining subjects. Under authoritarianism, the sensorial everyday experience of watching and listening becomes a tool for surveillance and conformity to the KMT in voting behavior, patriotism, and anti-communist stances. The villages' spatial configuration also contributed to the segregation from the Taiwanese population, conducive to ethnic clashes and the formation of gangs and mafia organization. By comparing the experience of the first generation with today's nostalgic memorialization by the second generation, I suggest that authoritarianism in the living room was naturalized with time.

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Roundtable - Writing 21st-Century Philippines, Forging Southeast Asia

Convenor and chair: **Genevieve Asenjo**, De La Salle University, the Philippines

Writing 21st-century Philippines, Forging Southeast AsiaThe Southeast Asian region is multiracial and multilingual. Its "geo-body" (in the words of Thai scholar Thongchai Winichakul) and history of both Western and Asian colonization birthed nationalist movements and literature of resistance and decolonization as peoples of the region asserted their independence and identity rooted in the indigenous, with creative and masterful integration, even reinvention, of the legacies of the colonial masters. From tribes and kingdoms, nationhood has become the project of imagination that preoccupied writers in the later decades of the past century. We come to know the likes of Pramoedya Ananta Toer of Indonesia (Buru Quartet) and recently, Vietnamese-American Viet Thanh Nguyen (The Sympathizer), among others. The Philippines is relatively isolated and detached from most of Southeast Asia: in geography, language, history, culture, religion, and in almost all aspects of life. Thus, as world power shifts from West to Asia, and with the ASEAN bloc becoming more visible in both Asian and global geo-politics, it is relevant and responsive to look at the presence/absence of Southeast Asian identity in Philippine literature and its implications, and discuss how the literary narrative on the nation in the 21st century is a powerful space for the liminal, as the Southeast Asian nations/societies, including the Philippines, can either be located on the edge of change or between systems/social structures.This round-table discussion features award-winning writers from De La Salle University in Manila, Philippines: Clarissa V. Militante, author of two novels Different Countries (Anvil, 2010), long-listed in the 2009 Man Asian Prize, and We Who Cannot Be Daughters (UST Press, 2015); Genevieve L. Asenjo, author of six books and writes in three Philippine languages was a Writing Fellow in the Iowa Writing Program of the University of Iowa, USA, in 2012; Vijae Alquisola, award-winning poet and author of Sa Mga Pansamantala (UST Press, 2016), a collection of poetry, and Mario "Em" Mendez, Jr., multi-awarded playwright and author of Agnorisis (UST Press, 2016), a collection of plays.

Genevieve Asenjo, De La Salle University, the Philippines
Clarissa Militante, De La Salle University, the Philippines
Vijae Alquisola, De La Salle University, the Philippines
Mario Mendez, De La Salle University, the Philippines

Panel 96 — 21 July 2017/ 9.15 - 11.00 / Room 21

Towards a Public History of Southeast Asia: Heritage, Memory, & Commemoration I

Convenor and chair: **Maitrii Aung-Thwin**, National University of Singapore, Singapore

National histories have endured a contested career in the historiography of Southeast Asia. Though arguably still a preferred genre in many domestic contexts, national histories have been criticized by international scholars for their prescriptive approaches and deterministic narratives that have constrained Southeast Asian communities to particular pasts. Scholars promoting area-studies, postcolonial, and transnational methods have urged a different approach that traverses political borders, recognizes the

agency of marginalized groups, and accommodates local worldviews and experiences that national histories are judged to have overlooked. Yet, the production of national history continues within the region, creating debates over the historical construction of identity, culture, power, and place. The establishment of national museums, heritage sites, memorials, symbols, languages and curricula by state or elite interest groups has provoked an ongoing campaign to counter these narratives both in academic and public circles. Where national histories stress social cohesion, political unity, and a territorially bounded experience, alternative histories privilege socio-cultural variances, multiple affiliations, and the crossing of spatial boundaries. This contest over national history reflects an epistemological stalemate that has obscured the possibility of a more inclusive approach to engaging the region's histories. This panel explores the field of Public History as a possible heuristic space through which domestic histories produced in Southeast Asia might be engaged. Public History is an interdisciplinary field that examines the various types of histories made for (and often by) the public. It places people at the heart of history-making and is concerned with the processes and contexts within which representations of the past are constructed. By asking "Who decides what is history?", "How is history made?", "How does the past figure in everyday life?", and "How are histories represented in the public domain?", narratives written by professional historians based domestically and internationally are placed side-by-side with histories constructed by local museum curators, archivists, heritage officials, educators, and amateur historians. The papers in this panel argue that the field of public history offers methodologies that enable different forms of the Southeast Asia past---including national histories---to be explored within a common intellectual space. We suggest that the contexts within which domestic practitioner-historians produce their public histories and the audiences for whom they are produced, both intersect with and depart from the settings within which formal histories by academic historians are written.

La Maddukelleng in Bugis and Indonesian Historiography
Kathryn Wellen, Royal Netherlands Institute of Southeast Asian and Caribbean Studies, the Netherlands

This paper looks at the national hero program in Indonesia through the window of La Maddukelleng. It compares the manners in which this eighteenth century Bugis militant is portrayed in modern popular Indonesian historiography and more traditional Bugis historiography. Particular attention is given to two manuscripts in the Leiden University library. The first details a trial at which La Maddukelleng was tried for various crimes and exonerated on the basis of a very flimsy defense. The second recounts a later trial of La Maddukelleng in absentia at which his violent acts were condemned in no uncertain terms. The historiography suggests the tendency of public historians to gloss over violence in order to serve a national purpose is chronologically and geographically widespread.

Intellectual history, public history in the Philippines: a discussion with Bagong Kasaysayan's practitioners
Elsa Clavé, Goethe University Frankfurt, Germany

Bagong Kasaysayan (New history) is a historiographical movement founded in the early 1970's by Prof. Zeus Salazar, a Filipino anthropologist and historian who studied and taught in France, The Netherlands, Italy and Germany. Elaborately theorized, this movement for the renewal of Philippines history writing aims at addressing fellow citizens by offering local studies in social history. During the past four decades, its interdisciplinary approach, which intends to go beyond conventional historical sources, has brought Filipino archaeologists, anthropologists and linguists together within the discipline of history. In spite of its remarkable production, this school of thought remains largely unknown internationally. Besides the use of the Filipino as unique language of transmission - which restricts the access to its studies - Bagong Kasaysayan's discourse has often been stamped as nationalist; largely because of the Pantayong Pananaw (the "we perspective"), its foundation concept. However this label, which implies State-sponsored and ideologically-driven studies, does not reflects the past and on-going intellectual process at work within and around the movement.This paper proposes to use Public History, as analytical concept, to study the practice and production of Bagong Kasaysayan. It not only argues for the need of a new framework to discuss local historiographical initiative – and intellectual history - in depth, but also considers ways in which public and academic historians interact and inform each other's work.

Dang Yun Hak: Craft and meaning of a deified local hero in the current Zeitgeist of the Lanten – Yao Mun – of Laos.
Joseba Estevez, University of Münster, Germany

Dang Yun Hak (Lanten: 鄧玄学) is among the Lanten – Yao Mun – of the northern Lao province of Luang Namtha a half legendary – half historical figure who lived in the late 19th – early 20th centuries. He is characterised as an outstanding political leader, an accomplished ritual expert and the pioneering settler in the region. As such, he is acknowledged in both the Lanten oral histories and the annual communal rituals in almost every Lanten Village. His accredited personal and ritual items are treasured by his descendants and those of his former friends and apprentices; his feats, real or attributed, are intertwined with the collective Lanten histories. These narratives contribute to the articulation of both the connection of the Lao Lanten with their cultural origins in China and with their adopted Lao identity. Nevertheless, they also challenge other Lanten oral and written sources about the Lanten migrations from China and Vietnam to Laos, and especially those current state discourses about the history of Luang Namtha, hence, of the Lao People's Democratic Republic. This paper explores the figure of Dang Yun Hak in the Lanten socio-historical and socio-cosmological contexts. Furthermore, it confronts oral and written sources of the Lanten, Tai Yuan and Tai Dam with the official histories shaped within the Lao national construction process.

The Margins Write-Back: The past in Thailand's Deep South through Fiction and Museums
Mala Rajo Sathian, University of Malaya, Malaysia

The paper examines emerging new narratives and public spaces memorializing the history of the Deep South provinces of Thailand. It will focus on two musuems recently opened to the public and the writings of two young Muslim writers awarded the SEA-Write Award, that portray aspects of the collective memories of the people of the south. These fiction will be juxtaposed with two selected Nirat (Thai travel literature, written by Thai elite) namely the Nirat pak Thai and Nirat kiew kab huamuang Pattani that provides details of the southern Thailand/Pattani region and its people from the lens of Thai officials. The Haji Sulong private museum in Pattani, in memory of Haji Sulong who was charged for treason by the Thai state in 1947 and the Pipithapan Khun Laharn (Khun Laharn Local Musuem) in Narathiwat are the first two examples that will be discussed in this paper. The award winning writings in Thai by Zakariya Amataya and Rosni Noorfarida, both Malay Muslims from the south provide further, stories of the everyday lives and people of Deep South Thailand. These new literature and public space can be viewed as a progressive localist element vis-à-vis the Nirat, seen as representing a royalist-nationalist perspective. The paper hopes to depart from the 'hegemonic history and identity production by the Thai state (Connors, 2015) and posit progressive agents within the south seeking to appropriate their past.

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Religious Transformation I: Innovation and Tradition

Chair: **Albert Welter**, University of Arizona, United States of America

Between Ascetic Introspection and Aesthetic Awareness: The Transformation of Buddhist Meditation
Albert Welter, University of Arizona, United States of America

This presentation investigates the transformation of Buddhist meditation from an inward-looking practice based on textual descriptions, toward aesthetic reflection on the nature of reality as manifest through the physical world. While these two Buddhist perspectives can, and often are seen in terms of a continuum, I would like to emphasize the different tendencies inherent in each. Beginning with classical Buddhist texts like the Mahāsatipatthāna sutta (The Greater Discourse on Mindfulness) and the Samaññaphala sutta (The Fruits of the Contemplative Life), I will examine the introspective nature of the Buddhist meditation quest. While noting the development of atomistic theories of Abhidhamma and their persistence in Mahayana Yogacāra, I will review the revolution Prajñāparamita brought to Buddhist understandings of meditation, both in terms of philosophical conceptualizations and presumptions of esoteric efficacy. Ultimately, I see the East Asian transformation of Buddhist meditation through suppositions about the nature of reality in terms of interplay between noumena and phenomena as manifest in the physical world before us. Attempts to replicate this understanding prompted artistic representations in symbolic form and poetic nature verses, like the untitled abstract Zen square, triangle and circle drawing by Sengai (often referred to in English as "The Universe"), abstract Japanese rock gardens like the famous Ryōanji (Temple of the Dragon at Rest), and verbal expressions like kōan and haiku. My aim is to reveal how works

of art animate Buddhist principles in a uniquely Japanese cultural context, replacing inner worlds of introspection with aesthetic understandings of the universe as revealed in natural contexts.

Holy and money: a socio-economic analysis of the Vaishnava Sahajiya tradition in West Bengal, India
Amnuaypond Kidpromma, Lancaster University, United Kingdom

This paper provides a socio-economic analysis of the position of women in a religious tradition called Vaishnava [Sahajiya] in West Bengal, India. The Vaishanava philosophy and practices not only challenge the Brahmanical renunciation, but also intervene in the social order constructed by the authorities. This is because the tradition promotes sexuality and also allows people from all castes to join its sacred domain. Vaishnava defies the Brahmanical tradition, which only allows a twice born male, particularly from the priestly caste to be a full member, and practice celibacy. The Vaishnava is a member of a devotional (Bhakti) tradition of Lord Vishnu (Krishna) and his consort (Radha), and has devotees throughout South Asia, particularly in the Bengal region. The majority of Vaishnava followers come from an impoverished social background. They are men and women from lower castes; poor, illiterate, and are subordinated. One of the significant incentives for becoming a Vaishnava renouncer is an 'income' earned from alms. This income, as they describe it, not only provides them with basic needs, but also allows followers to afford luxurious items, for example, TV, mobile phone, household furniture, and so on. This counters the notion that renouncers, ideologically, should possess as minimal as possible, and as a result, makes their renunciation questionable. Based on my fieldwork in Bhirbhum District in West Bengal, I investigate the relationship between socio-economic factors and religious aspiration in the Vaishnava tradition. I also investigate the role and position of female renouncers in the context of Vaishnava's socio-economics as well as in their wider context. Keywords; Vaishnava Sahajiya, renunciation, socio-economics, woman's position, religious aspiration, West Bengal, Indi

"Qigong as a tool of conversion in two New Religious Movements." Tiandi Jiao: from China to Taiwan and the diaspora. The Sheng Zhen Society: from China to Philippines and the western world
Philippe Aspe, Ecole du Centre Tao, France

The topic of this short paper aims to speak about the religious use of qigong as a conversion tool through the study of two Chinese New Religious Movements. After the violent repression of many qigong and religious groups by the Chinese authorities in the beginning of the 2000's the qigong practice in the public areas is now totally under control. Founded by Li Yujie (1901-1994), the Tiandi Jiao religion (the Lord of Universe Church), is renowned in Taiwan since 1980. His main purpose is to protect humanity from human and natural disasters. In the Tiandi Jiao the qigong is practiced by all the members on the form of a sitting meditation. Some members follow a special training to be able to use the Cosmic Ch'i Healing to cure the ailments of the sick people. Ch'i treatment is given for free and is a good way for attracting new members. The Sheng Zhen Society (Sacred Truth Society) has been created in 1995 by Master Li Junfeng, ancient coach of the Beijing wushu team and a famous Chinese wushu movie actor. The movement appears in 1987 when a qigong master came in his home by saying "Heavenly Mother sent me to look for you". From this time master Li Junfeng has created a dozen of qigong sequences inspired by holy beings. He called his style "qigong of Unconditional Love" which is a very good slogan for attracting new members. On one way, we can find the Tiandi Jiao religion theories and methods very clearly exposed to the public and on the other way the Sheng Zhen Society which claims to not be a religious movement. The strategies of the two movements are quite different. In what the use of qigong as a method of conversion is efficient for these two groups?

When Tradition Isn't Enough: Physical Intimacy as Religious Innovation in India and Thailand
R. Jeremy Saul, College of Religious Studies, Mahidol University, Thailand

This presentation will consider the use of physical intimacy as a key component of two new religious groups, one in India and the other in Thailand. The talk will suggest that in this era of increasing suspicion of formal, often scandalized religious authority, normally associated with a male hierarchy, there has been a gradual shift in some urban communities to non-sexualized but feminized intimacy as a religious norm. Scholarship in recent years has noted, for example, Anandamrtyamayi, the so-called "Hugging Guru" in southern India who has gained a devoted clientele of upwardly mobile Indians and the international community. But she has been treated as a rare standout in a still-hierarchical society. This paper will argue that the phenomenon may be more broadly discerned in socioeconomically developing Asia, seemingly reflecting the rise of women in publicly visible roles. In the Indian case, taken from the author's fieldwork,

a woman guru of Jain background has made a name for herself through intimate consultations with her devotees, whom she assists through miracles from a new, child-like deity, known as Babosa. In the second case, this talk will report from the author's second project, concerning a group of Thai Ganesha worshipers who are very keen to gain prosperity. In worship, each member typically receives a long embrace and heartfelt personal advice from their teacher, a man in his 30s. In both cases, at least half of the members are women, and both members and outside observers cite psychologically distant male priests or monks as an impediment to religious experience, which is remedied through these more physically proximate styles. In an era where women have increased options, or at least where gender is publicly discussed, it seems that we are witnessing the commensurate growth of religious communities that revise traditional gender boundaries.

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Colonial History of Indonesia I: 17th-19th Century

Chair: **Johannes Kurz**, Universiti Brunei Darussalam, Brunei

Luso-Asian women as cultural intermediaries in seventeenth century Batavia
Kathleen Burke, King's College London, United Kingdom

As Barbara Andaya has argued, there is limited scholarship on gender in Southeast Asian history, particularly during the early modern period. This paper will make a small contribution to address this gap by analysing the role of Luso-Asian women as cultural intermediaries in seventeenth century Batavia. Batavia was fundamentally shaped by global developments including trade and migration. Its role as headquarters of the Dutch East India Company (VOC) positioned it at the heart of global trade flows in commodities as well as human cargo. Slaves were fundamental to the foundation and subsequent growth of Batavia, with enslaved people comprising half the population for at least a century after its establishment. Significantly, most of these slaves were women, although the gendered implications of these dynamics has only recently begun to receive scholarly attention. This paper will use travel narratives by European men to explore possibilities of reading Luso-Asian women's agency in engaging in particular cultural practices to define their identity. The cultural practices of these women were frequently scorned by European male observers. This often reflected European anxieties around racialised intermixing, and the threat that these women were seen to pose to fixed systems of racialised classification. In approaching these travel narratives with a fresh set of questions, the paper opens up the possibility to read these sources against the grain to illuminate an overlooked set of social relations. In this way, it interrogates the agency of women who faced levels of multiple marginalisation through gender, socio-economic status and racialised identity.

The impact of the post-Padri War Diaspora in the 'Malay Peninsula'
Abdur-Razzaq Lubis, Areca Books, Malaysia

The Padri sectarian war (1803–1845) started out as a fraternal conflict in matrilineal Minangkabau heartlands in Sumatra and spread like wildfire to the patrilineal homelands of the Mandailing, Angkola and Toba. The impacts of economic disruption, social dislocation, fratricide and genocide, lawlessness and environmental degradation on the Sumatran highlands, ushered Dutch colonial intervention as well as religious proselytization. The aftermath of the Padri War in Sumatran highlands led to a monumental migration of economic and political refugees to the 'Malay Peninsula'. The older migration of the Minangkabau to Malaya was supplemented by other Sumatran highlanders, namely, the Rawa, Mandailing, Angkola, Tambusai, Kerinci, Talu and countless others with the sole exception of the Toba ethnic group. The migrants who had been involved in gold-mining in the homelands, also took up gold-mining and tin-mining in the peninsula. From the mid-1840s onwards, the population of Rawa immigrants escalated and the activities of the Rawa marauders were increasingly reported. Their presence in several states had a destablising influence on the local population, acerbating local conflicts and succession disputes, and also displacing aboringal populations. The migrant Sumatrans emerged in the so-called 'Western Malay States' in such numbers that they posed a direct and instant socio-economic and political threat to the ancien régime. They were embroiled in a series of peninsula wars in the current Negeri Sembilan, the Pahang War (1857–1863), the Klang War (1867–1873) and the Perak War (1875). These civil wars opened the door towards British colonial intervention in the 1870s.

Ong Sum Ping and his others: Making history in northern Borneo in Yuan and Ming times
Johannes Kurz, Universiti Brunei Darussalam, Brunei

The history of the Malaysian federal states of Sarawak and Sabah, as well as of the sultanate of Brunei, in north Borneo, relies to a large degree on Chinese sources. These have been over the years used to establish long-standing relations between these regions and China, especially by government sponsored institutions. The genealogy of the sultans of Brunei (silisilah rajah-rajah Brunei) is the only Malay source that records the presence of Ong Sum Ping, an eminent Chinese man who in one way or another linked to the early Brunei ruling house. Ong Sum Ping and his variant others, such as Huang Senping and Huang Zongbing, have been identified among others as governor of an alleged Yuan province in Sabah or as envoy of the Ming dynasty. The present paper studies these diverse fabricated identities created since the start of the twentieth century by Chinese writers and critically examines their credibility. I argue that while none of the identities are tenable, they served to anchor Chinese communities on Borneo within the respective communities.

Panel 99 — 21 July 2017/ 9.15 - 11.00 / Room 24

Law and Empire in Asia

Convenor: **Ashley Wright**, Washington State University, United States of America
Chair: **Anand Yang**, University of Washington, United States of America

This panel investigates the complex intersections of law and empire in modern Asia. Legal systems have been employed to rationalize and legitimate imperial conquest and rule, constrain the lives of imperial subjects, define and solidify categories of difference and set the limits of imperial power. Imperial laws have often lingered after imperial rule has ended, part of the after-life of empire. “Law and Empire in Asia” brings together scholarship from the fields of history, law and literature in order to illuminate the multi-faceted effects of colonial laws and legal systems, during the period between the second half of the nineteenth and second half of the twentieth centuries. Though distinct in methodology, each paper shares a transnational orientation. Nienke Boer’s “Imperial Chronotopes: Law and Time in Indian Ocean Narratives” analyzes narratives associated with two kinds of migration: indentured labourers who travelled to South Africa between 1860 and 1890, and South African prisoners of war who were transported to colonial India between 1899 and 1902. Boer focuses on these “transnational imperial subjects” in order to argue that law shapes the experience of time. Kirsten Sellars’ “‘Waging war against the King’: The influence of British colonial law on international criminal law, and the reverse, at Delhi, Tokyo and Dhaka” tracks the charge of ‘Waging war against the King’, or treason, as defined by the Indian Penal Code. Sellars traces the influence of this law and its critique by reference to the principles of international law, beginning with the 1945 trials at Delhi of Indian National Army officers Shah Nawaz Khan, Prem Saghal and Gurbakhsh Singh Dhillon. Here the chief defence counsel argued that an evolving international legal order recognized wars of national liberation, rendering the charge of ‘War against the king” invalid. A variant of this critique reappeared at the International Military Tribunal in Tokyo soon thereafter. Sellars’ paper concludes with the reappearance of the same criminal charge of “waging war” in the aftermath of Bangladesh’s separation from Pakistan.

The Many Incarnations of the Criminal Tribes Act in Colonial and Postcolonial India
Anand Yang, University of Washington, United States of America

This paper will look at the postcolonial incarnations and iterations of a British colonial law ratified in 1871 as the Criminal Tribes Act. That piece of legislation notified some 150 different tribes around India as criminal and granted local judicial and police authorities extraordinary powers to track and contain them. These groups, in other words, were deemed inherently criminal, their “criminal tendencies” in the colonial imagination ascribed to their caste and tribal identities. Although the postcolonial Indian state repealed the Criminal Tribes Act in 1952 and reclassified the criminal tribes as Denotified (and Nomadic) Tribes or Vimukta Jatis, it also enacted the Habitual Offenders Act that continued to identify and process criminality as a function of “habitual offenders” or “career criminals,” the new targets, however, conceived of as individuals and not groups. That emphasis, notwithstanding, the new legislation has in effect continued to stigmatize and criminalize precisely those castes and tribes previously branded under

colonial laws. My presentation will illustrate the workings of colonial and postcolonial laws relating to "criminal tribes" by examining the experiences of the Magahiya Doms of North India.

Imperial Chronotopes: Law and Time in Indian Ocean Narratives
Nienke Boer, Yale-NUS College, Singapore

Examining two case studies of temporally constrained migration—indentured laborers travelling from South Asia to South Africa under fixed-term contracts between 1860 and 1909, and South African prisoners-of-war transported to British India for the duration of the war during the Second South African War (1899-1902)—this paper compares the impact of law on the experience of time. I thus investigate how these migrants between South Asia and South Africa narrate their experiences as emerging transnational imperial subjects, read against the temporal constraints imposed by British and international laws governing their transportation. Close readings of novels, memoirs, journals, and newsletters emerging in the wake of these imperial migrations reveal a specific way of mediating the experience of time—a temporal dynamic in which the biographical lifetime of the subject comes into conflict with the timeframe imposed by the contract or treaty. This contestation over time produces moments of resistance or escape, when subjects assert the primacy of the lifetime over the constraints of camp and contract time. Building on literary theorist Mikhail M. Bakhtin's work on the chronotope (time-space) in the novel, in which he argues that genre affects the depiction of time in narrative, I suggest that law also shapes the experience of time. This paper will exemplify this claim through a brief comparison between statutes governing the introduction of Indian indentured laborers to the British colony of Natal and the legally binding oath taken by Boer war prisoners before their repatriation.

'Waging war against the King': The influence of British colonial law on international criminal law, and the reverse, at Delhi, Tokyo and Dhaka
Kirsten Sellars, The Chinese University of Hong Kong, Hong Kong

At the end of the Asia-Pacific War, the British convened courts to try officers of the Indian National Army, a military force allied with Japan. The first commenced on 5 November 1945 in a barracks inside Delhi's Red Fort, at which three defendants were charged with 'waging war against the King' – the equivalent of treason, set out in the Indian Penal Code.This appeared to be a straightforward case, but the chief defence counsel, Bhulabhai Desai, turned it on its head. He questioned the very premise of the 'waging war against the King' charge, arguing that during a war of liberation the justice of the challenger eclipsed the security of the challenged. Desai's speech strongly influenced Indian members of the judiciary, one of whom, Radhabinod Pal, would mount similar arguments against the 'crimes against peace' charges brought at the International Military Tribunal for the Far East, established in Tokyo shortly after. There's a final twist. A quarter of a century later, in the aftermath of Bangladesh's secession from Pakistan in 1971, the new government set up 'special tribunals' to try those who had collaborated with the old regime. Their operation was governed by the 'Bangladesh Collaborators (Special Tribunal) Order, 1972', which made explicit reference to several international crimes, including the crime of 'waging war' against Bangladesh.

Panel 100 — 21 July 2017/ 9.15 - 11.00 / Room 25

Book & PhD Presentations – Politics

Chair: **Tak-Wing Ngo**, University of Macau, Macau

Revitalising the Silk Road. National and International Reactions to China's Foreign Policy Initiative Book Presentation
Richard Griffiths, Leiden University, the Netherlands

The volume examines the 'One Belt, One Road' project in Russiq and Mongolia, Central Asia, South Asia and ASEAN as well as the sea-ports included in the maritime silk road. It differs from the current literature in the following ways:
it treats OBOR primarily from the perspective of a development project,
it places OBOR in the context of existing international and regional policies directed at improving connectivity.

Jimmy Carter & Communist World: US Relations with Communist Countries during Carter Administration(China, Vietnam & North Korea) - PhD Pitch

Khue Do, Seoul National University, South Korea

This research investigates the Carter administration's policies towards Communist countries in Asia, focusing on Vietnam and North Korea with the "China factor" as background for U.S. grand strategy. Initially, Carter's plan was to launch "détente at a smaller scale" - approaching "minor" Communist regimes. In Vietnam, the administration sought to restore normal diplomatic and economic relations with the former adversary. It encouraged Hanoi's conciliatory efforts toward non-communist states and urged Japan and ASEAN countries to establish trade relations with Vietnam. It even searched for U.S. aid for Vietnam, through negotiations regarding the search for American MIAs. In North Korea, Carter opened a new round of "ping-pong diplomacy" with Pyongyang, suggested diplomatic recognition of North Korea and called for the resumption of inter-Korean talks or the establishment of North Korea-U.S.-South Korea trilateral talks. The U.S. also put great pressure on Seoul by announcing eventual withdrawal of American troops and human rights criticism on the Park Chung-Hee government.

Nevertheless, Carter's plan for Vietnam and North Korea laid on the very key principle of its détente with China, using the "China card" in its relationship with the two. Following the Cambodian-Vietnamese border war with Chinese support for the Khmer Rouge communists, Sino-American diplomatic normalization, and Chinese vice-premier Deng Xiaoping's visit to the U.S., China attacked Vietnam. The "pro-China bias" group in Washington, who from the beginning preferred to delay normalization with Vietnam until after that with China, now had the best reasons to end the bold initiative of President Carter. In Korea, Carter attempted to improve Sino-South Korean relations and asked China to influence North Korea to bring about inter-Korean talks, yet received a frank rejection from Chinese leaders. With the failure to engage the North or hold any North-South dialogue, the U.S. had to abandon its policy of ground troop withdrawal at the end of Carter administration. The change of heart over Vietnam and North Korea meant normalization with Vietnam did not come not until fifteen years later. In the case of North Korea, there continues to be no official diplomatic relations.

Oscillate Mildly: Revisiting Japanese Foreign Policy in post-Soviet Central Asia (1991-2016) - PhD Pitch

Nikolay Murashkin, Griffith Asia Institute, Australia

This thesis presents a study of Japanese involvement in post-Soviet Central Asia since its independence in 1991 and examines the reasons for progress and stagnation in this multilateral relationship. The thesis aims to trace the proactivity of Japan's engagement with the Silk Road region. The role of foreign policy doctrines is explored, alongside the hypothesis that Japanese policy has alternated between proactive and reactive approaches towards the region, subject to inertia and external pressures and influenced by individual ministries. Chapter one lays out an overview of Japan's Central Asian policy from the viewpoint of diplomatic history, identifying key domestic constituencies of stakeholders. It concentrates on critical junctures for Japanese involvement and places it in the context of Tokyo's relations with Washington, Beijing and Moscow. Chapter two looks into the partisan dimension of Japanese policy-making. Here I examine the impact on Japanese foreign policy vis-à-vis Central Asia made by the cabinets of the Democratic Party of Japan, as compared to their Liberal Democratic Party predecessors and successors. I discuss personal and factional factors and changes in foreign policy priorities, thus explaining Tokyo's inertia and Central Asia's lower priority on the DPJ governments' diplomatic agenda. Chapter three presents a reverse perspective, demonstrating a strong autonomous agency, multi-vector manoeuvring and rent-seeking by Central Asian states, and highlights an evolution in their diplomatic priorities. Chapter four examines financial aid, suggesting that the Ministry of Finance officials made a greater contribution to overall relationship development than depicted by existing scholarship. Chapter four also analyses the geopolitical implications of regional multilateral infrastructure projects. Chapter five problematizes Central Asia's natural resources for the Japanese government and Japanese companies and examines the cyclical factors relevant to Central Asian commodities. It unveils a divergence of strategic approaches among Japanese corporations choosing between forward-looking and risk aversion, anticipation and adaptation.

All Posters will be on display for the entire duration of ICAS 10. Poster presenters will be available on Friday 20 July during the morning break (11.00-11.30) and Saturday 21 July during the afternoon break (16.00-16.30) to informally answer questions from Conference Delegates.

Understanding algorithm written in Sanskrit and Chinese
Charlotte Pollet, National Chiao-Tung University, Taiwan

Mathematics of 12th-to 14th-century China and India are known for their beautiful algebraic texts. Unfortunately, information concerning their context of transmission and instruction is scarce. These texts were not part of any official education program. Therefore it is difficult to guess their way of transmission and readership. In both cases, texts are shaped like lists of operations where the progress of the algorithm seems, at first sight, more valued than its understanding. Nevertheless, the prescription of algorithmic operations delivers some clues as to what the author expected his readers to do or to understand. The way in which lists of operations are ordered shows that Indian and Chinese authors had different interests, addressed different difficulties, and understood mathematical concepts differently. We see that if both texts present simple algorithmic approaches, they in fact imply a deep understanding and a deductive interpretation of the algorithm itself. This poster presents a comparison between two excerpts, one borrowed from Li Ye 李冶’s Yigu yanduan (益古演段the development of pieces [of Area] [according to] [the collection] Augmenting the Ancient [Knowledge]) in 13th century China and one from Bījagaṇitāvataṃsa (Garland of Seed-Mathematics) written by Nārāyaṇa in 14th century India. The algorithms used by the Chinese and Indian authors both refer to division to establish model equation and both contains numerous tabular settings. This curious common practice is investigated here.

Freedom of Information Law and the Empowerment of Urban Poor and Middle Class in India
Md Aftab Alam, University of Delhi, India

Right to information Act has a potential to strengthen accountability mechanisms in India. It is an effective tool of good governance and public service delivery in India. It is also an effective tool to tackle corruption and foster development. In this paper I explore the unexpected anti-corruption potential of right to information laws and measure the effectiveness of this anti-corruption tool against the baseline of corrupt behavior. Specifically, I present data from two field experiments that I conducted in New Delhi to demonstrate that citizens who use freedom of information laws alongside a standard application for a government service receive almost the same quality of service as those who bribe. This surprising finding suggests that information disclosure laws can be effective anti-corruption tools, as they present citizens with a free and legal alternative to bribery. I conceptualize Freedom of Information (FOI) laws as an auditing mechanism that can be triggered by members of the public.

The field experiments that I describe were designed to test the effectiveness of India’s FOI law, the Right to Information Act (2005), in helping citizens secure a place on the electoral roll. I carried out two identical experiments among the urban poor and middle class individuals residing in New Delhi. My primary finding is that recourse to the freedom of information law is an effective free and legal substitute to bribery. RTI is an effective tool of good governance and public service delivery. It has a positive impact on the lives of citizens in India.

Tracing Global Flows of Imagination
Nat Sattavet, University of Vienna, Austria

The ongoing dissertation research explores emerging tourism flows from and in Asia, with special attention to tourists and ‘new’ consumers of the rising middle class in East and Southeast Asia. Hallstatt, the Austrian UNESCO World Heritage Site and its replica Hallstatt See in Guangdong Province, China, serve as case studies for a multi-sited fieldwork approach.
This empirical study is motivated by the following research questions:
(1) How are imaginaries and imaginations of Europe constructed and circulated in the age of global consumption?

(2) What role does architectural mimicry play in the development of domestic tourist attractions in East and Southeast Asia?
Leaning on Appadurai's concept of global cultural flows the theoretical framework is also drawing on recent contributions in tourism studies; these illuminate the role of imagination and imaginaries (Salazar) for the diversification of tourist practices and habits. Due to the global scope of touristic flows the research employs a mixed methods approach which includes multi-sited fieldwork, participant observation in tourist hot spots, qualitative interviews with tourists and local stakeholders, and visual methods such as cognitive mapping and photo elicitation by which photography as performative tourist practice is explored.

Finding answers to the research questions above is point of departure for an exploration of new aspects of Occidentalism and Reverse Orientalism.

Clash of Markets and Interdependence: A Case Study on China-U.S. Higher Education Student Exchange
Zeynepcan Akar, Bogazici University, Turkey

Power dynamics between China and U.S. have been a debate subject for a long time, as the two countries become the center of the debate of who runs the world. While the majority of the world chose to compare who is stronger out of these two, their interdependence on each other is overlooked. Their comparison seems simple while looking at the military spending, gross domestic production or growth rates, however the reality is much more complex. The power dynamics rather become tangled when analyzing social matters such as education. Within the globalized world where the borders around education have melted down and brought the two countries together in the same 'flow', in fact China and U.S. sometimes becomes a single power.

Over the years as the number of Chinese students increased in U.S. various issues emerged around the student exchange experiences. While Chinese students became majority in the international student body in U.S., the U.S. universities obtained funds for their students with financial aid. However in the last couple of years there have been various cases of cheating scandals that Chinese students were involved in such as the case, which yielded in 15 Chinese students' deportation in 2015. When the case of '15-Students Incident' broke down market of cheating, it also revealed the clash of markets and interdependence between China and United States. As this paper supports the two countries did not act aggressively towards the scandal following the interdependence and market emergence between China and U.S.

A content analysis of children's storybooks about Chinese-born adoptees: Survival networks as contributors to girls' pre-adoption lives
Jacki Fitzpatrick, Texas Tech University, United States of America

The purpose of this content analysis study was to examine representations of survival networks in US storybooks about Chinese-born adopted girls. In recent decades, researchers reported that Chinese parents faced barriers (e.g., one-child policy) to placing their children for adoption (Johnson, 2002). In this context, some birthparents reported that they used planned abandonment to heighten the likelihood that infants would be found and taken to orphanages. From the time of abandonment to adoption, there is a consequential chain of individuals who care for these infants. This chain represents a survival network. Network members can play a transient (e.g., stranger who finds child in park) or ongoing (e.g., nannies, nurses) role in childcare. As international adoption of girls was centralized and encouraged by the Chinese government (Johnson, 2002; Lihua, 2001; Miller-Loessi & Kilic, 2001), bureaucratic officials can also be part of the network. Prior research revealed that US storybooks address issues reflective of Chinese-born daughters' life histories/experiences (Fitzpatrick & Kostina-Ritchey, 2013). Given the prevalence of network members in actual adoptions (Ponte, Wang & Fan, 2010), it seemed worthwhile to explore the representations of survival networks in storybooks about Chinese girls adopted by US families. This study was a content analysis of 40 storybooks (written for children 3-8 years of age). Initial analyses revealed that transient and ongoing caregivers were represented in meaningful ways. Such analyses highlights that recognition of Chinese caregivers [as part of a survival network] are an important part of narratives about the formation of binational adoptive families.
Poster co-authored with: Erin Kostina-Ritchey, Texas Tech University, United States of America

Imag(in)ing the Invisible: Nuclear Disaster in Japanese Literature, Theatre and Photography

Convenor and chair: **Kristina Iwata-Weickgenannt**, Nagoya University, Japan
Discussant: **Ran Ma**, Nagoya University, Japan

Social studies suggest both natural and man-made disasters have to be discursively constructed as catastrophe to be perceived as such. Neither the event itself nor its social implications are self-evident; rather, their calamitous nature must be regarded outcome of human interpretation. Needless to say, artists participate in shaping perceptions of events as disasters through their very work. Our panel will explore the ways contemporary Japanese novelists, playwrights, and photographers have responded to the invisible horrors of nuclear catastrophe, focusing on the Fukushima and Chernobyl disasters. Analyzing representations of 'Fukushima' and 'Chernobyl' in various media and scrutinizing critical responses, we will address questions such as: How is nuclear disaster negotiated and reshaped through cultural production? Who is conceded the right to speak about the disasters—as victim, as researcher, or otherwise? How is "authenticity" constructed and politically used in post-disaster critical discourse? Given that nuclear contamination extends the time of catastrophe into the distant future, how do artists deal with the multiple temporalities of nuclear disaster, and with the invisibility of radiation? Which strategies do they employ to shed light on the unseen? Focusing literature, theater, and photography, the panel covers a spectrum of expression that ranges from language-based to image-focused. By scrutinizing various media narratives and taking into account national as well as global perspectives, the panel aims to comparatively analyze patterns in negotiating nuclear disaster in various cultural media.

Who has the right to speak, and are we prepared to listen? Literary discourses in post-Fukushima Japan

Kristina Iwata-Weickgenannt, Nagoya University, Japan

The Fukushima-based poet Wago Ryoichi famously was one of the first Japanese writers to use his art to respond to the nuclear crisis. He turned to Twitter and began to continuously pour out thousands of messages at an astonishing speed. Translating his raw anger, anxiety, and despair into what he called "Pebbles of Poetry", he slung out his emotions to the rapidly growing community of his followers. The immediacy as well as the temporal simultaneity of this poetic intervention gave Wago an unrivalled air of "authenticity" which propelled him into the limelight—he quickly became one of the best-known poets in and of Japan. As the public memory of the invisible disaster fades—and as one nuclear power plant after the other is restarted—the question of who has the right to speak about the disaster became one of the most politically charged issues, also casting its shadow on literary production and criticism. Drawing on a number of literary texts published since 2011, my presentation will focus on questions of positionality and the frequently suggested link to "authenticity." I am interested in if/ how a writer's geographical (an, increasingly temporal) closeness/ distance to the disaster site influences both, literary strategies as well as critical reception, and in exploring the potentially dangerous political implications of the privileging of the perspective of the so-called tōjisha (person with first-hand experience).

Chernobyl in Post-Fukushima Japanese Theatre – Setoyama Misaki's Invisible Clouds

Barbara Geilhorn, University of Manchester, United Kingdom

In the aftermath of the March 11, 2011 disasters, an ever-increasing output of— predominantly documentar—post-Fukushima theatre productions could be observed. Few playwrights made use of fiction or addressed the underlying social problems the disaster revealed. Setoyama Misaki's Invisible Clouds (Mienai kumo, 2014) is an interesting case in point. Born in 1977, Setoyama raises the question of individual responsibility and hints at the global dimension of the nuclear disaster by reading 'Fukushima' in a post-Chernobyl context. The play is an adaptation of The Cloud (Die Wolke, 1987), a best-selling German youth novel written by Gudrun Pausewang (b. 1928) when large parts of Europe were affected by the nuclear fallout from Chernobyl. The Cloud unfolds around a young girl escaping from the radiation released by a similar fictional disaster taking place in Germany. Setoyama's adaptation adds a new character—a Japanese playwright who happened to read Pausewang's novel as a youth and now, after the March 11 disasters, travels to Germany to interview the author. Apparently, this character is an alter ego of Setoyama who is known for her interest in re-enacting real-life events, and for developing her plays based on meticulous research. In my presentation I argue that, while the geographical distance between

Europe and Japan facilitates audiences' critical engagement with the delicate subject, the Japanese figure in the story links the nuclear disasters of Fukushima and Chernobyl and drives the message home.

Ruins, Lives, and Totality: "Invisibles" in Nakasuji Jun's Photographs of Post-Fukushima Nuclear Disasters
Tomoko Seto, Yonsei University South Korea

This paper explores the 2015 photographs of the evacuated zones near the Fukushima Daiichi by Nakasuji Jun (1966-) to demonstrate multiple temporalities of the post-nuclear disaster site. At a glance, his images astonish viewers simply by the contrast of living species in a seemingly dead space. A closer scrutiny, however, illuminates the relatedness of different paces at which species grow and buildings decay, which remind us of the lack of the capitalist past and future to which absent humans, and we, too, belong. For example, an image of vivid colored plants sprouting from a pile of black plastic bags filled with radioactive waste bespeaks the length of time since the communal "decontamination" (josen) initiative and fragments of residents' daily life abandoned with the waste. Another photograph of a ruined supermarket shows dusted smiles of young women on the cover of magazines lined up on shelves. Viewers find a few of the magazines already ceased publication due to recession. Along with a ceiling filled with cobwebs that indicate their continuous spread, the image testifies fading memories of ordinary consumers of mass cultural products who in 2011 had suddenly become extraordinary evacuees amid the declining economy of Japan. Recent studies of Japanese proletarian literature have uncovered its power to reveal the totality of capitalist relations. Similarly, Nakasuji's works of the post-nuclear disaster sites underscore "invisibles," i.e. not only the effects of radiation, but also multiple experiences of time and the totality of these experiences within capitalist modernity beyond spatial and species boundaries.

Panel 103 — 21 July 2017/ 11.30 - 13.15 / Room 2

Taking the Right to Engage: Alternative Artistic and Creative Practices for Urban Public Space in Hong Kong

Convenor: **Minna Valjakka**, National University of Singapore, Singapore
Chair: **Minna Valjakka**, National University of Singapore, Singapore
Discussant: **Dominique Lämmli**, Zurich University of the Arts; FOA-FLUX, Switzerland

Hong Kong's geopolitical position and heightening competition with other Asian cities reshapes the urban fabric with unforeseen ways. While large-scale redevelopment plans officially aim to provide cultural and creative stimulus to the city, growing privatization of pubic space results in ever more precarious urban public space and alienation among the urbanites. In the shadows of top-down urban redevelopment and art market hype, alternative artistic and creative practices, seek for novel methods, aesthetics and forms of collaborations in order to engage with communities and voice local concerns. Drawing upon four case studies focusing on the varied practices negotiating the urban public space before, during and after the Umbrella movement—sound walks as art pedagogy, performance as a tactic of resistance and embodied experience, objects of protest as countervisuality and urban hacking as creative resilience—this panel calls for in-depth research on the various discourses and perceptions surrounding these alternative artistic and creative practices. We posit that art and creativity questioning the conventions of urban public space also renegotiates the hierarchies of art and open up new possibilities for artists and urbanites alike to reconnect with their city. Even more importantly, they enable further discussion on the often repeated right to the city, defined by Lefebvre (1996) as a "transformed and renewed access to urban life." What has often been left unaddressed, however, are the questions of what kind of rights are called for. The panel seeks to facilitate multifaceted discussions on what kind of status artistic and cultural rights could maintain, especially in relation to the urban public space. Keywords: alternative artistic and creative practices, engagement, artistic and cultural rights, urban public space, Hong Kong

Sound Walks as Humanistic Pedagogy of Art – Hong Kong as Case
Yang Yeung, Chinese University of Hong Kong, Hong Kong

In Cultivating Humanity, A Classical Defence of Reform in Liberal Education (1997/2003), Martha Nussbaum argues that narrative imagination is essential to citizenship: it is a way to the knowledge of possibilities and an essential preparation for moral interaction. This paper proposes that artist-led sound

walks cultivate habits of sensitivity by encouraging narrative imagination. The walking and listening selves approach urban public space-time as sonic material available for aesthetic activation. By producing experiences of intimate listening, the sound walks suspend the established hierarchy of values in public rationality and make it possible for complexity and mutual dependence in the human condition to return to urban life. Sound walks are in this sense a salient component of the humanistic pedagogy of art.
Keywords: sound walk, narrative imagination, citizenship, humanistic pedagogy

From Improvisation to Transformation: Collective connectivity in Hong Kong's Umbrella Movement (2014)
Wen Yau, Hong Kong Baptist University, Hong Kong

The Occupy or Umbrella Movement which took place in 2014 marked an important page in Hong Kong's social history and political landscape. While the abundance of colourful banners, sculptures and installation had captured the mass media attention and became spectacles, the scenes in which people held up umbrella and ran around in the midst of tear smoke were the most impressive and surprising moments of the movement. The 87 tear gas canisters fired by the police did not disperse the protesters but even kept up their momentum. The Umbrella Movement broke out in a spontaneous way that was beyond the imagination of the initiators and organizers, and improvisation took a significant role in advancing the movement. By comparing some rehearsed and impromptu scenes during or right before the Umbrella Movement, this paper will examine performativity of these protests and as well as the embodied experience with reference to Susan Foster's (2003) theory of 'collective connectivity' and 'kinetic responsiveness' in protests. The role of art and artists will be discussed too in some cases of improvised interventions during the protest. I would argue that improvisation is more than a performative tactic used by protesters in the battlefield of occupation. It also facilitates a transformation in the people's sense of agency, opens up imagination about their social roles through embodied collective experiences in public space, and thus redefine connectivity in human condition of plurality.
Keywords: embodiment, performative protest, art & activism, Hong Kong

Objects of protest – Countervisuality and Hong Kong's Umbrella Movement
Frank Vigneron, The Chinese University of Hong Kong, Hong Kong

In late 2014, the pro-democracy demonstrations that were called the 'Umbrella movement' revealed to the world that Hong Kong was not the money-obsessed society it had often been portrayed as. During these 79 days, its participants produced a very large amount of ephemeral objects that came to represent a number of things to various people. Presented as art by some, as mere mementos by others, they collectively represent an important trace of a major intellectual and political event whose consequences are still extremely difficult to assess. In the words of Nicolas Mirzoeff (2011), they can be seen as a manifestation of the countervisuality enacted by the participants of the Umbrella movement: they represent the resistance of those fighting for the right to see and be seen. As such, these ephemerals need to be preserved. This paper will trace the destiny of a collective of artists and activists who tried to keep them as a living collection and how these objects and the way they have been managed have revealed many of the contradictions inherent in the society of Hong Kong today.
Keywords: countervisuality, protest, Hong Kong, activism

Urban Hacking as Creative Resilience for Hong Kong
Minna Valjakka, National University of Singapore, Singapore

The vision to become the leading cultural metropolis in Asia reverberates throughout the cultural policies and redevelopment plans of Hong Kong. While large-scale top-down projects, such as West Kowloon Cultural District, have gained academic interest numerous alternative artistic and creative interventions are emerging with varying intentions to negotiate the diverse needs of city officials, urbanites, artists and people involved in creative industries. Deriving from continual fieldwork periods since 2012, this paper sheds light on how varied forms of urban hacking, unauthorized interventions in urban public space, have challenged and remodified the spatial norms and strategies in Hong Kong. I posit that the new forms of agencies and strategies of urban hacking have a growing power to raise awareness of socio-political issues and renegotiate space for new forms of participatory urbanism. At the same time, they partly resonate with Chantal Mouffe's (2007) perceptions on agonistic approach in critical art that provokes disagreement and "makes visible what the dominant consensus tends to obscure and obliterate." However, reclaiming the streets and construction of new subjectivities through urban hacking is essential part of urbanites'

recent new trend of political participation. As a form of creative resilience, urban hacking aims for more versatile betterment of the city. It is not reserved only for contemporary artists and the intentions are far more intricate than mere anti-capitalistic struggle. The novel positions and forms emerging in the urban public space represent what Ananya Roy and Aihwa Ong (2011) regard as situated experiments that are reinventing how to be global.

Panel 104 — 21 July 2017/ 11.30 - 13.15 / Room 3

The Migrant's Body: Exploring the Physicality of the Migration Experience II

Convenor: **Michiel Baas**, National University of Singapore, Asia Research Institute, Singapore
Chair: **Denise L. Spitzer**, University of Ottawa, Canada

The body is naturally implicated in any form of movement or mobility. Yet the way bodies are physically and symbolically marked by migration experiences has so far received limited attention. The body is often present in explorations of how migrants negotiate borders and borderlands; in the way they engage with lowly paid employment (e.g. in construction, domestic work or the harbour); or in questions of safety, rights and protection (e.g. prostitution, trafficking and other types of illegal activities). However, rarely do such studies explicitly conceptualize the body in terms of the meanings migrants ascribe to their bodies; how their relationship to their bodies changes over time, and how their bodies undergo processes of change and/or are marked by their experiences as migrants. sThe body is clearly the geographically most intimate sphere but it cannot be denied that the migrant's body is at the same time, as Lucy Jackson (2015) puts it, subjected to boundary making and territorialisation. Parrini et al (2007) identify two paradoxes of the migrant's body. The first relates to transformation as part of the migration process and the dyad that is produced by "otherness" in the country of destination on the one hand and the body as symbolically marked by "success" in the home country (upon return) on the other hand. They stress that the transformation of the meaning of embodiment (through the experience of migration) is neither seamless nor coherent something which links to the second paradox they unpack: that of masculine identity and associated changing gender relations (particularly upon return "back home"). As such, studies that have engaged with the migrant's body so far revolve mainly around notions of transition, transformation, tensions/frictions. Yet, the physical body itself is often strikingly absent. While it is acknowledged that the (migrant's) body is a container for identity formation/change, the way its actual body is imprinted by these experiences or utilized as a tool to facilitate migration is much less the focus of scholarly inquiry. Spread over three sessions this panel brings together a total of twelve ethnographically rich papers engaging with the migrant's body.

Performing Foreign Culinary Culture: Migrant Workers in Shanghai's Global Foodscapes
James Farrer, Sophia University, Japan

Over the past decade a "global foodscape" has emerged in Shanghai. Whereas, international (non-Chinese) restaurants were rare outside of hotels twenty years ago, they are now found in all corners of the city. These restaurants are hiring more foreign staff to serve a growing Chinese customer base and their foreign bodies become a central visual and social element of the dining experience. Restaurants as such become theatres of the global city in which migrant servers and chefs perform.These foreign chefs and servers play roles not only as laborers but also embody and perform culinary cultures. At the same time, the rural-to-urban migrants who comprise the supporting staff must also learn to perform elements of foreign culinary culture as servers and cooks. The fantasies embodied by migrant service workers seem to be changing in the era of a rising China. Foreigners in Shanghai long represented a distant and aspirational modernity but now connect with the rise of Shanghai as a center of global culture. Yet they also represent new and hybrid narratives of a China-centric Occidentalist as well as Orientalist longing.This paper is based on ethnographic observations and in-depth interviews in Western and Japanese restaurants, examining how these performances are contrived to entertain and play into the culinary fantasies of Chinese consumers. It examines workers in high-end European and Japanese restaurants, the personae they create, the costumes they wear, and the way their bodies work within the increasingly elaborate design of Shanghai restaurant spaces.

Body transformations in temporary labour migration: narratives of Nepalese migrants returned from South Korea

Seonyoung Seo, National University of Singapore, Singapore

Temporary labour migration is often characterised in policy documents as a win-win-win situation, bringing benefits to both countries of origin and destination as well as migrants themselves. For migrants, the economic benefits and skills they acquire in the destination countries are highlighted in the discussion. Juxtaposing these assumed benefits and the actual experiences of Nepalese migrants, in this paper I aim to critically interrogate the win-win-win situation through the narratives of migrants. Particularly, I focus on the body transformations marked by their experiences of labour migration in Korea, and the implications of these in the process of return and reintegration in Nepal. Firstly, I discuss the perceptions of migrants and others that having a 'brighter' skin colour than before migration identifies them as having returned from a developed country, which is often associated with assumptions about acquired economic capital. However, secondly, I argue that the scars on and in their bodies, reveal the precarity of the life they experienced as migrant workers. Lastly, in contrast to claims regarding the acquisition of skills, I assert that what Nepalese migrants acquire in workplaces in Korea are not knowledge and skills which can be used in Nepal, but an embodiment of deskilling. Illustrating the physical changes reported by Nepalese migrants, I argue that these deskilling experiences and the lack of self-confidence induced by this are hindrances to their reintegration in Nepal, which traps them in a repeated cycle of bottom-end jobs in high income countries.

"The lower classes smell": how disgust legitimates ethnicity, class and citizenship in a context of migration

Sylvia Ang, The University of Melbourne, Australia

Contrary to claims from cosmopolitan migrants that they are part of a global middle class, this paper argues that nationality, for many, remains a key segregator between a "middle-class" us and a "working class" them - migrants. The production of difference is further complicated by the presence of co-ethnics. As such, this paper argues that the intersection of ethnicity, class and nationality foregrounds the tensions around migration in Singapore. Newly-arrived Chinese migrants in Singapore are of diverse social class backgrounds, ranging from high-wage expatriates to low-wage blue-collar workers. My research show that Chinese migrants regularly claim to be of the middle-class, just like their Singaporean counterparts – to the extent of boundary-marking other Chinese migrants' bodies. Locals, however, are of opposing views. Many locals perceive Chinese migrants as embodying the "developing" status of their country, China. As such, Chinese migrants are depicted as backward, uncouth and generally of a lower social class than locals. Through judging Chinese migrants' bodies as marked by bad taste and hygiene, locals claim a moral high ground. Such discourses enable locals to perform and (re)produce themselves as the better Chinese, the higher class while legitimating their rights as citizens. As a result, Chinese migrants are marginalized and framed as unworthy of citizenship rights.

Bengali songs on the (migrated) body: identity, longing and belonging through the repertoire of dehatattva songs

Carola Lorea, International Institute for Asian Studies, the Netherlands

Dehatattva, literally the doctrine of the body, represents a system of folk anatomy, cosmology and knowledge on conception and sexuality widespread among Bengali low caste followers of heterodox lineages. This incredibly rich repository of beliefs, teachings and songs has consistently followed the journey of low-caste heterodox Bengalis previously inhabiting the plains of Bangladesh. To escape the inter-religious violence that affected East Bengal at the dawn of Independence, millions of East Bengalis migrated to the neighboring state of West Bengal, where they entered as dispossessed and landless refugees.In this paper I will focus on the significance of the transmission and performance of dehatattva songs among resettled Bengalis in West Bengal and in the Andaman islands. The songs' terminology reflects the belief that the body/microcosm perfectly reflects the nature/macrocosm, thus the body is described as traversed by rivers of fluids, sustained by the wind of breath, overwhelmed by the flood of menstrual blood. Tropes and images referring to the practitioner's body are constantly related to corresponding elements of the familiar, agricultural and riverine nature of the 'homeland'. How are these correspondences transplanted, familiarized, maintained or lost when the surrounding nature of the expatriated body changes its connotations dramatically? How is this shared repertoire strengthening a sentiment of territorial belonging, of cultural identity and more specifically of caste identity among the migrated performers, practitioners and listeners? This paper suggests possible answers to these questions particularly using historical and ethnographic material collected on the field.

Panel 105 — 21 July 2017/ 11.30 - 13.15 / Room 4

Roundtable - Alternative Genealogies of Transpacific Critique and the Future of Asian Diaspora Studies

Convenor: **Jodi Kim**, University of California, Riverside, United States of America

This roundtable traverses productively beyond disciplinary divides in order to consider the historically multidirectional disciplinary formations that have bridged Asian studies, transnational and diasporic Asian studies, and Asian American studies. Our roundtable also explores the crucial question of how to build upon and expand such historical formations in order to produce new analytic insights and lines of inquiry on issues that traverse Asia and the Pacific. As such, we take as our point of inspiration and departure Lisa Yoneyama's recent conceptualization of "transpacific critique" in Cold War Ruins: Transpacific Critique of American Justice and Japanese War Crimes. She writes, "I propose a dissonant reading of the transpacific… Eschewing reification of the 'Asia Pacific' as yet another area studies' militarized geopolitical category…the book advances what might be called a conjunctive cultural critique of the transpacific…"(ix-x).Our roundtable links these broader questions about disciplinary and field formations to specific topics and lines of inquiry. We are interested in the ways we have historically embedded (or not) knowledge of Asia (including Asian language resources) into Asian American studies; in recognizing the significance of Asian America for Asia; and in the ways in which Asian Pacific studies and Southeast Asian transnational studies disrupt the cultural-political, national and continental dichotomies that no longer hold in this age of co-prosperity spheres. These issues will be elaborated further through a discussion of the following specific topics: First, how has the Cold War shaped the public memorialization of the atomic bombing of Hiroshima as simultaneously a spectacle and static event in Japan and the US? Considering Japan's Cold War alliance with the US after World War II and US censorship of visual material related to Hiroshima, we examine the dissonance between the visual and discursive registers of Cold War knowledge production across the Pacific. Second, how can we recognize or apprehend the transnational, diasporic, and transpacific nature of Asian American and Asian diasporic feminist movements in the period from the 1970s to the present? In order to do so, we must expand the definition of "feminist" movements to encompass transpacific struggles against U.S. neocolonialism, including anti-military, environmentalist, and anti-development movements. Third, how can we generate a relational analysis of U.S. military empire and settler colonialism in Asia and the Pacific in the post-World War II period rather than focusing on one while eliding the other?

Iyko Day, Mount Holyoke College, United States of America
Grace Hong, UCLA, United States of America
Mariam Lam, University of California, Riverside, United States of America
Jodi Kim, University of California, Riverside, United States of America

Panel 106 — 21 July 2017/ 11.30 - 13.15 / Room 5

Roundtable - The Southeast Asia Neighborhoods Network (SEANNET): Re-Shaping Urban Studies through Local City-Making Knowledge II

Convenor: **Paul Rabé**, International Institute for Asian Studies, the Netherlands
Chair: **Rita Padawangi**, Singapore University of Social Sciences, Singapore

This roundtable discussion brings together five external panelists to share their insights and case studies. It will also feature on interactive discussion that address the following questions:

(1) What is a "healthy", "desirable", or "successful" neighborhood? Are there any specific indicators that might be identified as evidences of those characteristics?
(2) Do indicators of a "successful" neighborhood in one context "translate" across different contexts?

Krupa Rajangam, SAYTHU and National Institute of Advanced Studies, India
Aming Liu, Shanghai Academy of Social Sciences, China
Jayde Lin Roberts, University of Tasmania, Australia

Rohit Negi, School of Human Ecology, Ambedkar University Delhi, India
Harry den Hartog, Urban Language Studio, Shanghai, China

Panel 107 **21 July 2017/ 11.30 - 13.15 / Room 6**

Trends and Trajectories of the Mekong Region: Understanding the Implications of Regionalisation, Urbanisation and Climate Change II

Convenor and chair: **Pakamas Thinphanga**, Thailand Environment Institute (TEI), Thailand

Southeast Asia is rapidly urbanising. Urbanisation is a complex process that is associated with development, and has social, environmental, economic and political implications. Driven by many forces, including regional economic integration, particularly through the ASEAN Economic Community (AEC), countries in the region are at different stages of urbanisation and development. However, similar trends are observed across the region, including shifting from rural, agricultural based to urban-centred and industrialised economies, drastic changes in land use and ecological landscapes, increasing population and rural-urban migration, changing demographics, rising demand for natural resources, deteriorating ecosystems, escalating pollution and contamination, and growing disaster and climate risks.
In local settings, the interactions of these trends create new and complex social, political and economic contexts for responses to shocks and crises. As the Mekong region becomes more physically, socially, and economically connected, the impacts and vulnerabilities of climate change are not only determined by location, but cascade through administrative and political boundaries. Assessing and dealing with urban climate vulnerability calls for new approaches. Understanding complex social-ecological systems and urban governance is critical for addressing uncertainty and surprises.
This panel will present and discuss some challenges and needs for understanding the implications of regionalisation, urbanisation, and climate change by drawing on historical information of past urban development, current situations based on economic development policies and practices, and climate vulnerability assessments. The interaction of urban people with, and dependence on, complex urban systems of physical infrastructure and technology for generating services around water, food, waste, energy, transport, and communications will also be discussed. The research that informs this panel was conducted in secondary cities in Cambodia, Laos, Myanmar, Thailand and Vietnam, and is supported under the Urban Climate Resilience in Southeast Asia Partnership programme (UCRSEA).

Women's adaptations to new developments caused by urbanization and climate change in Truong Yen commune, Ninh Binh province, Vietnam

Hoa Lo Thanh, Centre for Environment and Community Research (CECR), Vietnam

Truong Yen commune is located at the core tourism activities and the major hub for tourism boating activities of Trang An, Ninh Binh a mixed cultural and natural World Heritage. Trang An-World Heritage site is outstanding universal value providing people with economic, social and environmental benefits. However, on the other side of those benefits, many households have emigrated and their livelihoods have changed. The barriers for individuals and communities are coming from both sides the heritage conservation and the economic development growth. Many people sold their property to clear-headed, wise and intelligent entrepreneurs and from the owners they have become employed. Truong Yen also spans both the heritage zone and buffer zone, and with the rapid of urbanization water threaten and pollution are potential affect Truong Yen community in next coming years. Under the unpredictable climate change, people in Truong Yen have facing new challenges in both protecting the heritage and economic development. This paper will focus on the dark side of economic growth in Truong Yen, how its vulnerability to the communities under above factors.

Urban Climate Change Resilience in Bago in Lower Myanmar

Ei Shwe Sin Phyo, University of Yangon, Myanmar

Cities in developing countries, faced with rapid urbanization, encounter number of urban water cycle related issues problems that are connected to the urbanization process. Urban flooding is among the major ones. Increased imperviousness due to urban densification, under-developed sewer systems, drainage systems, upstream flooding and tidal effects are regular reasons causing urban floods. The poor water quality of urban waters causing urban flooding creates new conditions for urban development in

the urban areas, by directly affecting living conditions, impacting infrastructure, human health and many other sectors. At present the Bago city in Lower Myanmar still encounters problems such as urban flooding especially during the monsoon. The impact of flooding is driven by a combination of natural and human-induced factors such as the drainage system and waste disposal. The purpose of this study is to find the main causes of urban flooding in Bago City and to investigate how local people build resilience to the effects of urban flooding. In this paper, the management of water drainage and sewage systems causing urban flooding in Bago City will be investigated to find ways to reduce the urban flooding in Bago city. The sources of this paper are used the primary as well as secondary sources, based on personal observations and survey questionnaire and interviews.

Urban Political Ecology of Spatial Planning and climate change: A case study from Battambang
Try Thuon, Royal University of Phnom Penh, Cambodia

This paper aims to contribute the current knowledge gaps in urban political ecology and the emerging role strategic group formation in shaping the dynamics of spatial relations, urbanization and climate change. Since early 1990s, Cambodia has experienced with rapid urban growth both in Phnom Penh and those secondary towns along tributaries. Climate change is projected to be significantly impact with combination of current land use change and changes in hydrological flows from up-downstream through tributaries.
Current work from Milne and Mahanty (2015) and Le Billon (2000, 2015) have drawn some basic political ecology approach and show how different actors involved the struggle over resources. There is also growing literature on urban climate resilience studies. Tyler and Moench (2012) focuses on system, agents and institutions in influencing its complex system, while Friend and Moench (2013) suggest to move further but more focus on issue of power, right and freedom and voice in shaping poverty and vulnerability of urban residents. Literature on spatial shift in shaping mega-urbanization in ASEAN and spill over effect of growth poles development, in particular when the region is being connected and integrated.
UPE will look at urban environment through power relations of how it is being revealed, contested and enforced. The approach will operate through selected urban system, spatial plan and spill over affect, natural capital, communities survival and how the role of strategic group in shaping and influence this process. Case studies will draw from Battambang town, the second largest city in Cambodia with long history of development, settlements as well as the national and regional connection.

Panel 108 — 21 July 2017/ 11.30 - 13.15 / Room 7

Social and Economic Inequalities in the Contemporary Japan II

Convenor: **Kenji Ishida**, University of Tokyo, Japan
Chair: **Sho Fujihara**, University of Tokyo, Japan

"Social and Economic Inequalities in the Contemporary Japan" consists of two sessions. This session is the second part, and four papers mainly focus on the dynamics of socio-economic inequality in Japan from historical or longitudinal viewpoint.Ishida, the first presenter, aims to investigate changes in the Japanese school to work transition system, and especially focus on those who did not get a school recommendation in their job search. Since the mid-1990s in which a long-term recession has started, more and more students have got their job without school recommendation than before. He utilizes SSM (Social Stratification and Social Mobility) survey data, and compares career characteristics between those who get a job with school recommendation and those who do without it.Hayashi, the second presenter, reveals the poverty dynamics among Japanese unmarried women with the Japanese Life Course Panel Survey. Poverty in younger generation in Japan has increased, especially in unmarried women because of the prolonged recession, deterioration of youth employment and increase in non-regular workers. He reveals that a half of unmarried women have experienced the poverty more than once in eight waves of the survey. The multi-variate analysis reveals that low educational background, getting older, employment as a non-regular job and unemployment influence to their poverty.Arita, the third presenter, aims to reveal the effects of aging of the society on income inequality in Japan by analyzing the data of Social Stratification and Social Mobility (SSM) survey. He points out Japan experience a radical change in the demographic structure and it may have substantial impacts on social inequality. In the analysis, the author explores not only the extent of overall inequality, which is typically measured by the Gini

coefficient, but also inequalities among various social groups, such as between economically active and non-active population, and between standard and non-standard workers. Tomabechi, the fourth presenter, examine the effect of birth order on intergenerational mobility in Japan. She points out little is known about the relationship between birth order and intergenerational mobility, and constructs a unique data for her empirical analyses. From the results of empirical models, she finds there may be different pattern of the intergenerational mobility among siblings in Japan.

Has School to Work Transition in Japan Changed?
Kenji Ishida, University of Tokyo, Japan

Many previous literatures have shown that the first job after finishing education has a long-term effect on the subsequent career opportunity. Getting the first job through school recommendation is thought to be a unique system of the school to work transition in Japan. Many Japanese young people have advantages in searching a job through school recommendation. However, Japanese employment practices and structure have changed since the early 1990's, in which a long-term recession has started. The demand of non-standard employment and mid-career recruitment have increased but the labor demand for young people has decreased. Changes of Japanese employment structure affect the school to work transition system, and more and more students get their job without school recommendation than before. This paper aims to investigate changes in the Japanese school to work transition system. Japanese researchers of sociology of education mainly focus on young workers getting a job with school recommendation, but we know little about those who get a job without it. SSM (Social Stratification and Social Mobility) surveys from 1995 are utilized for empirical analysis. Respondents are asked about how they got the first job in the questionnaires and we can specify whether they get a job through school recommendation or not. In this paper, we firstly investigate the relationship between the size of school recommendation use and macro socio-economic factors. Secondly, we will compare career characteristics between those who get a job with school recommendation and those who do without it.

Poverty Dynamics among Japanese Unmarried Women
Yusuke Hayashi, Musashi University, Japan

According to the Japanese Ministry of Health, Labour and Welfare, the relative poverty rate of Japan in 2012 is 16.1%. This is high in seventh in the OECD countries. Moreover, in Japan, poverty in younger generation has increased, especially in unmarried women because of the prolonged recession, deterioration of youth employment and increase in non-regular workers. Although poverty in Japan does not always mean the starvation or the risk of falling into the homeless immediately, they are restricted various opportunities in everyday life. In addition, poverty is linked directly to the difficulty of the marriage.In this presentation, using the data from the Japanese Life Course Panel Survey (JLPS) conducted by the University of Tokyo Institute of Social Science, I examine the poverty dynamics among unmarried women. Poverty is defined as less than 1.5 million yen of individual annual income in this study. As the JLPS data is the panel data, we can investigate not only the poverty at the survey time point, but also the dynamics of individuals' poverty.In eight waves of the survey, a half of unmarried women have experienced the poverty more than once and about 20% of them have fallen into the poverty in more than 4 waves. Although about 70% of unmarried women in the poverty can escape from the poverty at the next year, the others continue being in the poverty. Multi-variate analysis reveals that low educational background, getting older, employment as a non-regular job and unemployment influence to their poverty.

Income Inequality in an Aging Society: The Case of Japan
Shin Arita, University of Tokyo, Japan

Japanese society has been facing the continuous decline in the fertility rate, which then has caused the rapid aging of the society. The ratio of elderly people over the age of 65 reached 26.7% in 2015, while it was as low as 10.3% in 1985. On the other hand, the ratio of working-age population has been drastically declined.Such a radical change in the demographic structure may have substantial impacts on various aspects of the society. The social inequality is no exception. If so, what impacts does the aging of the society have on social inequality? This paper aims to reveal the effects of aging of the society on income inequality in Japan by analyzing the data of Social Stratification and Social Mobility (SSM) survey, which has been conducted every 10 years since 1955. In the analysis, the author explores not only the extent of

overall inequality, which is typically measured by the Gini coefficient, but also inequalities among various social groups, such as between economically active and non-active population, and between standard and non-standard workers. The effects of employment practices and social security system on the income inequality in an aging society are also examined.

The Effect of Birth Order on Intergenerational Class Inheritance in Japan
Natsuho Tomabechi, University of Tokyo, Japan
Satoshi Miwa, University of Tokyo, Japan

The purpose of this study is to examine the effect of birth order on intergenerational mobility in Japan. Birth order is one of the important personal characteristics because it affects one's personality, ability, and experience. Especially, it had been said the eldest son tends to succeed to the family estate and is likely to inherit his father's occupation in Japan. There are several studies about the intergenerational mobility and its trend in Japan, however, little is known about the relationship between birth order and intergenerational mobility. Therefore, we focus on the effect of birth order. We use several male-only datasets. First, we use sibling data which includes information about occupation of respondents' all siblings. Second, non-sibling data are used. Finally, we make pseudo sibling data getting by Hot-Deck procedure. These data are analyzed by using logit model and fixed effects logit model. According to analyses, the eldest son tends to enter the same class as his father, compared to other siblings. In particular, there are strong birth order effect in case father's occupation is self-employment or farmer. In addition, the effect of birth order seem to have increased in recent years. The results indicate that there may be different pattern of the intergenerational mobility among siblings in Japan. We need to be more interest in difference within the family.

Panel 109 — 21 July 2017/ 11.30 - 13.15 / Room 8

Memory, Migration and Nostalgia: Transgressing Borders, Transgressive Boundaries II

Convenor and chair: **Mara Matta**, Sapienza Università di Roma, Italy
Co-convenor and discussant: **Habibul Khondker**, Zayed University, United Arab Emirates

In an age of growing migration flows and creation of larger transnational communities, the nostalgia for the home(s) left behind, and the blurring of the distinction between individual remembrances and collective memory, are assuming an ever-increasing centrality in the studies on memory and migration. The necessity of developing 'a wider vocabulary to explore the sphere of signifying practices surrounding identity, community, migration and ethnicity in the contemporary world (Winter 2012) has been at the centre of various researches. Whether addressing 'the relationship between the politics of memory and the incorporation of immigrants' (Glynn and Kleist 2012), or analysing different types of nostalgia and various spheres of belonging in devising strategies to 'feel at home' in another world (Duyvendak 2011), recent scholarship on issues of mobile (often exilic or diasporic) landscapes of memory have proven the centrality of memory and nostalgia to a deep understanding of migrants' lives, individually and collectively. As Maurice Halbwachs argued in Les Cadres sociaux de la mémoire (1925), there is no individual memory that can develop outside the community networks and society at large. As a process deeply influenced by social and political changes, memory also changes, developing new langscapes where it reconfigures itself. People move with memories as well as material possessions. Even when they are forced to move without their material possessions, memories replace the void. Memories are parts of their beings, as individual and as members of a community. Memory and nostalgia for 'home' are among the defining features of migrant's experiences, leading to the creation of surrogates of homes and places left behind. Through cultural performances of identity and belonging, memories are filled with materiality: cultures are preserved and re-enacted, homes reconstructed, feelings of nostalgia made into creative inputs for coping with the reality of the everyday life experiences of the migrants. This panel, consisting of panellists with multidisciplinary backgrounds, aims at navigating complex worlds of multiple belongings, looking at the intersection of memory, migration and nostalgia as a creative and re-generative moment of transgressing borders through transgressive boundaries. All the papers in this panel adopt an interdisciplinary perspective and look at migration and diaspora as generative processes of individual and collective memories which, nurtured by the deep-felt need to creatively overcome moments of painful nostalgias, give birth to literary, cinematic, religious and social performances of 'home' and 'belonging'.

Memories of Home, Houses of Memory: Constructing Worlds Through Words
Mara Matta, Sapienza Università di Roma, Italy

[…] a moment is sufficient to overcome an infinite distance (Rabindranath Tagore, The Home and the World). What is a 'moment', that instant that seals the 'gap between day and night' (ibid.) and remains forever impressed in the memory? How do we contain the eternity and the infinite and cope with the terrifying sense of loss in the middle of a desert of snow or an expanse of salty water? That moment when all the memories of home must be swallowed and preserved inside a hidden house, that eternal instant that will bring all our life to a standstill, is what will help us later 'to overcome an infinite distance' (ibid.). Fixing life's motion pictures into a sequence of motionless photograms, condensing words into a drop of ink, the migrants who risk their lives to reach Europe have learned to store memories in silence. Based on documents written by two Bangladeshi migrants, this paper looks at their narratives to reconstruct complex ideas of 'home', 'nostalgia' and 'memory' as conveyed through their words. Reading through the lyrical and articulated memoir of loss and desire of a young man who reached Italy at the end of the '90s, and pitting it against the hermetic 'glossary of survival' composed by an anonymous migrant who landed in Lampedusa, this paper tries to navigate cluster of words and semiotic village of nomadic signs to recompose these individual, and yet collective, narratives of hope, love and nostalgia.

Celebrating 'swadesh' in 'bidesh': Durga Puja in Rome
Sanjukta Das Gupta, Sapienza Università di Roma, Italy

The Durga Puja is one of the most important religious festivals of Bengali Hindus, bringing together a dispersed group of people who have very diverse everyday life experiences. This paper explores how the Bengali diaspora in Rome, from both Bangladesh and West Bengal, remember, recreate and perform the pujas and negotiate not only national, but also class and religious identities. It will trace how religious rites are remembered, transformed and enacted in order to stabilize the cultural identities of the Bengali community. While celebrating the puja naturally has a religious significance, its boundaries are extended across religious divides through inclusive participation of Bangladeshi Muslim population in cultural performances. The pujas thus provide a site for socialization and for representation of 'Bengaliness' to other communities, including Italians. Such wider practices constitute the 'imagined community' of Bengalis in Italy.

Polish diaspora in South Asia - history and future perspectives
Piotr Opaliński, MFA, Poland

Despite the geographical distance, according to the annalists, the historical contacts between Poland and South Asia date back to Middle Ages. First Poles travelling to Indian Peninsula were merchants, missioners and adventurers.However, a growing interest in South Asian philosophy and civilization resulted in bringing up a new generation of scholars and researchers, who not only played an important role in laying foundations of European Indology, but also participated actively in 20th century's history of South Asia.The goal of this paper is to analyze different stages of people-to-people contacts between Poland and South Asia in historical perspective, but also to discuss the future trends in the context of globalization and possible migration patterns.

Emerging Asian diasporas in Central Europe – A comparative study of Chinese, Indian and Vietnamese communities in Poland
Zuzanna Burska, Collegium Civitas, Poland

Throughout its history, Europe has been both a source and a destination of migration, offering both internal and external migrants with a wide range of opportunities. The recent financial crisis and changing economic situation in Europe resulted inter alia in changing patterns of Asian migration to Europe, encouraging new influx of migrants to Central European countries.Poland is an example of country which in a recent decade – after joining the EU –noticed a visible growth in the number of students and working migrants from Asian countries. The goal of this paper is to analyze the history and current development of the three main Asian communities in Poland – Vietnamese, Chinese and Indian.

Understanding Japan-ASEAN Relations through Research Cooperation: Past, Present and Future

Convenor: **Yoshimi Osawa**, Kyoto University, Japan
Chair: **Mamoru Shibayama**, Kyoto University ASEAN Center, Thailand
Discussant: **Masaki Sato**, Japan Science and Technology Agency, Singapore Office, Singapore

The panel aims to focus on Japan-ASEAN relations by examining research collaborations between Japan and ASEAN countries and its transition from post-war to present. Research collaborations between Japan and ASEAN countries have a long history. For instance, dating back to 1954 when Japan joined the Colombo Plan, many universities developed various exchange programs with Southeast Asian counties, where Japan send academic experts to re-establish relations with Southeast Asian countries. Both Japan and Southeast Asian Countries have experienced economic growth and strengthened academic communities since by accumulating considerable knowledge in research. In current era of globalization, the number of international research collaborations increases and the collaborations take diverse forms. While Japanese government has launched a number of programs to help universities and researchers to promote international research cooperation, ASEAN countries have recently increased their investment in research in particular, specific fields related to science and technology. International cooperation in research brings wide range of impacts not merely on increasing scientific productivity but also on society. At the same time, trends on research collaboration reflect various elements in society such as countries' relations, social needs, politics, and governmental policies. This panel hopes to provide an opportunity to understand those elements through examining cooperative research landscape of Japan and ASEAN and its transition.

Analysis on Research Collaboration Status of Japan and Southeast Asia and its History

Yoshimi Osawa, Kyoto University, Japan

This presentation aims to examine research collaboration status between Japan and Southeast Asian countries from past to present. Globalization has impact on our society and also on research world. International collaboration in various research fields has been rapidly growing including in Southeast Asia and Japan. In many recent cases, governments of Asian countries encourage internationalization of research by forming new policies and providing more opportunities. But also researchers motivate themselves to conduct international collaborative research. International collaboration in research can bring many benefits such as for sharing and creating knowledge or tackling regional or global challenges together.
Academic collaboration between Japan and Southeast Asia has a long history. Its collaboration landscape can always be changed by reflecting several elements in the society. This presentation hopes to bring these elements attention by analyzing collaboration status of Japan and Southeast Asian countries.

Recent Trend on International Research Collaboration of Japan and Southeast Asia

Ayako Fujieda, Kyoto University, Japan

Internationalization is one of the core features of the Japanese universities' strategic plan. A wide range of international activities has been undertaken by Japanese universities in Southeast Asia. Since the early 2000s, the Japanese government encouraged the universities to build core research and education hubs in the region to establish research platform and advance research networks. There is a question how these efforts have impacted on international research collaboration between Japanese and Southeast Asian researchers. This presentation examines the recent trends on international research collaboration in Japan and Southeast Asia. This demonstrates the status of international research collaboration between Japanese and Southeast Asian researchers by using co-authorship method according to country. While Singapore produced most international co-authored publication followed by Malaysia and Thailand from 2010 to 2015, Japan had most collaboration with Thailand among Southeast Asian countries. Japanese government has not indicated strategic partner countries among Southeast Asian countries. Difference in proportion of international research collaboration with Japan in each country suggests the necessity of taking contexts of research collaboration into consideration. The number of international co-authored publication depending on subject classification shows trend by fields. Furthermore, interviews with selected co-authors identify background of international research collaboration. This panel hopes to

demonstrate recent trend on international research collaboration between Japanese and Southeast Asian researchers and its context.

Japan-ASEAN Science Technology and Innovation Platform: Potentials and Challenges
Akira Takagi, Japan-ASEAN Science, Technology and Innovation Platform, Japan

Japan–ASEAN Science and Technology Innovation Platform (JASTIP) has objective to conduct research, create innovations and promote research cooperation between Japan and ASEAN. The Headquarter of JASTIP is established at National Science and Technology Development Agency (NSTDA) in Thailand Science Park. JASTIP focuses on research on energy and environment in which NSTDA, Thailand plays a key role, but also does it emphasizes Biological Resource and Biodiversity Research as coordinated by LIPI Indonesia and Disaster Prevention as coordinated by MJIIT Malaysia. JASTIP is looking for all stakeholders who are ready to participate in joint interdisciplinary and transdisciplinary researches and keen on leading social innovation in the ASEAN region for the SDGs. JASTIP serve as a platform for Japan-ASEAN science and technology cooperation based on the network. JASTIP try to connect not only researchers to researchers but also other stakeholders including private companies, NGO/NPO and governments agencies. For this type of research promotion, we believe that researchers should not limit themselves to their respective fields of expertise, but should go beyond their research fields and countries for collaboration and dedicate themselves for research and human resource development by working together with various stakeholders involved in sustainable development.

Panel 111 — 21 July 2017/ 11.30 - 13.15 / Room 10

Urban Farms, Organic Food, and Indigenous Knowledge

Chair: **Hao-Tzu Ho**, Durham University, United Kingdom

The Different Face of Urban Living: Hands-on Food Growing in Post-colonial Hong Kong
Hao-Tzu Ho, Durham University, United Kingdom

Urban farming as a widely observed phenomenon, not enough attention is paid to contextualised social and geo-political conditions. As a result, it is associated either with global trend or localism such as food sovereignty, or simply thought of an individual preference of urban lifestyle. However, urban farming in Hong Kong only became popular after several historical incidents regarding plague, food safety, and land grabbing. Although surrounded by imported knowledge, experience, and discourses, current farming initiatives often focus on local consciousness. Furthermore, urban farmers in Hong Kong not only farm on skyscraper rooftops, but also peri-urban farmland. Based on the fieldwork conducted with urban farming participants since 2016 in Hong Kong, this paper takes ethnographic approach, aiming to address interconnected puzzles about urban living: Is farming solely an individual preference? What are the social dynamics? What does urban farming mean if there is no clear urban-rural divide? Is urban farming about embracing globalisation or claiming local subjectivity? The study finds out: (a) It is oversimplified to understand urban farming as personal preference. Farming is sometimes the last resort to adapt to the status quo of society, e.g. food supply, land use, and political-economic structure. The status quo, nevertheless, could eventually block up alternative choices. (b) Farmers tend to regard all farming activity in Hong Kong as urban farming due to human/food flow and close urban-rural interaction. The concept, urban farming, is therefore defined by relation rather than location. (c) Global trend justifies urban farming effectively because internationalisation is essential to Hong Kong local subjectivity. However, this localness is not an inclusive concept for every city dweller. Although Hong Kong accommodates people from worldwide and has been receiving numerous Chinese immigrants since the handover, urban farming is a field primarily of and for locals.

A Preliminary Investigation on Dietary Change in an Indigenous Village, Makota'ay, Eastern Taiwan
Wei Chi Chang, National Tsing Hua University, Taiwan

Most of the indigenous people in Taiwan settled in the environmentally fragile zone, mountains and sea shore areas, and depend on agriculture. In past 30 years, they experienced the change of modern agriculture, rural-urban migration, agriculture sector dying, and tourism development. In the process of social change, the traditional food system and local people's dietary changed also. It is important that to

document how traditional food system changed, so that policymakers know that the food sovereign of indigenous people is being put at risk by ruining the ecosystem. This study is a preliminary investigation in Kang-Ko village, an indigenous community in eastern Taiwan. In order to understand their dietary contents, food sources, food access and those relationships with farming, this study conducting a survey by questionnaire and household interview on residents. The conclusion of this study are as fallow: 1) Under the influence of rural-urban migration, 50 percent of household is depending on the old-age pension and 27.1 percent on odd jobs. 2) Even though there are still roughly 80 percent of residents keep the tradition of home garden cultivation and wild herb gathering, more and more the young generation buy food from supermarket which is about 22km out of the village. 3) The dietary change is speculate affected by the growing rice for sale to earn money. People who don't grow the staple crops has a tendency to pay more for food. 4) This study shows that commercialization of agriculture change the traditional food system and put indigenous people at higher risk of food access.

Political Economy of Alternative Organic Certification Systems in the Philippines
Alaine Johnson, Yale-NUS College, Singapore
Marvin Jose Montefrio, Yale-NUS College, Singapore

Organic agriculture has flourished in Southeast Asia, with countries like Thailand, the Philippines, and Vietnam spearheading the organic movement. Increasing demand for organic products both domestic and abroad has transformed organic agriculture into a profitable industry throughout the region. In the Philippines, there are now policies to advocate and support organic agriculture, but with stringent mandates and expensive fees for certification and labeling. Due to high costs and multiple barriers of entry, smallholder organic farmers in the Philippines have difficulty acquiring third party organic certification. Alternative organic certification systems—such as Participatory Guarantee Systems (PGS), Internal Control Systems (ICS), and Internal Guarantee Systems (IGS)—are now being promoted to allow smallholder farmers to gain legitimacy in their production of organic food products and access markets that require some form of assurance or guarantee that what they produce is indeed organic. Drawing from ethnographic field research conducted in three provinces in the Philippines in mid-2016, this paper examines the political economy of alternative certification systems, especially in regards to whether such systems are able to achieve their intended purpose. Preliminary findings suggest that access to or restriction from labeling is creating different classes of organic farmers and that even alternative certification systems—which in theory are supposed to benefit marginalized smallholders—are favoring middle- to upper-income farmers. Without significant changes to the legal framework surrounding organic certification and a redirection of the support offered by the government and academia, alternative certification systems will continue to remain beyond the reach of smallholder organic farmers.

Governing organic agri-food and the privileging of 'model farms' in the Philippines
Marvin Joseph Montefrio, Yale-NUS College, Singapore

Organic agri-food production in the Philippines has grown rapidly since the passing of the Organic Agriculture Act in 2010. However, this nascent industry is beginning to show tendencies for conventionalization and agri-industrialization, similar to what critical food scholars like Julie Guthman observe in the United States and elsewhere. Drawing from a year of qualitative field research, this paper critically examines the governance of organic agri-food industry in the Philippines by investigating knowledge production and its role in shaping agrarian political economies. Preliminary findings suggest that consumption demands for organic food in the Philippines are being influenced by the new taste and desire for high-value leafy vegetables. The unprecedented interest in salad greens, in particular, is driving spaces of organic food production to accommodate the new taste for short-lived upland/highland herbaceous plants (e.g. lettuce, arugula, kale, herbs), shifting production away from the 'typical' tropical lowland vegetables. The paper argues that a significant driver of this change in production is the tendency of government agencies, NGOs, and the private sector to privilege the reproduction of knowledge of organic farming through 'model farms'. These model farms have become spaces that typically showcase salad greens production using capital intensive infrastructure. As smallholder producers are introduced to knowledge accorded by such model farms, they begin to accommodate the notion that specializing on high-value crops is better, even though they do not fully comprehend the rationale for the general shift to these new trends in food consumption.

The Role of Arts in Engaging the Filipino Rural and Urban Youth in Agriculture
Charisma Love Gado, Philippine Rice Research Institute, The Philippines

Floper Gershwin Manuel, Philippine Rice Research Institute, The Philippines

Youth leaving the farm in search for higher income is becoming a global challenge even in top rice-producing and agricultural remarkable countries such as Thailand, Vietnam, and Indonesia. Philippines studies conclude that youth are not interested in agriculture owing to the supposed back-breaking work, perceived lack of profit from food production, and low regard for farming. This is an alarming challenge in the Philippines – known to be one of the world's largest rice importer, because of aging farmers' population, which averages at 55 years old. The phenomenon also threatens the country's food supply, which only scored 49.4 out of 100 points in the Global Food Security Index. A question may be raised amidst this phenomenon. Does the Philippine society provide enough opportunities for the young people to be engaged in agriculture? The Rice Science Museum of the Philippine Rice Research Institute conducts mobile museum exhibits and art sessions to promote the science, history, art, and technology on rice farming to the public. In implementing these activities, post-evaluation surveys show a change in perception and attitudes toward farming after viewing the exhibits and attending art workshops. Results show that museum exhibits and the Rice Art and Summer Camp have influenced the youth's behavior towards agriculture. In general, youth were motivated to pursue agriculture as a career and trade. Arts was seen influential in encouraging the youth to consider agriculture as professional path, in recognizing the role of farmers, and in not wasting a single grain of rice. Furthermore, the urban youth developed deep appreciation on rice farming while the rural youth felt a sense of pride for their parents and relatives working as farmers. Thus, arousing the cognitive, affective, and creative domains of youth are crucial for them to be engaged in agriculture.

Panel 112 — 21 July 2017/ 11.30 - 13.15 / Room 11

Civic Society Issues in Southeast Asia: Three Taiwanese artists' approach for Mutual learning

Convenor: **Margaret Shiu**, Bamboo Curtain Studio, Taiwan
Chair and discussant: **Carol Cassidy**, Lao Textiles Co , Laos
Institutional panel by: Ministry of Culture, Taiwan

This is panel of three Taiwan culture directors use culture exchanges with SE Asia, as ways to understand civic issues, and embed the seeds for effective change: Chung Shefong, music impresario, Chung Chiao, playwright, and Margaret Shiu, environmental artist. Taiwan is now under a lot of pressure, socially and politically, on this island state, with its new found political openness, there is need for looking backward, and projecting forward. Similarly, many Asian artists are also redressing wartime memories, pressing problems of migration, plus current battle on their degrading ecology. Firstly Chung Chiao, the political theatre playwright, will bring up various sensitive past to current reality to different audiences in the region. While Chung Shefong lead us through her strategy of festivals of Asian traditional musicians interfacing with indie groups for mutual awareness. Lastly, Margaret Shiu highlights the value of SE Asian artists going to Taiwan for residencies, and opening up platforms for mutual learning amongst multicultural communities, for eco sustainable, inclusive society. These panelists are members of the Taiwan's Ministry of Culture, SE Asian Culture Advisors, working collaboratively with Asian counterparts.

Shefong Chung, Tree Music and Art, Taiwan

Chung Shefong will present From the Street to the Stage: How Topical Songs Connect Thailand and Taiwan. Chung has been presenting many Asian traditional and ethnic gatherings on her "Migration Music Festival" since 2001 , by presenting musicians with independent spirit to the forefront of their respective traditions and genre. Live improvisation and interaction have led to unforgettable music and friendships, the experience of which could never be captured in a recording or film.

Chiao Chung, Assignment Theatre, Taiwan

Chung Chiao, founder of Assignment Theatre will present A Cultural Action: Searching for SATOYAMA. It is their efforts along the Mekong River in SE Asia. Chung Chiao's program is a way to rebuild dialogue among community/people and Environment. Using real life experiences and local history, focusing on

Asian audiences to understand their homeland. His Satoyama Encounters going from North to SE Asia looking for communities with sustainable living is ongoing since 2014.

Margaret Shiu, Bamboo Curtain Studio Taiwan

Margaret Shiu, will present Creative Collaboration with SE Asian artists as Catalysts for Change
Being founder of Bamboo Curtain Studio in Taiwan, Shiu highlights various southeast Asian artists projects during their studio residencies. these creative engagements with multi sectors of the community to address social, eco and sustainability. these projects brought out the residents' awareness of their own living environment.

Panel 113 — 21 July 2017/ 11.30 - 13.15 / Room 12

Violence and Human Rights II: Post-Conflict Situation and Responses

Chair: **Brian Carl Shaw**, Independent Researcher, Hong Kong

Culture and Law: the Case of the Law on Domestic Violence Prevention and Control in Rural Vietnam
Bich Tuyen Tran, National Chi Nan University, Taiwan

This research explores the relationship between culture and law, studying how traditional cultural values exert their effects over the process of legal implementation in Vietnam – the case of the Law on Domestic Violence Prevention and Control. This is achieved by examining the details of how cultural values affect the settling of domestic violence by specialized agencies and, more importantly, how the victims react to violence in connection with the existing law. This work points out the gap between law and culture in regards to domestic violence. The results of this study revealed that: 1) There was an insufficient legal consciousness, and this was partly a consequence of the long-lasting effects of ancient codes; the relationship between local culture and laws played an important role in shaping how people perceived family abuse; 2) Legitimate violence: culture can devictimize victims of family abuse and absolve abusers of responsibility for their actions, culture sometimes makes the victim become the one who was doing wrong; 3) There are four Vietnamese traditional factors that directly affect the way in which people respond to domestic violence: Thể diện (face), gia đình (family), the dual principle (to keep secret – to endure), and tình nghĩa (a familiar concept with sentimental overtones). These factors play different roles in shaping the approach to solve domestic violence cases. From this, three approaches to dealing with domestic violence were created: one shaped by gia đình, one shaped by thể diện, and one shaped by tình nghĩa; 4) The inner-injured-self, combined with negative assertions from others will lead to the formation of a two dimensional self-defense in victims: a) victims might try to conceal their situations by purposively telling white lies to protect themselves from inner pains; b) victims might satisfy abusers' demands in order to prevent further damage.

The Desuups of Bhutan: volunteers in a broad-based, informed and effective citizen emergency response programme
Brian Carl Shaw, Independent Researcher, Hong Kong

Bhutan, with a present-day population of under 800,000, has in past centuries faced military pressures from abroad (Tibet, British India) as well as internally. A local part-time militia institution of pazaps, created early in the country's known history, served the defence of the country's rulers. In more recent times, a small army was formed with assistance from British India and (on a larger scale, especially from 1961) indendent India. Yet civil internal unrest in the 1990s, in southern Bhutan, demonstrated the difficulties of securing the frontiers and handling internal threats to the government. The Fourth King indicated before his formal abdication in 2006 that while a small army would be retained for the concentrated exercise of defensive force, other and more appropriate means would be developed to handle emergencies arising outside the ambit of the formal military institution. Under the 5th King, commencing in January 2011, a Desuung Training Programme was inaugurated, lasting five weeks and imparting a variety of skills and basic knowledge, notably in disaster management, emergency medicine, leadership skills and an awareness of cultural and spiritual heritage, all in the context of a military camp, to a group of 100 graduate volunteers. (The title means "protectors of peace and harmony": the Desuung alumni are Desuups.) This paper records the organisation, recruitment and work of the movement from its formal inauguration in 2011 to early 2017, examines the social and "nation-building" contribution of

Desuups (including their utility in national and international disaster management), and reviews the social and political benefits of the organisation as an adjunct to the existing small military force. The paper concludes that the Desuung programme has made major impact on civil socity's capabilities for self-reliance, and could also be extended to complement or replace the existing Scout movement for youth.

Hermeneutic Experience as Paradigm of Conflict Transformation: The Case of the Bangsamoro Conflict in Mindanao, Southern Philippines

Vlademire Kevin Delos Santos Bumatay, University of the Philippines Baguio, The Philippines

The Philippine government have recently been preoccupied with cultivating a sense of genuine and lasting peace among the Moro-Islamic ethnic groups in Mindanao, Southern Philippines through the ongoing Bangsamoro Peace Process (BPP) that would eventually grant the Moro-Islamic communities with political autonomy and self-government. Such policy highlights the notion that conflict resolution is just a matter of re-negotiating and the re-defining of the terms of power and power relations between the national government and the Moro-Islamic communities in Mindanao. Recently, we have begun to see the breakdown of such conception of conflict resolution. When the Bangsamoro peoples do not 'fit' the role set out for them by the national government, they are labelled as betrayers of the peace process or worse, as terrorists. The problem here is not that the Bangsamoro peoples are failing in fulfilling their end of the bargain, but that they are framed as such. This framing and positioning of the Bangsamoro people has real on-the-ground implications which raise crucial questions on how relationships between the national government and the Bangsamoro peoples, the modern and the ethnic, the 'I' and the other, should be conceived in the practice of conflict resolution. Drawing on Hans-Georg Gadamer's theory of hermeneutic experience, this paper explores the hypothesis that genuine conflict resolution can be better achieved not through changing the power dynamics between two conflicting groups, but through an intercultural dialogue that aims at understanding and learning from the other. A proper model or paradigm for conflict resolution is a hermeneutic one that recognizes the differences of two-conflicting groups—working out these differences to come up with a resolution that will not only benefit one party, but would benefit both parties involved. Keywords: Bangsamoro Peace Process, conflict resolution, hermeneutic experience, Mindanao

Malaysian Conflict Reporting of "Our Wars" – From Malayan Emergency to Konfrontasi

Pushpa Al Bakri Devadason, Universiti Sains Malaysia, Malaysia

This paper examines the history of Malaysian conflict reporting beginning from the two wars that has afflicted the nation – Malayan Emergency (1948-1960) and Konfrontasi (1963-66). The rational of this study is to give Malaysian conflict reporting recognition, as well as broaden the understanding of war reporting which has been dominated by Anglo-Euro scholarship. The main research question is to identify the role played by Malaysian journalists in the reporting of their own wars. Their journalistic practices and representations of the wars are scrutinized. The study adopts the theoretical framework of Memory in its analysis of the oral history testimonies and news archives of the journalists. The findings of this research reveals that the history of Malaysian conflict reporting has its roots in the British colonial treatment of the press during the Malayan Emergency. The British perceived the control of media as essential in achieving their political and economic objectives when nationalism in Malaya and the rest of the British Empire was at its height. British control of the media which involved austere censorship and legal ownership of the press imposed restrains on local journalists from witnessing combat firsthand. Unlike Australian and British war correspondents who were privileged by being accredited to the armed forces in the Malayan jungles, local journalists were kept at a discrete isolation and relied on official sources for their news inputs.

Panel 114 — 21 July 2017/ 11.30 - 13.15 / Room 13

Millennials' Lifestyle

Chair: **Titia van der Maas**, International Institute for Asian Studies, the Netherlands

Young Millenials in Jakarta Constructing Identity through 'Pretty Dining' in Information and Consumer Era

Raphaella Dewantari Dwianto, Universitas Indonesia, Indonesia

Eating out has always been part of everyday life among the Young Millenials in big cities in Indonesia. The practice of eating out had been based on the logic of economic efficiencies due the high number of ready-to-eat food sellers or hawkers in informal sector, providing cheaper meal than home-made one. However among the Young Millenials, the logic of economic efficiencies has shifted to a more life-styling reason in their practice of eating out. Eating out is now more of a practice of 'to see' and 'to be seen' rather than 'eating' itself. This paper will highlight the recent trend of 'Pretty Dining' (or 'Makan Cantik' in Indonesian language) or in some cases it is called 'Pretty Coffee' (or "Ngopi Cantik) among young Jakartans. By focusing on their practice of eating out, this article argues that 'Pretty Dining' is a part of the young's struggle to construct their identity. And as most of them are digital-literate, their use of social media in broadcasting their 'class identity' is the most striking characteristic of 'Pretty Dining'. Based on secondary data (including statistical data) and primary data (through interviews with Jakarta's Young Millenials as consumers), collected during from 2015 to 2016, the paper stands on the arguments of Zygmunt Bauman(1995) that: individual as 'new consumer' continually reformulates identity and maintains ambivalent relationship with consumption, and of Jean Baudrillard (1974) that: consumption is the language of social differentiation, while intertwining both arguments with the power of social media.
Keywords: Young Millenials, social media, identity, consumer society

Living it up?! A Comparative Study of Youth in Hong Kong and Beijing
Gladys Pak Lei Chong, Hong Kong Baptist University, Hong Kong

This paper presents an analysis of an ongoing comparative research about the space-specific subject formation in Hong Kong (a former British colony reunited with China since 1997) and Beijing (China's political and cultural center) through an examination of youth's dwellings. The spatial and material setting of a dwelling, often overlooked as an apolitical and even mundane domain, is vital to one's experience of ordinary everyday life and the formation of one's subjectivity. Home interior makes up an important part of a globalizing discourse on what Featherstone (1991) calls "the aestheticization and stylization of everyday life". Global culture that advocates taste and lifestyle has grown exponentially popular among urban youth, on the one hand; and on the other hand, the global emphasis on lifestyle – higher standard of living – resonates with China's governing practices that encourage the population's search for "the good life" (美好生活), articulated in the discourses of "xiaokang" (小康, building a moderately prosperous society) and "the Chinese Dream" (中国梦). However, the unstoppable soaring home prices in top-tier cities have forced today's youth to re-imagine and negotiate the meaning and experience of home, and intrinsically questions about "the good life". Home as a site for the enactment of self, where the desired and preferred self is constructed, is a crucial yet gravely overlooked area when examining the formation of youth subjectivities. I address this lack by examining the space and the material objects in a dwelling, and to trace how young people's desires for "the good life" are generated, disciplined, regulated and governed spatially in these two Chinese cities of different historical, politico-, socio-cultural contexts.

Girls Gone Wild Through Becoming K-Pop Fans: The Cultural Resonance of Muslim Girls' K-Pop Fandom in Indonesia
Lusvita Nuzuliyanti, Leiden University, the Netherlands

The primary concern of this paper is to open up the questions on the cultural formation of Indonesian Muslim girls' fandom, their identity politics and the meaning of "becoming a K-pop fan" in the reception of transnational K-Pop cultural flow in Indonesia. After the fall of the Suharto's authoritarian "New Order" government in 1998, the demands for greater freedom for Indonesians yield conflicting pictures. The social tendency of feminine submission is dominated by male centric religious and moralistic discourse. The new formation of urban centered middle- class Muslims is paradoxical in making Indonesian K-Pop fandom since 2000s whom are characterized as both relatively 'dogmatic,' 'pious,' 'moralistic' while 'consumeristic,' 'open- minded' and 'cosmopolitan' Muslim. Thus, the cultural activity of "consuming K-Pop" among young Indonesian urban middle-class Muslim community is activated as both the cultural clash and the contact zone of the multi-layered notions of consumerist popular culture and traditional religious belief. Based on an ethnographic research on Indonesian Muslim girls' K-pop fandom, this study investigates the contradictory experience of Muslim girls' self-identity formation by appropriating K-pop aesthetics with media access and the peer networks. Thus, this paper seeks to delineate on how K-Pop is resonant with the demand of middle-class Muslim girls and how K-Pop makes their self-identity transformation resonating with the contradictive traditional religious and patriarchic identities.

Rethinking Location and Scale

Convenor: **Seteney Shami**, Social Science Research Council, United States of America
Chair and discussant: **Prasenjit Duara**, Duke University, United States of America
Institutional panel by: Social Science Research Council Transregional Research Junior Scholar Fellowship: InterAsian Contexts and Connections

How can Asia be reconceptualized as an interlinked historical and geographic formation stretching from West Asia through Eurasia, Central Asia, and South Asia to Southeast Asia and East Asia? What kinds of connections, continuums, convergences link existing, and create new, geographies and histories across this expanse? Since 2012, the SSRC has offered a Transregional Research Fellowship program aimed at supporting and promoting excellence in transregional research under the rubric InterAsian Contexts and Connections. These fellowships serve to strengthen the understanding of issues and geographies that do not fit neatly into existing divisions of academia or the world. Projects move discussions beyond the territorial fixities of area-studies research without discounting the importance of contextually grounded, place-based knowledge and examine processes that connect places and peoples (such as migration, media, and resource flows) as well as those that reconfigure local and translocal contexts (such as shifting borders, urbanization, and social movements). In this series of ICAS panels, the program's 2016-2017 Fellows, through discussions of their individual research projects, will also explore new comparative approaches, intellectual frameworks, and various methodological innovations afforded by utilizing such a transregional approach. Here, fellows are asked to reflect on the ways in which an InterAsian framing can serve to remake units of analysis and rethink location and scale. In turn, the projects help revise prevailing concepts of space and time in Asia.

Soundscapes of Belonging: The Inter-Regional Social Life of Listening and Voicing Among Nomadic Hunter-Pastoralists in the Circa-Altai Border Region (Russia-Mongolia)
Robert O. Beahrs, University of Pittsburgh, United States of America

This project is an ethnography of mediated, interspecies listening and voicing among nomadic hunter-pastoralists living in the rural borderlands of Tuva (Russia) and Western Mongolia before and after the fall of Soviet state socialism (from Perestroika to Putin). Based on extensive historical, ethnographic, and musicological research, I show how mobile pastoralists living on both sides of the international Russia–Mongolia border express a transboundary sense of identity, or belonging, through their practices of listening to and voicing with the natural environment, animals, and people during everyday herding and hunting activities. I argue that the cultivation of these listening and voicing practices in rural herding and hunting communities — for example, throat-singing, calling, coaxing, hushing, and crying produced collaboratively by humans, animals, wind, and rivers — indexes rich and complex social, political, and cosmological relationships. Moreover, the sonic materiality of "voices" can be understood to inhabit and navigate multiple types of boundary zones — between Turkic and Mongol language groups, Russian and Mongolian subjects, humanity and animality, music and sound, as well as physical and metaphysical life worlds. Mobile pastoralists living in the rural Circa-Altai borderlands cultivate and negotiate multiple kinds of voices whose semiotic and affective links with "borders" complicate urban narratives of nomadic personhood as an ideology for constructing national identities in Tuva's capital city of Kyzyl and Mongolia's capital city of Ulaanbaatar. This project helps create a model for understanding similar features and relationships in and among other groups that have experienced modes of ethno-cultural nationalism and inter-regional division.

Memory, Resilience and Climate Change: an ethnography of flood and cyclone in South Asia
Debojyoti Das, Oxford University, United Kingdom

My project aims to study cyclone and flood in the Bay of Bengal - Indian Ocean littoral region through investigation of community memory, oral history and literature produced by communities of Dalit East Bengal partition refugee (Bengali fisherman and seafarers settled in the Sundarban delta of South 24 Parganas, India) (Bandopadhyay 1997), the Rakhaing community of Burmese dissent living in Chittagong, Bangladesh (Tun 2015), and the Rohingyas, - Bengali Muslims settled in Myanmar's Arakan region (Moshe

2002). At a time when the global scientific community is debating the impact of climate change and global warming, this project is of pressing concern in its exploration of how local communities build resilience through tacit knowledge of their environment. The research will produce an innovative re-conceptualization of cyclones and floods by focusing on peoples lived memory, creative arts, paintings, community museums and vernacular literature in South and South East Asia. It will provide an evidence-base for the culturally specific dimensions of disaster preparedness and community resilience (Adger et. al, 2005). The research builds on my recent participation in the 'Coastal Frontiers' project (2012-15) where I looked at the lives of seafarers and fisherman in the Bay of Bengal and the community managed archives. The project will combine environmental anthropology with the memory study and history of transnational flows, bridging insights from the humanities, community museums, oral history and subaltern artwork of marginal communities occupying the coastal and regional frontier in the northern Bay of Bengal littoral region which includes the territories of - (Eastern India, Bangladesh and Myanmar). This research can be of significant value to policy-makers and experts who currently overly rely on scientific knowledge and data-gathering practice based on meteorological forecasting to understand changing climate which as Mike Hulme (2009, 2011) has argued compellingly has had little effect on people's behaviour. It will simultaneously contribute to the emergent scholarship on climate change and natural disaster mitigation aligns with the 'grand challenges' that Asia face with global climate change.

Cashmere: Value, Knowledge, and Intellectual Property in an InterAsian Industry
Kathryn Graber, Indiana University, United States of America

This project explores the production and global circulation of Asian cashmere to determine how different forms of value—economic, social, linguistic, moral—accrue to material goods and subsequently transform society and culture through their transnational movement. It focuses on the level of the human-to-human interaction, including within herding families caring for goats, between brokers negotiating prices, in political debates over the future of Mongolia's economy and environment, and at points of sale to consumers. How, at these different nodes in the circulation of cashmere fiber, is value dynamically produced in interactions? Which systems or regimes of value "travel" from one node to another, and which do not? The project consists of multi-sited ethnographic research focusing on intellectual property (IP) in the Mongolian cashmere industry, with secondary sites in the European and Asian cities where Mongolian cashmere is traded and sold. This application is to cover a research leave extension and six months of field research in Mongolia, during which I will work with the herders, traders, brokers, artisans, and business owners involved in the day-to-day operations of the Mongolian cashmere industry.

Capital Brokers in Emerging Markets
Kimberley Kay Hoang, University of Chicago, United States of America

Dramatic shifts in global financial flows over the last decade point to a decline of Western influence and a rise of East and Southeast Asian power in international financial markets. In particular, two major events have pushed scholars to rethink the dominance of Western nations in global finance: the 2008 financial crisis that rocked the United States and Europe, and the concurrent economic rise of East Asia. The 2008 global financial crisis reversed the fortunes of leading global cities like New York and London, which have struggled to retain their lead in relation to Singapore, Dubai, Hong Kong, and Shanghai. These market transformations suggest that the rules of the game—a game that is now full of new players—are up for grabs and, in order to understand the emerging new rules, we must examine the culture of how investors broker business deals on the ground. How are highly speculative capital deals brokered in newly emerging markets with a diverse set of Western and East Asian investors?
While economists have illustrated how global capital moves around the world, foreign direct investments are not disembodied flows of global economic capital. People embedded in Southeast Asia's newly emerging markets broker capital deal. I examine how Western investors, constrained by the Foreign Corrupt Practices Act, navigate the local market and compete for investment projects with East and Southeast Asian investors, who operate from contexts that are not subject to the same laws. This project provides sociological analysis of capital brokers as they manage investments in risky markets. I document their practices of embedding themselves in these local economies as they calculate the potential risk and rewards for their investments.

Significant Others: Love, Loyalty and Difference in Early Modern Persianate Friendships
Mana Kia, Columbia University, United States of America

This project focuses on the various forms of companionship in early modern Persianate Asia, a region created through heavy and sustained circulation of people, texts and ideas. Persian was the language of government and various kinds of learning across Central, South, and West Asia. I examine what made this mobility possible, as well as the social and cultural limits of such mobility. How did individuals embed themselves in local communities? How did they perceive differences and negotiate them (or not)? In much of the sources of this period, the language of friendship and reference to its practices and forms are ubiquitous. I ask the simple question, Why was friendship so important?
I approach these questions via the cultural meanings and social practices of love, loyalty and friendship across the long 18th century. Rather than focusing this discussion on states (or empires) and their various institutions, I propose that friendship, in its various forms and practices, is central to understanding society and governance in early modern India. As political, legal or social subjects, Persians (a category of people including and exceeding Iranians) were always constituted through their locations in various kinds of relationships, rather than as autonomous and sovereign individuals. Thus, the ground of the political in these contexts was a particular conception of society, one founded on various relationships – types of companionship – that formed connections, entailed obligations and bestowed privileges.
By elucidating the cultural concept of friendship, how it functioned socially and politically, we can also gain new purchase on questions of social and political difference. Friendships across lines of parochial community were common, such as between Muslims and Hindus. This project seeks to historicize understandings of the social and cultural labor that friendship performed and to challenge the relevance of modern regional borders as the basis for study, parochial communities as the basis of social organization, and state institutions as the basis of political order.

Panel 116 — 21 July 2017/ 11.30 - 13.15 / Room 15

Health II: The Role of Alternative and Indigenous Medicine

Chair: **Laurent Pordié**, National Center for Scientific Research (CNRS), France

Korean Oriental Medicine and Philippine Indigenous Medicine: Traditions in Modernity
Arnel Estrada Joven, University of Asia and the Pacific, The Philippines

Modern Korean society is conscious of its desire to be globally-recognized in terms of scientific and technological advancement. Popular Korean medical systems and traditions have been shaped by this combination. Korean Oriental Medicine and Western Medicine as medical systems practiced in combination. This is a development mitigated by centuries of indigenous medical developments as well as modern Korea's western-oriented modernity. Meanwhile, in the Philippines, Philippine Indigenous Medicines has been in use for many centuries as well. However, compared to Korea, local herbal medicines in the Philippines have neither been organized nor institutionalized. Though the comparison between medical systems in the Philippines and Korea seems inadequate given the gap in socio-economic status between the two countries, there are striking similarities and parallels. First is that though urban society presents a façade of western-style culture, historically-rooted traditions relating to health and medicine are firmly rooted – and manifested in daily life. Second, though Korea has an institutionalized medical system, Korean Oriental Medicine, there exists a seemingly perpetual love-hate relationship between modern medical professionals and traditional medical practitioners. Third is the development of popular health culture in both countries in which orthodox western medicine and traditional medicine are unconsciously combined by ordinary people during times of illness or in promoting healthy lifestyles. This research looks at how traditional medicines are patronized by ordinary people in both the Philippines and in South Korea to show that despite western oriented modernity in both societies, historically-developed medical traditions are actively manifested in contemporary popular culture.

Health as a project and illness as an experience - Online Learning and Self-medication of Traditional Chinese Medicine (TCM)
Dacheng Yao, Waseda University, Japan

Although closely related to people's daily experiences of health and sickness, medicine as a specialty and as a professional service, has been understood as doctors' expertise, elevated above ordinary knowledge and considered to be beyond the reach of lay people's own utilization. Traditional Chinese Medicine (TCM) in particular, is seen as too esoteric for lay people to comprehend. Therefore, patients seem passive and even invisible in previous studies of TCM. However, my research shows that Chinese people

are taking an increasingly active part in TCM treatment: raising questions in their visits to TCM clinics, learning TCM through social media by themselves, participation in TCM courses to study how to make diagnosis and prescribe herbal medicine, etc. Based on a web-ethnography in an online TCM community with 325 students most of whom have no background in medical training, this paper documents how lay people learn and practice TCM in a collective way, seeking to obtain the capacity to deal with health and illness issues on their own. The online group they set up in fact functions as an online clinic with 325 "doctors" and patients from an increasingly wider social circle. This study explores the reasons for the establishment of such a community and points out that by learning TCM canons, paying constant attention on one's body, and actively participating in each other's health issues, they in fact redefine health and illness and create medical encounters in their everyday life. Body becomes open to be interpreted and experimented with, and health becomes a project one needs to join and keeps working on. I will argue that they create meanings from their illness experience and seek to live a bodily life. Such self-medication also leads to the deinstitutionalization of both biomedicine and TCM. Keywords: TCM, self-medication, health, illness experience

The challenges of Integrating Complementary & Alternative Medicine (CAM) into Mental Health Care in Asia

Andrian Liem, University of Queensland, Australia

Mental illness cases are increasing in both developed and developing countries. Among developing countries, the highest prevalence of mental disorders is found in Asian countries. Unfortunately mental health issue is not yet a priority in this region, particularly in low and middle income nations. More than two-thirds of people with mental disorders receive no treatment in developing nations. WHO estimated only 3-4 psychologists and 7-9 psychiatrists among 1.000.000 people in Asia in 2013. In other side, mental health interventions are dominated by Western theories and intervention. Western approach must be integrated with indigenous culture so it can be comprehensive and culturally-appropriate for Asian people. Complementary and Alternative Medicine (CAM) is one of the way to make mental health care more applicable for Asian. Researches on CAM integration into conventional health services, especially mental health care, in Asia are still scarce. Moreover, comprehensive review on the advantages and disadvantages of CAM integration into mental health care in Asia is still few in number. This systematic literature review aim is to summarise the benefits, barriers, and potential solutions of integrating CAM into mental health care in Asia. In total, 92.401 articles initially identified from 10 databases (including grey literatures) and finally 82 articles from 15 nations were extracted and reviewed. Preliminary analysis showed that CAM could be integrated into Asian mental health care from health promotion until rehabilitative level. This integration was useful for healthy people, patients, and caregivers. The benefits, barriers, and potential solutions from those integrations will be explained further.

Perceptions, practices and ritual uses associated with beneficial and harmful trees in eastern Himalayas

Vanessa Cholez, National Museum of Natural History, France

This ethnographic paper is part of a larger study on the articulations of socio-cultural and ecological systems in the Eastern Himalayas. More specifically, it addresses the relations between Bugun society and their arborous environment. The presence of the tree in Arunachal Pradesh (northeast India) calls out both by its multiplicity and its diversity. It forms dense evergreen and deciduous forests, where live a hundred different ethnic groups of which the Bugun society. Using ethno-scientific tools (children's drawings and free-listing), coupled with data from open interviews, I will initially present perceptions of the tree by youth and adults Bugun to highlight categories related to plant. In Bugun country, the majority of trees are thought as beneficial. However some of them belong to the complex category sko, which can be defined as dangerous and uncertain, in the sense that living beings (of which some trees) in this category have a harmful ability to act on human life. Secondly, my communication will address three trees thought as beneficial and a tree belonging to the category sko. I will discuss the uses of pine (Pinus wallichiana), viburnam (Viburnum cylindricum) and juniper (Juniperus recurva) as part of rituals of life and healing, and practices related to the rhododendron (Rhododendron arboreum) as part of a collective winter festival dedicated to the cyclical rebirth of life and fertility. Here the tree as a whole is not an object of worship, though it is used as a communication medium with the ancestors, as purifier or protective purpose for humans.

Radioactive Health: Nuclear Medicine in Post-WWII Japan

Shi Lin Loh, Keio University, Japan

Radioactive Health: Nuclear Medicine in Post-WWII Japan This paper examines the significance of how nuclear medicine came to Japan in the first two decades of the post-WWII period, c.the late 1940s to the 1960s. It looks at the process by which the first imports of radioactive isotopes (radioisotopes) from the US, UK and other Western countries reached Japan, and analyzes the larger historical context in which this occurred. The introduction of nuclear medicine in Japan occured in tandem with two broad processes: 1) the implementation of a post-war infrastructure of scientific, technological and medical institutions dealing with nuclear-related phenomena, including nuclear power generation; 2) growing public anxieties and aversion towards nuclear energy. I do this in order to argue that medical, industrial and public-health projections of progress, embodied in radiosotopes, contributed to mitigating negative public sentiment against nuclear power, and developed into an established part of the social infrastructure of nuclear phenomena in Japan that remains today.

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Mediascapes I: Freedom of Press under Threat

Chair: **Cherian George**, Hong Kong Baptist University, Hong Kong

From Scattered Ideas to Concept: The Chinese Reception of Western Press Freedom in Modern Chinese History

Yi Guo, Macquarie University, Australia

The concept of the 'liberty of the press' has been an essential conceptual tool used across disciplines which has enabled Chinese literates to participate discursively in politics since the late ninetieth century. As a foreign concept transplanted into China, revisiting its introduction and reception in modern Chinese historical context is of particular academic interest. Adopting the theoretical framework of conceptual history, this paper examines primary archival sources in an effort to describe how the western idea of press freedom was introduced into modern China from European and Japanese origins, and how it was received by Chinese literates at the turn of twentieth century. It further explores how the Chinese phrase 'chuban ziyou' became a formal concept used to denote the then piecemeal modern ideas of the 'liberty of the press', thereby becoming a conceptual tool in Chinese journalistic and political discourses. By contextualizing the introduction and reception of the concept in the Chinese historical context, this article reveals and explains the gap between the original western idea of press freedom and Chinese reception and understanding of it from the beginning of the concept's transplantation. It also sheds light on the cultural issues raised by the diffusion and transference of western concepts in a macro context of Chinese modernity.

Defining and defending media independence: Norms and practices of Asian news organisations

Cherian George, Hong Kong Baptist University, Hong Kong

Journalists' professional autonomy is usually assessed in terms of their freedom from government restrictions. The state, however, is not the only obstacle in the way of journalism playing its democratic role. Critical media studies have long recognised the market as a major threat: commercial priorities can override the public interest; media owners ultimately decide the extent to which editorial integrity prevails. There is also growing awareness of the paradox that the people themselves can threaten journalism's public role: audience metrics, facilitated by media organisations' online platforms, provide editors and marketers with hard-to-ignore evidence of people's preference for sensational content over public interest journalism. In addition, intolerant crowds' colonisation of comment spaces with hate speech is challenging the democratic notion that journalism should reflect public opinion. A full audit of media independence must therefore account for the costs of not only government interference but also market and popular pressures. How do Asian media organisations respond to these forces? Media watchdogs routinely monitor the worst offenders: outlets that succumb spectacularly to pressure. Relatively little is known about more principled news organisations that are recognised for professional integrity. While none has an unblemished record, they make serious efforts to avoid being overwhelmed by market and popular pressures. This pan-Asian study examines 10 leading news organisations in five societies, such as the Hindu in India, Tempo in Indonesia and the Philippine Daily Inquirer in the Philippines. It analyses their policies toward conflict of interest, comment moderation, "native advertising", and other contemporary challenges. It studies their written codes of ethics as well as

unwritten newsroom cultures, through in-depth interviews with senior editors and working journalists. Preliminary findings show that clear and firm editorial policies, backed by supportive owners, can secure a degree of media independence.

Impact of Television Commercials on Children: A comparative Study on Rural and Urban Children of Bangladesh
Md. Asaduzzaman, University of Chittagong, Bangladesh

Now-a-days television has taken an important place for entertainment in almost every household in Bangladesh. Marketers use television as a medium of communication since it affords access to children at much earlier ages than print media can accomplish. This paper is based on a study conducted in rural and urban areas of Chittagong in Bangladesh. It examines the impact of television advertising on children aged below 10 years in Bangladesh. A total of 100 children from urban and rural areas from Chittagong were interviewed through well structured questionnaire. The sampling method used in selecting samples for interviews was the stratified random sampling technique. The study shows, children demand more of the products whose advertisements they like. According to their parents, TV ads have a lot of impact on children who may resort to blackmailing and nagging their parents to purchase the advertised products. It also impacts the food habit because of unconsciously watching TV advertisements. The result among other things reveals that television advertisements exert substantial influence on the attitude and behavior of children viewers. TV ads also educate the children regarding many issues. It can also help in inculcation good habits and civic sense in them. Data has been analyzed using SPSS software.

Development of Media and Its Governance in Bangladesh
Shafiul Islam, University of Rajshahi, Bangladesh, Bangladesh

Media is now not only one of the most important tools for communication from micro level to macro level but also it is labeled as one of the catalysts of development, in terms of social, economic, political, human rights and so forth. In recent time, media in Bangladesh is growing as mushroomed. Alongside the printed newspapers and cable TV, the number of electronic media such as online media has grown up rapidly during the last one decade. There are now more than 20 TV channels whereas it was only 7 in 2003-2004. It is revealed that the media sector in Bangladesh is facing multiple and diversified constraints in terms of legal, attitudinal, political and so on. In many cases, business motives play an important role in establishing media in one hand while political or ideological propagates is another drive behind it on the other hand. However, in recent time in Bangladesh, it plays very vital role with regard to ensuring human rights, social well-being, sound economic development, law and order situation, and development of political culture. Though it is playing incredibly positive role for the overall national development of the country, often it faces various challenges, including closure of media houses, especially by the government side when it publishes news on corruption, irregularities, malpractice of rules and regulations of government. Hence, questions arise that despite different difficulties why the number of media is increasing day by day in Bangladesh? How does media play role in respect of development, how this media sector is governed? This paper would explore the answer of these questions. This is why secondary sources of data mainly will be consulted. Moreover, personal experiences and observation will also be accounted to prepare this paper and to make it clear to its readers.

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Changing Relations with China I: Southeast Asia

Chair: **Michael Williams**, Western Sydney University, Australia

Assessing Xi's diplomacy
Jianwei Wang, University of Macau, Macao

It has been almost four years since Xi become the top leader in China. While his economic legacy is yet to be shaped, he has clearly set a stage for one of the most audacious foreign policy offensive in PRC history if not for the history of China. Under his reign, China has abandoned Deng's low-key posture replacing it with an assertive foreign policy initiative faster and more furious than most analysts had anticipated. China has also gone beyond the traditional bi-focus of its foreign affairs, relations with the US and its neighbors to embrace a true global agenda. China, under Xi, has further tested using economic ties for

strategic purpose. For the first time, China has tried to shape regional and global affairs with its newly enhanced military power. So much so with China's growing confidence to purse a new foreign policy that some, especially those located inside China, have begun to talk about a new world order shaped by non other than PRC. Has Xi been successful in his legacy-building endeavor? Or is he moving ahead of the time? This paper tries to establish an analytical framework in assisting the efforts to assess and evaluate Xi's success and failures and helping predicting the future.

The Pauk Phaw under Construction: China-Myanmar Relationship in development
Tingshu Zhu, Research Institute for Languages and Cultures of Asia, Mahidol University, Thailand

Pauk Phaw is the term that has been adopted by both the government of China and Myanmar to describe and at the same time promote amicable bilateral tie more than six decades ago(Fan, 2015). Bearing its original meaning in Burmese as "brotherhood" or "kinship", the word is now widely applied in China to propagate any activity or event that is relevant to the construction of China-Myanmar friendship at all levels, ranging from official visits, economic cooperation and cultural exchange. Throughout the years, the practical function of the term has gone through wax and wane in its six-decade's lifespan. Obviously, temporal and spatial particularities altogether contribute to constructing the trajectory of Pauk Phaw relationship between China and Myanmar. Moreover, the formation of bilateral relationship is not only fueled by the contemporary history but also ancient narrations. This relation under investigation is constantly encoded and decoded(Hall, 1993) by all stakeholders, be it the leaders of nation states or common people in different times and spaces. As a result, this current research takes into account historical narrations regarding the history of China-Myanmar relationship which resides in multiple resources, including politics, economics and cultures, in order to evaluate to validity of the Pauk Phaw rhetoric which depicts the people of China and Myanmar as brothers or close kin. Meanwhile, it also investigates the modification in the political and cultural connotation of Pauk Phaw rhetoric made by China in its application spanning over six decades. Consequently, a Pauk Phaw-oriented examination of the developmental path for China-Myanmar relationship is delineated by incorporating temporal and spatial factors from the past, both the ancient and contemporary one. The ultimate objective of this research lies in the implication of Pauk Phaw rhetoric—its utility and loopholes—for the stable development of China-Myanmar bilateral ties.

XTug o' war: Vietnam's strategy for survival between great powers
Barbara Kratiuk, University of Warsaw, Poland

This paper will aim to answer the question of the viability fo Vietnam's strategy for survival. How sustainable is the enmeshment and the balancing strategy? Due to the geopolicitical position Vietnam has found itself on a precipice: almost all great and regional powers find themselved in a want of a partnership with Vietnam. Vietnam itself has pursued those partnerships as well, hoping it would stabilize and strengthen the state's position in the world and especially the region. It is all the more important due to the rising tensions in South China Sea. Over the last decade the relative powerlessness of states such as Vietnam could easily be observed and Hanoi remains determined to strenghen its position. The relative independence and survival are overreachign themes of Vietnamese foreing policy. Vietnam is determined to remain as independent of great powers as possible, while at the same time creating close ties with all those same powers. The overall strategy is for the great and regional powers to balance each other out in the region, allowing Vietnam the greatest possible freedom of decision-making. There is however a question of the viability of that balancing strategy. Certain strategic partnerships, like those with India, Japan or USA. It is possible, that this course of action, the aim of balancing out China's influence in the region might backfire in the end and the region will return under Chinese sphere of influence as predicted by David Kang.

Impacts of South China Sea Disputes on China-ASEAN Relations

South China Seas suddenly became a hot spot topic after the American Pivot /Rebalance to Asia Strategy, causing world wide attention, putting China under pressure and China-ASEAN relations in difficulty. How shall we assess the impacts of the disputes on the bilateral relations is a necessary step for future policy makings, generally speaking negative impacts occurred first to some s disputes-related countries more seriously than others, but today it seems returning to the original situation. To what extent is the disputes originating from the outside factor say American Pivot to Asia, and what extent from the bilateral

relations tension or domestic political reasons? It is necessary to sum up lessons in order to avoid mistakes for both sides in the future. How to solve the disputes is a big challenge for both sides, but only peaceful means solution could serve relevant countries national interests best. Due to very big military capability gap between China and the other claimants of South China Seas shoals and islands, China can easily take over all the occupied by force. But it is exactly because of the Chinese military capability, it has to restrain from easy using for otherwise being accused bullying the small and weak, a very different foreign policy practiced by many western countries especially the US even today. what does the Chinese way of peaceful solution imply to international disputes settlements? Can China offer a different answer to the past practice of gun-boat diplomacy? South China Sea disputes is a good test.

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Malaysia Today: Sub-national, National and Transnational Dilemmas

Convenor: **Kee Beng Ooi**, Penang Institute, Malaysia
Institutional panel by: Penang Institute

Excessive focus on the domestic aspects of nation building has left Malaysia with an obsession with issues of identity as the major point of contest. While the pluralism of the country is often seen and cited as a great advantage, its political discourses have often project it as a problem to be solved, without any clear agenda being forwarded for that purpose. Yet, the country has shown success in many areas, especially in the impressive growth of its national economy, especially before 1997. But the fear today is that domestic concerns and political polarization have overwhelmed the country at a time when it needs to focus on a global environment that is changing faster by the day. This panel wishes to discuss the regional context that Malaysia needs to adapt to today, and what some of the major long-standing problems are that the country faces. In doing this, the panel also aims to highlight the cultural and political complexities of the country, as a challenge and as an asset. While the country came into being based on geo-cultural segments that fulfilled different roles in the colonial economy at a time when the world was divided into East and West, it had to adapt to a neoliberal system after 1990. With the rise China over the last two decades however, new tensions have appeared on the domestic scene, and the biggest challenges the country faces today concern both domestic dimensions in conjunction with global shifts in politics and economics.

Malaysia, Southeast Asia and Globalisation's New Challenges
Kee Beng Ooi, Penang Institute, Malaysia

Malaysia, a relatively small country in a relatively small region surrounded by giant countries, has always had to adapt to global forces. Such was the case when it was born, and such is the case today. But what exactly is the case today? Political upheavals in 2016 led to a scramble for epithets to describe the new period in global politics and economics that has apparently started. Not only is the United Kingdom leaving the European Union, the United States under President Donald Trump is backtracking on the decades-long game of trade liberalisation. There is a tendency to brand these changes as part of a deep global reaction against free trade. But to consider this a period of de-globalisation, may be true much more for the Anglo-Saxon world than for anyone else. In East Asia, the economic sentiments continue to favour free trade and the policy instruments that favour it. For Asia – and therefore for Malaysia as well – it is more cogent to consider the period beginning in 2016 as simply a new phase in a long process of globalisation. The rise of China and India as modern economic powerhouses is a recent event, and the strategic and economic impact of this on their neighbours is only now being strongly felt. Its impact on the cultural frontrunners of globalisation, namely the USA and the UK, has been all more powerful. What this means for Southeast Asia and for ASEAN is a vital area of study in coming years.

Is two-party system possible for a bipolar society under FPTP? – A critical reflection on power-sharing models in Malaysia
Chin Huat Wong, Penang Institute, Malaysia

Malaysia is often lauded as a relative successful example of multiethnic power-sharing. The system has certainly delivered peace, order and development. Except for the brief post-election ethnic riot in 1969, the southeast nation has not experienced ethnic cleansing or widespread socio-political violence. Even in

implementing its nativist New Economic Policy and Islamisation, the ruling coalition Barisan Nasional was arguably moderate and responsive to minority grievances. One major flaw of the Malaysian model of power-sharing is its anti-competition characteristic where competition without and within the ruling coalition is suppressed. For many scholars, this may be structurally inevitable. Arendt Lijphart (1977) listed the more liberal pre-1969 grand coalition as a textbook example of "consociational democracy". Even for the post-1969 party state, Horowitz (2000: 410) offered an empathetic justification: "in an environment of ethnic conflict, there is room for only one multi-ethnic party or alliance". Modelling on the Anglo-American centrist two-party system, Malaysian oppositions have adopted the narrative of "two-coalition system" in their contestation, trying to build a second multiethnic centrist coalition. With unprecedented breakthroughs in 2008 and 2013, this enterprise seemed closest to its realization. However, not only it disintegrated again after the 2013 near-miss, BN has responded to its centrist competition by moving to the flank. This raises some pertinent questions: is two-coalition system possible for a bipolar society under the First-Past-The-Post system? Is the centripetal and moderate two-party system a specific rather than universal outcome for relatively homogenous society? Do Malaysian oppositions need to adopt multipartism for democratisation?

Chinese Mercantile Networks of Penang in the 19th century: Implications for modern Penang's Transformation into A Hub for Talents

Yee Tuan Wong, Penang Institute, Malaysia

The rise of Penang as a regional entrepot center in the 19th century marks a significant chapter in the history of Malaysia as well as Southeast Asia. This past experience and success have significant implications for modern Penang which is gearing to become a hub for talents. The rise of Penang as a hub of commerce and trade in the 19th-century has been regarded a stroke of brilliance by the British. However, the colonial factor is not sufficient to explain this. The settlement of a group of Chinese merchants, who made the island as the centre of their mercantile networks, played an indispensable role in catalyzing such transformation of Penang. The movement and congregation of the Chinese mercantile communities had taken place in Southeast Asia for centuries. Their long-established mercantile networks were the determinant of the rise and demise of the port-polities in the region. The examples of these port polities were Melaka, Hoi An, Hatien, Ayutthaya, Batavia, Manila and Riau. The emergence of the Chinese mercantile networks in Penang fostered the development of institutional, organizational and familial bases which could mobilize the most crucial socioeconomic elements of the age and the region, namely goods, people, capital and ideas. The confluence of these resources had not only engaged Penang to the international trade and industrial production system of the time but also tremendously propelled Penang to a golden age that lasted for almost a century.

"From halal, hearse to hudud: Contesting Malay identities in Najib's Malaysia

Mustafa Kamal Anuar, Penang Institute, Malaysia

Disillusioned with their marginalisation in the realm of politics, education, economy and religion, many in the non-Malay segments of the Malaysian population, particularly the ethnic Chinese, have deserted the ruling Barisan Nasional (BN) and given support to the opposition pact, Pakatan Harapan. The Malay community too has seen major changes, particularly its disunity, as a result of infighting within the Malay-based UMNO component of the BN coalition and also the emergence of new Malay-based parties. At this juncture where the Malay community is perceived to be under siege, severely disunited and losing political clout, certain social forces within the Malay community have made their moves over the years. Certain state-sponsored Islamic institutions, Malay-based civil society organisations and Malay-Muslim activists have increasingly flexed their muscles to achieve what appears to be their ethno-nationalist agenda. This, in turn, gives rise to counter-narratives from voices of discontent within the Malay-Muslim community. Hence, this study is set to examine how Malay identities are contested within the domain of selected online newspapers that revolves around the following selected issues: the halal certification by a federal Islamic agency that imposes its will upon both Muslims and non-Muslims; the bully tactics of certain UMNO politicians against Pakatan Harapan state governments in stark defiance of the rule of law; and the feverish push by the Islamist Pas party to enhance Sharia rule particularly through the implementation of the hudud punishment. The online newspapers under scrutiny are the online edition of the Malay-language daily Utusan Malaysia, Malaysiakini and Malay Mail Online.

Authoritarianism in the Making II: Apparatus, Projection and Impacts on Everyday Life During the Cold War

Convenor and chair: **Isabelle Cheng**, University of Portsmouth, United Kingdom
Institutional panel by: Journal of Current Chinese Affairs

Taiwan's experiences in democratisation, modernisation and cultural infusion is a well-known story for post-war development and nation-building. Parallel to a familiar account of the rise and fall of authoritarianism, less is known about how the authoritarianism actually came into being. Restricted by a lineal approach, the chaos during the early years after the Kuomintang's exile to Taiwan tended to be seen as an ad hoc yet transitory period destined to the final inauguration of authoritarianism. Looking deep into the historical contingency allows a critical and more nuanced analysis of the function and malfunction of the authoritarian state. This is to consider the potentialities emerging from the chaos, as well as the domestic and international uncertainty. Such an approach does not imply we must ponder on the many 'ifs' in the post-colonial and post-war setting. Rather, this perspective allows us to re-configure how some fundamental challenges may have taken a different course of action. This exploration will contribute to a more grounded understanding of how the authoritarianism was consolidated and subsequently continued under Chiang Ching-kuo.From an interdisciplinary perspective, this project is our first attempt at returning to the historical site and tackling this task through the midst of the chaos and uncertainty. Panel A focuses on the model of authoritarianism, and Panel B concentrates on the experiences of living with authoritarianism in Jinmen. Papers included in Panel A will render fresh insights as to how authoritarianism became militarised and how a militarised authoritarian state utilised the ideological confrontation of the bipolar geopolitics and project itself to an international audience. Enhanced by an examination of the censorship regime built up during 1945-49, this panel will draw a dynamic picture of how Taiwan struggled to survive at the peak of the Cold War. Whilst Panel A foregrounding the structure of authoritarianism and its social penetration, Panel B includes three anthropological studies that highlight the case of Jinmen which demonstrates that the collaboration between militarism and authoritarianism deeply undercut the lives of citizens for historiography, livelihood and dietary alternatives. They underline that the permeation of state power and the strategies of citizens' resistance should also be understood as lived realities. The central interest of this project is how the agency of state and citizen is relevant to other societies that have experienced similar post-war austerity, post-colonial nationalist public policies, and suppressed cultural articulation.

Learning to Drink Sorghum Liquor: Taste and Consumption in Jinmen under Martial Law, 1949–1992

Changhui Chi, National Quemoy University, Taiwan

As a Cold War battlefield, war-stricken Jinmen became a symbol of the Nationalist government's determination to recover mainland China. Jinmen's local society was under military rule between 1949 and 1992. Military rule transformed society in countless ways, including consumer fashions. Mass production of sorghum liquor began in 1953, with the military promoting its taste and establishing consumption of the liquor as part of a masculine ethos. This inspired mimicry among local consumers. The consumption of sorghum liquor reveals state manipulation of the private sphere, specifically in the regards to consumer tastes. The development of a culture centered on drinking this strong spirit helped replace traditional consumption of sweet potato liquor, which had lower alcohol content. Eventually sorghum liquor became a symbol of Jinmen as its consumption overtook that of other drinks made in Taiwan. This paper explores the meanings of learning to drink and consume sorghum liquor during the militarization of Jinmen society. The military, to a certain extent, shaped local drinking fashions and established a new form of consumer culture. However, for the people of Jinmen, an identity organized around the consumption of sorghum liquor was also a means to create a distinctive regional culture.

Economic Trajectories of Three Women: Female Labor and the Changing Household Economy in Jinmen in the era of authoritarian rule

Hsiao-chiao Chiu, University of Edinburgh, United Kingdom

This paper uses the life stories of three women to analyze the changes of household economy and women's economic roles in the era of the Kuomintang's (KMT) authoritarian-cum-military governance of Jinmen (1949-1992) in the Cold War context. The three women all lived through the period of military

control and their economic activities were inseparable from the broader, shifting political-economic situations. This paper looks at the individual's lived experiences and pays attention to the relationship between learning and economic agency. It explores the factors, institutions and circumstances that cultivated an individual to be a particular kind of economic agent and provoked changes to the economic constitution of local households—particularly the gradual modification of the patriarchy-based mode of production and women's increasing salient economic competence. This approach provides a different perspective of understanding the effects of the state's policies, which were not necessarily coercive and resisted by the ordinary people. Further, the female biographic perspective leads us to reconsider women's status in the typical patriarchal environment of Jinmen. The three women's stories demonstrate a paradox of co-existence of their adherence to the patriarchal norms and their undoubted authority in their individual conjugal households. This paper will discuss this paradox by examining the value of female labour in relation to their personal reputation and relationships with others, which suggests the significance of family and kinship in sustaining local social fabric that have not been undermined by the long-term militarization (and its peculiar economic modernization)

Shadows of authoritarianism in democratic South Korea and Taiwan: The memorials of Park Chung-hee and Chiang Kai-shek
Hardina Ohlendorf, Mahidol University International College, Thailand

Taiwan and South Korea share the experience of decades of authoritarian rule followed by democratization in the late twentieth century. All authoritarian regimes leave some divisive memories in the nation since all dictatorships are built on the support of one part of the national community and its more or less active participation in the repression of the other part. This legacy has to be tackled by the democratic regime, which has to decide how to incorporate the authoritarian period into the national history and which continuities and discontinuities to emphasize with respect to former periods. Collective memory gives substance to a country's national identity, and the social processes of remembering as well as forgetting are intensely political. The democratic government has to choose which national memories to discard so as to distance itself from the previous dictatorship, which ones to keep so as to preserve a sense of continuity of the national community, and which ones to create so as to build new identity foundations of the young democracy. This paper compares the memory of the former dictators Chiang Kai-shek and Park Chung-hee in democratic Taiwan and South Korea with a particular focus on their monuments as important components of public memory. Approaching democratization from the perspective of memory politics helps us to better understand political transition from authoritarianism to democracy not so much as a clear and linear development but rather a difficult and sometimes messy process, in which elements of authoritarianism have continued to linger and occasionally surface.

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Rethinking Education in Cambodia and Thailand in A Transnational Era: New Books

Convenor and chair: **Gerald Fry**, University of Minnesota, United States of America

The focus of this panel is to examine critically and highlight three new books on rethinking education and transnational education in Asia, with a particular focus on education in Cambodia and Thailand:The three books are namely:1)Phan Le Ha (to be released in late 2016). Transnational Education Crossing 'the West' and 'Asia': Adjusted Desire, Transformative Mediocrity, and Neo-colonial Disguise. London and New York: Routledge. 2)Kitamura, Yuto, et al., eds. 2016. The Political Economy of Schooling in Cambodia: Issues of Quality and Equity. Basingstoke, UK: Palgrave Macmillan. 3)Fry, Gerald W., ed. 2017. Education in Thailand: An Old Elephant in Search of a New Mahout. Singapore: Springer.The authors/editors of the three books are nationally and culturally diverse.The first book by Professor Phan provides an insightful analysis of important historical and cultural perspectives in the current transnational era. It looks at the complex interdependence between Asia and the West in the area of education. It provides valuable context for the next two country studies of education in Cambodia and Thailand respectively. A brief synopsis of the three books now follows:The Phan book:In this book, Phan Le-Ha identifies and discusses increasingly pervasive phenomena in transnational education (TNE), namely, the transformative mediocrity behind the endorsement of English-medium education legitimized by the interactive Asia-the West relationship; the strategic employment of the terms 'Asian' and 'Western' by stakeholders in their perceptions of choice and quality of programs and locations; and the desire for an imagined (and often

misinformed) 'West' among various stakeholders in transnational education.The Kitamura book:This edited volume presents a detailed profile of the education system in Cambodia. In addition to providing long-term historical perspective as context, the book addresses such issues as: the local enactment of student-centered pedagogies, challenges to achieving literacy and numeracy, practices of private tutoring, issues around student dropout, and current major themes in higher education and teacher education. Its findings presented are relevant both within and beyond Cambodia.The Fry book:Noteworthy about this book is its comprehensiveness and the remarkable diversity of its 33 contributors. It covers all levels and forms of education, including non-formative and alternative education. The two major educational problems identified are quality and inequality. Another major theme of the book are the many paradoxes associated with Thai education. The book concludes with a discussion of alternative educational policies to enable Thailand to become a more advanced and dynamic, economy.

Transnational Education Crossing 'the West' and 'Asia': Adjusted Desire, Transformative Mediocrity, and Neo-colonial Disguise

Le Ha Phan, University of Hawaii, United States of America

In this book, four growing sustaining fundamental phenomena in transnational education (TNE) are identified: namely (1) the planned, evolving, and transformative mediocrity behind the endorsement of English-medium education legitimized by the interactive Asia- West relationship; (2) the strategic employment of the terms 'Asia' and 'West' by all stakeholders in their construction of choice, quality, rigor, and attractiveness of academic programs and locations; (3) the adjusted desire for an imagined (and often misinformed) 'West' among various stakeholders of transnational education; and (4) the assigned and self-realized ownership of English by otherwise normally on the-margin groups of speakers. A focus on how these phenomena influence questions of identity and desire in TNE is a major theme of the book. The above phenomena are discussed against the backdrop of 'the rise of Asia'. This study of TNE has been informed by my multi-layered engagement with the dialectic of the Asia-West relationship, my critical take on certain pro-Asia and decolonization scholarship, and an interdisciplinary approach to theorize the field and this specific topic. TNE in Asia is the transforming transit point that facilitates entry into the West. The West and Asia need one another more than ever in the context of the internationalization and commercialization of higher education. The West and Asia have hardly ever been mutually exclusive but have rather been in a complex love-and-obsession relationship with each other. This is the very dialectic proposition emphasized throughout this book while paying specific attention to transnational higher education in the greater Asian region.

Rethinking Thai Education: An Old Elephant in Search of a New Mahout

Gerald Fry, University of Minnesota, United States of America
Rosarin Apahung, Pathumthani University, Thailand

Basically the theme of this book is rethinking Thai education as reflected in the metaphor about an elephant in need of change. Noteworthy about this book is its comprehensiveness and the remarkable diversity and talent of its 33 contributors. The introductory chapter is by HRH Princess Maha Chakri Sirindhorn and provides important historical background. A key assumption is that Thai education cannot be understood without situating it within the larger political, social, and cultural context. An important early chapter provides that contextual background. The book covers all levels and forms of education, including non-formal, informal, and alternative education. There is an important chapter documenting Thailand's impressive cultural and linguistic diversity with implications for language policy and a chapter on religion and educational development. The two major educational problems identified are quality and inequality, including serious regional disparities. Many factors contributing to these two basic problems are identified. Among these are: an overcentralized large bureaucratic system, frequent changes of ministers of education resulting from an unstable political process, an overemphasis on expenditures on bricks and mortar, excessive numbers of overly small schools, too many teachers instructing outside their field, and inadequate investments in STEM education and research and development. Another major finding of the book are the many paradoxes associated with Thai education. The book concludes with a discussion of alternative educational policies to enable Thailand to become a more advanced, dynamic, and equitable society and economy. Paper co-authored by Ozzie Crocco, George Washington University, United States of America.

The Political Economy of Schooling in Cambodia: Issues of Quality and Equity

Sitha Chhinh, Royal University of Phnom Penh, Cambodia

This presentation focuses on highlights from a recently edited book about the education system in Cambodia. In addition to contextualizing the development of education in this country from a long-term historical perspective, the book addresses such issues as: the local enactment of student-centered pedagogies, challenges to achieving literacy and numeracy, practices of private tutoring, the rise of education-related civil society and its influence on education policymaking, issues around student dropout, and current themes in higher education and teacher education. In comparison with other books on Cambodia, this edited volume is unique in terms of its breadth, depth, and timeliness. This range of issues included in the book has been examined through recent quantitative and qualitative analyses by scholars long engaged in research in Cambodia. The book's focus is on challenges accompanying Cambodia's continued expansion and modernization of its education system. The contribution of the volume is two-fold. First, it represents the most current and comprehensive treatment of recent educational issues in Cambodia. Other works on Cambodia and Southeast Asia are either dated or only include surface-level discussions of the challenges and issues faced by education in this country. The second contribution of this book derives from the relevance of the chapters' themes beyond the Cambodian context. Among these important themes are private tutoring, student dropouts, the reform of teaching practices, education quality and equity, and an insufficient and/or inadequately trained corps of teachers.

Panel 122 — 21 July 2017/ 11.30 - 13.15 / Room 21

Towards a Public History of Southeast Asia: Heritage, Memory, & Commemoration II

Convenor and chair: **Maitrii Aung-Thwin**, National University of Singapore, Singapore

National histories have endured a contested career in the historiography of Southeast Asia. Though arguably still a preferred genre in many domestic contexts, national histories have been criticized by international scholars for their prescriptive approaches and deterministic narratives that have constrained Southeast Asian communities to particular pasts. Scholars promoting area-studies, postcolonial, and transnational methods have urged a different approach that traverses political borders, recognizes the agency of marginalized groups, and accommodates local worldviews and experiences that national histories are judged to have overlooked. Yet, the production of national history continues within the region, creating debates over the historical construction of identity, culture, power, and place. The establishment of national museums, heritage sites, memorials, symbols, languages and curricula by state or elite interest groups has provoked an ongoing campaign to counter these narratives both in academic and public circles. Where national histories stress social cohesion, political unity, and a territorially bounded experience, alternative histories privilege socio-cultural variances, multiple affiliations, and the crossing of spatial boundaries. This contest over national history reflects an epistemological stalemate that has obscured the possibility of a more inclusive approach to engaging the region's histories. This panel explores the field of Public History as a possible heuristic space through which domestic histories produced in Southeast Asia might be engaged. Public History is an interdisciplinary field that examines the various types of histories made for (and often by) the public. It places people at the heart of history-making and is concerned with the processes and contexts within which representations of the past are constructed. By asking "Who decides what is history?", "How is history made?", "How does the past figure in everyday life?", and "How are histories represented in the public domain?", narratives written by professional historians based domestically and internationally are placed side-by-side with histories constructed by local museum curators, archivists, heritage officials, educators, and amateur historians. The papers in this panel argue that the field of public history offers methodologies that enable different forms of the Southeast Asia past---including national histories---to be explored within a common intellectual space. We suggest that the contexts within which domestic practitioner-historians produce their public histories and the audiences for whom they are produced, both intersect with and depart from the settings within which formal histories by academic historians are written.

Personal Histories, National Pasts: Memoirs of the National History Commission in Myanmar, 1974-2008
Maitrii Aung-Thwin, National University of Singapore, Singapore

John Smail's seminal essay on an "autonomous" history (1961) portrayed national history writing as an intellectual response that fell short of its intentions to realign colonial constructions of the Southeast Asian past. Nationalist narratives were seen to be hewn from the same stone, merely shifting the 'moral perspective' of colonial narratives to a position more sympathetic to local sensitivities. Until recently, nationalist histories were criticized for producing accounts that were more hagiographic than historical, more celebratory than critical, and more likely to commend than complicate the nation's past. For many in our field, nationalist history was and has not been 'good to think'.This paper explores the Myanmar Historical Commission through the memoirs of a small group of scholar-officials who were sanctioned to create an authoritative history of the country and establish key institutions of knowledge production. A re-examination of the commission demonstrates their connections to global perceptions of the discipline and intellectual networks within and without their borders. Their memoirs illustrate the personal stories, everyday challenges, and immediate priorities of those producing this "public history" of the nation; a story of knowledge production that was obfuscated by the very histories they wrote or ignored by scholars within a field they helped shape. This paper seeks to reposition nationalist history in Myanmar/Southeast Asian Studies by exploring the contexts within which many of these narratives were produced. It considers the approaches and potential of public history as a means to reengage these projects of the nation.

Cambodia at the Moment of National History in the Making: Translations and the Recreations of National Narrative

Theara Thun, National University of Singapore, Singapore

Under French colonial rule, on the pages of the state-sponsored and most popular scholarly magazine, the Kampuchèa Sauriya (Cambodia Sun), local nationalist intellectuals began publishing many historical texts in Khmer. Very few of these texts were actually authored by those intellectuals; most of them were the translations of the history writings of French colonial-official scholars and Thai nationalist historians. It appeared that as the great majority of these historical narratives were taken from French and Thai sources, the ways local scholars adapted and appreciated those sources were as significant as their utilizations of the contents of the narratives to serve their political current needs and agenda. These texts were transformed into the national narratives used for reinforcing their worldviews, creating historical plots, promoting and strengthening national identity and culture, and the subjects of national pride and struggles. In this sense, they contributed fundamentally into the social, cultural, and political formations of Cambodia during the last decade of the colonial rule. In this paper, I attempt to examine the works of translation and nationalists' historical writings of Cambodian intellectuals during the 1940s. Seeing strong parallels between the productions of history and the emergence of nationalistic thinking, I argue that, at the moment of national history in the making, while individual intellectuals played a dominant role in producing and shaping the contents of new national historical narratives, the projects of national history depended heavily on translation in order to turn knowledge produced in other languages into local use.

Public History as New Space and New Ground

Maria Serena Diokno, SEASREP, the Philippines

The Philippines today presents an interesting arena of public history, which has grown visibly in recent years. Such growth has manifested itself in the spurt of local historical and heritage societies, emergence of heritage-based tourism, higher number of domestic museum visitors, inclusion of community and provincial histories in the new Social Studies curriculum, greater media (including social media) coverage of historical and heritage issues, and requests by local government units for technical assistance in the restoration of local heritage and the construction of town or city museums. Amidst this expanding sphere of public history, questions about representation and access have surfaced. Whose histories are written and by whom? How are heritage assets identified and prioritized for public funding? How is the local situated vis-à-vis the national?In the process new space has opened and new ground, broken. My paper seeks to examine the opportunities that public history has provided, the challenges and constraints in the practice of public history, and the ways in which these challenges are being addressed. The National Historical Commission of the Philippines is the key national agency tasked to study, promote, and disseminate Philippine history and to conserve heritage. Its role in public history and links with local partners in different parts of the country will also be examined in the paper.

Towards a Public History of Thailand's Deep South: Amateur Researchers and the Local Production of an Autonomous Past

Muhammad Bin Mohamad, National University of Singapore, Singapore

This paper explores the possibility of an autonomous history of Thailand's Deep South region, which comprises the provinces of Pattani, Yala, and Narathiwat. Autonomous history is here defined as a narrative of the past that does not conform to Thai-Buddhist or Malay centric views of the Thai state and the Malay separatist movements respectively. I argue that the proponents of both approaches suffer from their preoccupation with the modern idea of sovereignty, which forces the association of nations with states and geography.There has been a steady rise in the interest for "local history" among the residents of the Deep South in the last decade. The term local history, which Deep South residents use when speaking in both Patani-Malay and Thai, refers to the history of the various communities and institutions at the sub-provincial levels. Amateur researchers who hail from these respective communities have carried much of the writing of these local histories. Relatively free from the influence of contemporary academic trends, the directions taken by such researchers are shaped by collective memories and members of their communities, which constitute their main source of data. How should academics treat these local histories? Rather than rejecting them as the work of amateurs, I suggest that engaging with such local histories could provide scholars with a way out of the finger-pointing historical narratives of the Thai state and the Malay separatists while creating the possibility of an autonomous history of the Deep South.

Panel 123 — 21 July 2017/ 11.30 - 13.15 / Room 22

Religious Transformation II: Innovation and Tradition

Chair: **Albert Welter**, University of Arizona, United States of America

Significance of Lai Haraoba Festival in North-East India: A Case Study of Sekmai Haraoba
Khwairakpam Rakesh Singh, Tata Institute of Social Sciences, India

The research problems attempt to explore how Lai-Haraoba Festival revives in North-East India (NEI) in spite of mass conversions and conversion war with special reference to Sekmai Haraoba. A qualitative method was adopted for the study. The study followed a non-positivist approach. In-depth unstructured interview, participant's observation and focus group discussion were the multiple tools of data collection.NEI is known as the land of festivals. Hardly a fortnight passes without celebrating a festival. The Lai Haraoba Festival is considered to be one of the most important festivals in NEI. It means pleasing the God and deities. The essence of Lai Haraoba Festival (LHF) is to call up the spirits of God and deities from water and perform rituals to get blessing. It consists of retrospection stories of creation, constructions, the agriculture process, spinning, weaving, dressing and prediction of bad and good omens of the upcoming year. The festival is being celebrated since time immemorial and associated with the Meetei, the major ethnic group in NEI. It is also celebrated by the Meetei diaspora including Bangladesh and Myanmar. There are broadly five types of LHF celebrated in about 400 places ranging from three days to a month. Out of these five types, Sekmai Haraoba is considered to be the most important LHF. None of the LHF, cannot be celebrated, until and unless Sekmai Haraoba is celebrated. It celebrates every year on Pheiren. The special feature of Sekmai Haraoba is the sacrifice of sairen Pig for the prediction of bad and good omens of the upcoming year, sitting arrangement and offering. LHF is probably the most authentic festival the preserves the ancient religion and cultures in NEI in spite of the mass conversion to Christianity, Hinduism, modernisation and globalisation. Keywords: Lai Haraoba Festival, Sekmai Haraoba, Meetei and North-East India.

Earning merits - an ancient and current practise of the citizen of Myanmar
Thomas Bruhn, freelance, Germany

About 90% of the population in Myanmar follow the Theravāda Buddhist religion. Earning merits is traditionally the basis for the day to day behaviour and is therefore not only of high religious importance but also pervades the Myanmar culture and has social effects for the present society. The earning of merits puñña is highly recommended in three central discourses in the Sutta Piṭaka of the Buddha Gotama. Puñña merit is defined in the Burmese Dictionary of Buddhist Terms as something that purifies the mind. "Of all the concepts central to Buddhism, merit (puñña) is one of the least known and least appreciated in the West." Earning merits can be seen as the heart of ethics for lay persons in Myanmar. The main reasons why to earn merits is important for lay persons are given according to their priority. The

word kusala (karmic wholesome, good, morally beneficial) is more common in Myanmar and has to be understood in almost the same way as puñña. The great majority of the Buddhist accepts generosity and moral behaviour as the basis for meditation. These three factors are seen as three grounds for merit-making. Especially meditation has a very high appreciation in Myanmar. Different reasons for meditation and also resisting factors are enumerated. Critical observation may raise the question whether misuse of the three grounds for making merits is possible. Could it also sometimes be considered as a way to increase personal power by raising personal fame?

Religion and Identity Maintenance: The Metropolitan Community Church (MCC) of Quezon City, the Philippines

Grazielle Kawi Micklay, University of the Philippines Baguio, The Philippines

The MCC is an international "ecumenical Christian Church" that caters primarily to the LGBT community. Introduced in the Philippines in 1991, they have been conducting regular church services including regular Sunday mass and consecrating same-sex union in a country which does not legally acknowledge it. This study aims to look at the role that religion plays in the lives of the LGBT community in light of their presumed antithetical relationship. As an institution separate from the established churches in the Philippines, this paper attempts to analyze the importance of church membership to the identity maintenance of its members. To explore this, the research would look at how the Church affects the emotional lives of its members by studying the history of the formation of the church, its pioneers in the Philippines as well as the establishment of the Church in the country, the nature of its observance of mass, the major activities conducted by the church, and the existing organizations in the church that are available for its members. This will be done via key informant interview, focus group discussion, participant observation and analysis of secondary data.

Chasing Miracles in Quiapo: Symbolism and Expression of Popular Devotion to Nuestro Padre Jesus Nazareno

Mark Inigo Tallara, National University of Singapore, Singapore

This study is about Catholicism in the Philippines, highlighting the events, and objects on the popular devotion to Nuestro Padre Jesus Nazareno or popularly known in Manila as the Black Christ Nazarene of Quiapo, that could give fresh look onto the process of formulating an alternative discourse on religious piety and identity formation. This study also calls for more scholarly attention on the historical, cultural, and religious connections between Mexico and the Philippines, focusing on the legacies of the Manila Galleon that through them we can better appreciate the Latin American dimension of Filipino Catholicism. In addition to the goods, the Manila Galleon facilitated the first transpacific people to people exchange and their ideas, customs, and most importantly the aspects of religious life. This study will examine the symbolism and expression of Filipinos' devotion to the miraculous statue of the Black Christ Nazarene of Quiapo. What are the motivations of the devotees to the Black Christ Nazarene? How has the popular devotion to the Jesus Christ changed overtime? Observing a particular group of devotees and their practices could provide materials for the study of pilgrimage and procession. Then apply those features and analysis in order to formulate a method that is suitable for the study of popular piety in the Philippines. Although the origin of the devotion to the Black Christ Nazarene is central to my arguments, the study will also take a broader consideration of the origins of Christocentrism in the Philippines. This analytical step is consistent with the hypothesis that a consideration of the cult of saints and the images of Christ are crucial to the understanding of the religio-historical connections between the Philippines and Mexico.

Panel 124 — 21 July 2017/ 11.30 - 13.15 / Room 23

Colonial History of Indonesia II: 20th-21st Century

Chair: **Arnoud Arps**, University of Amsterdam, the Netherlands

Manoeuvring in the Colonial City: City Politics and Indonesian Nationalism in Dutch Colonial City Surabaya, 1920s - 1940s.

Andi Achdian, Universitas Nasional, Indonesia

The existing historiography about Indonesian nationalism is dominated by a view that put the nationalist political project as a movement against the colonial state apparatus. The main narrative constructed upon the stories of how the Indonesian nationalists manoeuvring against the police, courts, bureaucrats representing the colonial state apparatuses. This view is one-sided and heavily constructed by the habit of reading colonial archives from the point of views of central administration of colonial bureaucracy in Batavia. By placing the reading of archives away from the point of views of central colonial administration, and focusing upon the political development that occurred in the most important commercial city in the Netherlands-Indie at the time—the city of Surabaya in East Java province—this paper shows an interesting and yet neglected facts about the nature of political contestation between the Indonesian nationalist and the European private citizens who dominated the cultural, political and economic structure in the city. Although the Europeans private citizens enjoyed priviliges denied to the natives, they themselves repeatedly stand in awkward position vis a vis the centralized colonial state apparatuses in matter of how to manage the city. Thus, beyond the classic narrative of political movement against the (centralized) colonial state, the Indonesian nationalists was also developing political projects that contested the European private citizens who dominated the city council and offered another kind of governance that challenge the Europeans establishment in the city. The history of Indonesian nationalist movement was therefore not only a phenomenon representing the native movement against the colonial state, but also contains another kind of political confrontation and contestation between one group of society against another group in a racially divided society under the Dutch colonial power at the turn of twentieth century. Keywords: Indonesian nationalism, historiography, colonial city, urban politics

Islamic Periodicals in Colonial Indonesia

Yasuko Kobayashi, Nanzan University, Japan

This paper aims to grasp Islamic periodicals of the late colonial era in Indonesia, based on the official Dutch government periodical, Overzicht van de Inlandsche en Maleisisch-Chineesche Pers (Overview of the Native and Malay-Chinese Press, IPO). IPO was published weekly from 1917(?) to 1940, and provided a summary of the news in the vernacular press. Lists of native language periodicals irregularly appeared in IPO from 1919-1937, providing general information concerning the publishing of native periodicals, although the lists were rather instable until the mid-1920s. According to these lists, the total number of periodicals gradually increased, and enthusiasm for publishing was particularly pronounced in the mid-1930s although the colonial government tightened press regulations. Since the nineteenth century, the Malay language had been the predominant language for the native press. However local languages in Java, like Javanese and Sundanese, were also adopted for publishing periodicals during the 1930s. On the other hand, periodicals in the outer islands were published exclusively in the Malay language, although there were some exceptions. Publishing culture was more developed in Java, and the gap between Java and Outer islands was widened. Islamic periodicals also increased especially around the mid-1930s, although majority of those periodicals were short-lived. Around the end of the colonial era there were two Islamic press centers in Indonesia. One was the principalities of Surakarta-Yogyakarta, two old Javanese capitals. In these cities, modernity and tradition coexisted. There periodicals were published in Malay (later called Indonesian) and Javanese. The other publications center was in Medan, a newer commercial city in North Sumatra. Several Islamic periodicals became well-known on the national level, and they contributed in to linking Java and Sumatra.

The laughing giant and the people: Prosthetic memory, cinema and the Indonesian War of Independence

Arnoud Arps, University of Amsterdam, the Netherlands

Thus far, studies of Indonesian cultural memory have focused on how the colonial period is remembered in oral history (Mrazek 2010), urban architecture (Kusno 2010) and the performative aspect of commemoration (Ahimsa-Putra 2012). Studies of Indo-Dutch cultural memory have analysed (post)colonial literature, photography (Pattynama 2014) and the circulation of images of violence in the Dutch public sphere (Bijl 2015). While providing rich insights in the workings of (post)colonial cultural memory, these studies overlook the recent surge of Indonesian war-themed popular culture. For the past few years, Indonesian popular culture is structurally and continuously referring to its colonial past and particularly focuses on the Indonesian War of Independence and its violence. This paper takes one of the three largest outlets of Indonesian war-themed popular culture – film– as its object of study. Taking cultural and prosthetic memory (Assmann 1995, Landsberg 2004) as its conceptual point of departure, this paper analyses how these films construct memories of the violence during the Indonesian War of

Independence. By asking how the Indonesian War of Independence is represented at the textual level, the paper analyses what kind of prosthetic memories are constructed through popular cultural forms and which politics are underlying these constructions. For example, research into the representation of the holocaust reveals the construction of a fluid boundary between the tropes of victimhood and perpetratorship (Brunetaux 2011). Research into American cinema suggests that violence is often portrayed through heroism, evoking masculinity and machismo (Shary 2013). This paper draws on such studies when analysing both similarities as well as differences in the representations of this specific war, in this (post-)colonial context, and shows how these produce specific prosthetic memories. Keywords Cultural memory, Prosthetic memory, Indonesian War of Independence, Violence, Cinema

Panel 125 — 21 July 2017/ 11.30 - 13.15 / Room 24

Interdisciplinary Studies on Chaozhou History

Convenor and chair: **Joseph Lee**, Pace University, United States of America

This panel presents a critical study of the maritime society of Chaozhou-speaking region in Guangdong Province from the interdisciplinary perspectives. It draws on the newly released Japanese and American archival materials to evaluate the historical transformation of Chaozhou in times of regime change and warfare from the 16th to the 20th century. Our panelists argue that the maritime society of Chaozhou was characterized by a complex movement involving various dialect-speaking groups and overseas Chinese migrants in their efforts to build global socioeconomic and cultural ties. The major themes to be explored are as follows: the conflicting literary representations of Chaozhou in the Ming-Qing eras, the development of commercial geography in Shantou treaty port, the evolvement of Chaozhou migrant networks in Southeast Asia and Taiwan, and the transformation of Chaozhou from a mobile maritime environment into a state-centric agrarian economy. This panel highlights the movement of Chaozhou people and culture through transnational migration routes, native place networks, and kinship and village ties. The integration of these transnational and local networks was significant because these links were outside the state control, and created an autonomous sphere that facilitated cross-cultural encounters across the South China Sea.

Food and Culture: A Social History of Seafood Consumption in Ming-Qing Chaoshan
Chunghao Kuo, Taipei Medical University, Taiwan

This paper explores the culture of seafood consumption and the dietary customs governing the consumption of raw fish in the Chaozhou-speaking region of Guangdong province during the Ming-Qing eras. The consumption of seafood was not part of the mainstream diet in ancient China. By the Song-Yuan dynasties, when the economic zone of China shifted from the north to the Lower Yangtze River region, the consumption of seafood started receiving attention from literati. By the Ming-Qing eras, passages on the consumption of seafood appeared frequently in texts penned by literati. At that time, however, the consumption of seafood in Guangdong—though as diverse and important as it was in the Lower Yangtze River region—received little attention from literati. By using local gazetteers, literati's works, and related primary sources, I explore the diversity of seafood and the evolution of seafood culture in Guangdong's Chaozhou region, as well as the important cultural status of seafood consumption among Tanka households. The evolution of dietary customs which governed the everyday consumption of raw seafood (i.e., fish, oysters, and shrimp) and the medical treatments related to cuisine in coastal Guangdong displayed a strong ethnic dimension. I argue that the various ethnic minorities and ordinary people, not Confucian literati, played a proactive role in promoting seafood, especially raw fish, consumption, in daily diet along the Guangdong coast.

A Preliminary GIS Analysis on the Urban Commercial Geography in Early 20th-Century Swatow (Shantou)
Shi Xie, Sun Yat-Sen University, China

The 19th century saw an active commercial development in Swatow, which was forced to open as a treaty port in 1860s when Treaty of Tientsin was signed. Served as the only anchorage for steamship in Han River basin (the eastern part of Guangdong province), Swatow became increasingly important hub city in South China as well as in the South China Sea area. Rapid urbanization incredibly reshaped the spatial

form of the port city, especially in the southeastern and western parts, where all walks of life have set up there and most of real estates belonged to foreign firms, compradors and local gentries. As for Swatow, there were characteristic industries such as Qiaopi (correspondence and remittance documents from overseas Chinese), xianshang (China-Thailand trade), nanshang (Sino-south Asia trade) etc., which played significant roles in the everyday life of the city. In this research, we are trying to locate the original locations of the above industries by archival documents and to rebuild the urban commercial maps in 1948. They include the related information like contracts, owners, buildings and so on. Based on the data, we can try to represent the distribution and interaction of the commercial activities in the processes of urbanization and of early city planning, and discuss how the potential power of real estates, regional commercial groups and markets reshaped the urban form both socially and spatially.

Sojourners and Transnationalism: Emigrant Communities in Chaozhou, 1949-1958
Hui Wang, The Chinese University of Hong Kong, Hong Kong

The opening of Shantou as a treaty port in 1860 contributed to the consolidation of emigrant communities in Chaozhou. Focusing on the transnational ties of Chaozhou emigrants, this paper utilizes Chinese archival sources, newspapers, remittance records, personal letters and oral interviews to explore how sojourning experience influenced the identity formation of Teochew-Chinese in Chaozhou and Southeast Asia. This paper first examines the difficult situation caused by the entry and exit polices of the various sending or hosting states from 1949 to 1958. Then, it addresses the question of how the implementation of a single-entry permit and a return-entry permit was carried out through the Communist-controlled peasant associations in Chaozhou. Because of the newly-introduced population control mechanisms, these Chaozhou sojourners needed to assess the fast-changing domestic and global circumstances and decide whether to return home while seeking the official permit to leave their ancestral homelands to Southeast Asia and beyond. The scholarly findings should throw light on the transition of Teochew-Chinese from a fluid, mobile maritime environment to an increasingly state-centric agrarian society.

The Chaoshan Migrants and Traditional Medicine Trade in Postwar Taiwan (1945-1995)
Lin-Yi Tseng, Academia Sinica, Taiwan

Chaoshan migrants constitute an integral part of Taiwan's population today. During the Qing Dynasty, Tainan, the oldest city in Taiwan, was home to a Chaoshan Association. When Japan colonialized Taiwan (1895—1945), some Chaoshanese came to the island in pursuit of better business opportunities. The largest wave of Chaoshan migrations occurred in the midst of a bitter military conflict between the Kuomintang (KMT) and the Communists. The first group consisted of Chaoshan migrants who came to Taiwan to help the KMT seize Japanese colonial property on the island. The second type included merchants dealing in traditional Chinese medicine, and the last was made up soldiers retreating with the KMT in late 1949. Since then, Chaoshan merchants have dominated Taiwan's traditional Chinese medicine trade. My paper draws on historical materials to show that Chaoshan businessmen successfully developed intricate social and economic networks to control Taiwan's traditional Chinese medicine businesses. My investigation begins with some case studies of major Chaoshan businessmen who conducted their trade in Chinese medicine between 1945 and 1950. Then, I discuss how Chaoshan merchants dominated and expanded the medicine trade throughout the Cold War era when political hostilities prevented any direct trading relations between Taiwan and Mainland China. I argue that Chaoshan migrants in Taiwan relied on longstanding lineage, native-place, and business ties with their ancestral homelands in Chaozhou and other Chaoshan sojourners in Hong Kong to transcend political and ideological boundaries, importing herbal medicine into Taiwan and deepening socioeconomic ties across the Strait.

Panel 126 — 21 July 2017/ 11.30 - 13.15 / Room 25

Book & PhD Presentations – Literature

Chair: **Paul van der Velde**, International Institute for Asian Studies, the Netherlands

The Sound of Salt Forming: Short Stories by the Post-80s Generation in China - Book Presentation
Geng Song, University of Hong Kong, Hong Kong
Discussant: **Ying Zhu,** City University of New York, United States of America

China's post-80s generation, sometimes referred to as Generation Y, is the first whose members have grown up entirely within the reformist era. They are keen to distinguish themselves from their predecessors in every aspect of life. To Western eyes, this generation of Chinese, who are highly engaged with the world, display the ambiguities and paradoxes associated with China's economic rise: They are both nationalistic and cosmopolitan, subservient and defiant, hedonistic and mundane, materialistic and aspirational.

This volume brings together some of the most popular and influential writers of this generation. Most of them remain largely unknown outside China. The short stories have been translated into English by a team of enthusiastic and skilled sinologists, and represent some of the "sweetest songs" that tell of the pains and dreams, frustrations and desires, crises and endeavors of this generation in urban China. The works also demonstrate how "youth" itself is commodified in a system of writing and production that significantly breaks away from the old socialist mode. The book is a must-read for those who are interested in not only the China of today but also of tomorrow.

Inside the Womb: Reading the 'Home' in the Short Stories by Contemporary Women Writers of Manipur - PhD Pitch

Gitarani Leisangthem, University of Delhi, India

This proposal presents the study of short stories by contemporary women writers in Manipur. Manipuri literature even though rich and varied, exists only within the confines of the state due to dearth of translation and lack of representation in the study of literatures from North-East India. The writings by Manipuri women (particularly the women writers from the dominant Meitei community) register the nuances of oppression and resistance against tangible forces like state/non-state armed powers and oppressive forces. They also register debilitating forces like poverty, alcoholism, and domestic violence. Perceptible forms of oppression and injustices like poverty, military violence, insurgent violence, alcoholic abuse, sexploitation are still overtly recognized as predominant forms of violence against women. What is less perceptible and more insidious is the communally-inflicted and patriarchy-reinforcing ideologies and coercion propagated by women's groups.

In my thesis, I examine the representation of the 'home' in short stories by Meitei women writers. Home in this regard is not just the family housed within the concrete structure of house; home is also the Meitei community and the Manipur state that have intertwining relationship with each other. Having considered the Manipur state as the home to many communities, can there be a gendered reading of the civilians/unarmed people and the state armed forces? In a militarized state like Manipur, what shape do the occasional violence and encounters assume? I argue thus that home is neither the "vestal temple" nor a place of refuge as had 19th century critics like John Ruskin eulogized. Home is porous – permeated by not only aggressive military as well as insurgent forces but also communally-propagated patriarchal ideologies.

This thesis is also particularly important in its critiquing of the much-celebrated women's group in Manipur called the Meira Paibi and other women's organisations. The Meira Paibi is revered and feared at the same time in Manipur. It occupies an iconic status in the narratives of women's activism in Manipur. What this thesis enquires, through its study of the representation of the Meira Paibi in select short stories, is whether the women's activism in Manipur can be termed as women's movement. Can the women's groups be termed feminists? I argue in my thesis that these women's groups, by framing a chaste Meitei womanhood, they engage in a cultural/nationalist project of framing a chaste, culturally superior Meitei nation.

Panel 127 — 21 July 2017/ 14.15 - 16.00 / Room 1

Roundtable - Cultural Leadership and the Mekong Hub

Convenor and chair: **Frances Rudgard**, Cambodian Living Arts, Cambodia
Institutional panel by: Japan Foundation Asia Center

Cambodian Living Arts believes that the arts are at the heart of a vital society. Within this framework, CLA has been offering programs on cultural leadership development and since 2013, Cambodian Living Arts (CLA) has been working to build a regional 'hub' for cultural changemakers in the Greater Mekong Subregion (GMS). The hub connects emerging and established leaders in the arts and culture sector through a range of activities including a fellowship program, participation in the Young Cultural Innovators

program of Salzburg Global Seminar, short workshops and research and networking visits within the region.

The hub aims to fill a gap in opportunities for cultural workers to get specialised education and professional development in their field locally. It is motivated by a desire to develop culturally relevant practices and discourses on cultural leadership, as well as contributing to greater connection and understanding between people in the region.

We would like to explore the functions of the Hub, by hosting a roundtable discussion among some program participants.The roundtable will briefly present the Mekong Hub concept and programs, and then the discussion will move to explore the Fellows' views and experiences on the impacts of cultural exchange, what it means to be a cultural leader, the role that arts and culture is playing in development, and what they see as the benefits of regional networks. We will also ask questions around the format of the hubs programs and their views on the different modes of knowledge sharing and learning used in the programs. This roundtable is made possible thanks to Japan Foundation Asia Center, which has subsidised the travel and accommodation expenses of the participants and is a current funder and partner of the Mekong Hub and its activities.

Arlette Quỳnh-Anh Trần, Post Vidai Collection, Vietnam
Phina So, Cambodian Living Arts, Cambodia
Meta Moeng, Kon Len Khnhom Arts Space, Cambodia
Borin Kor, Institut francais du Cambodge, Cambodia
Anouza Phothisane, Laobangfai Prime Association, Laos

PANEL 128 — 21 July 2017/ 14.15 - 16.00 / Room 2

Photographers and Ethnographers

Chair: **Nienke Boer**, Yale-NUS College, Singapore

Telling and Selling Stories: Narrative Pattern of Japanese Souvenir Photograph in Late Nineteenth Century

Shixin Liang, Ruprecht-Karls-Universität Heidelberg, Germany

In the exhibition Arita Porcelain Today on display in Rijksmuseum, a photograph labeled Three Japanese Women Drinking Tea is actually the one titled Three Japanese Women Arranging Flowers (RP-F-F01196-AZ), both belong to a same album. This inadvertent mistake is probably a result of the similar composition and color scheme of the two photographs, which leads to an intriguing question: what is the narrative pattern of Japanese souvenir photo album in the late nineteenth? This paper strives to analyze the narrative pattern of the album in Rijksmuseum from four perspectives. First, the technical factors of narration, such as photographic composition and color scheme. Second, the shooting theme of the misplaced exhibit, namely the Tanabata Festival in which young girls will write down wishes on paper tags and hung them on bamboo branches. Third, the social identities of agents engaged with the album, such as photographers, customers, and subjects, in this case the Geishas. Albums of this kind could be collected by foreign travelers during their trips in Japan, whether bought as a whole, or collected one photograph after another (Bennett 2006). Photographers of the Rijksmuseum album include Felice Beato (1832-1909) and Kusakabe Kimbei (1841-1934). Other authors can be identified as Esaki Reiji (1845-1910) and Kajima Seibei (1866-1924). Fourth, the social background of souvenir albums production in the historical context of Japan's early modernization and globalization. The paper then comes back to the theme of Tanabata Festival with an on-going case of Yoko Ono's installation Wish Tree Garden (2016) in Copenhagen Contemporary, and try to rise questions of Japanese traditional culture in two different globalizing eras, namely the middle Meiji period and the early twenty-first century.

Pictorial Commonplaces in 19th century Southeast Asia Photographs

Alexander Supartono, Edinburgh Napier University, United Kingdom

This paper investigates the formulation Southeast Asia pictorial commonplace and photographic tradition through the works of photographers and commercial photographic studios in the region at the second half of the 19th century. It examines how geographical proximity and shared political, economic and social conditions of colonial relations produced common characteristics of visual conventions (as in landscape and studio portrait for instance) and subject matters (views and types, monuments and antiquity,

industrial and family photographs) in the photographic representation of the region. The photography scene in Southeast Asia has developed regionally since the early days of the camera. The flourishing commercial photographic studios in the region witnessed international photographers crisscrossing colonial state boundaries in a complex network of partnership, competition and apprenticeship. This dynamic suggests a regional network of photographers and photographic studios in the region that provide a regional identity of 19th century Southeast Asian photography and a shared thematic and visual conventions in representing the region's immense diversity. Examining early photographic material in the region, this paper will contextualise and analyse them collectively as the Southeast Asian shared photographic tradition and colonial history as well as ask whether different colonial regimes (and their visual traditions) played significant roles in defining distinctive photographic traditions in their respective colonies. Linking material in European archives with the under-explored material in Southeast Asia, this paper will focus on the way in which these works formulate the region's iconographies and cultural stereotypes classed as 'colonial.'

Chaoshan Culture Heritage Between the Global and the Local - From 19th Century Treaty Port Photography to 21st Century Glocal Chaoshan Culture Digital Archives (STU Library)
Karsten Krueger, Shantou University College of Liberal Arts, China

Chaoshan Culture Heritage Between the Global and the Local - From 19th Century Treaty Port Photography to 21st Century Glocal Chaoshan Culture Digital Archives (STU Library) - Affiliation: Prof. Dr. Karsten Krueger Shantou University, College of Liberal Arts,Center for Global Studies e-mail: karstenkrueger_china@outlook.com kkrueger@stu.edu.cn Keywords: Chaoshan Culture, Historical Photography, Digital Archives, Globalization, Digital Humanities The unique geographic location, together with a typical set of local customs, forms the basis of the so-called Chaoshan Culture area (Chaozhou, Chaoyang, Jieyang,Shantou) in North-Eastern Guangdong Province, known for its local language (Chaoshan dialect), and famous for its music (Gezi), theatre (Chaoju), and local Cuisine. Since the 1990s the so-called pictorial or 'iconic' turn in the Humanities has increased awareness of the wealth and value of visual sources on matters Chinese, produced by either Chinese photographers and non-Chinese alike.This increased interest, together with new technological possibilities, has boosted the search for long-neglected image archives and the development of repositories and databases to make them more widely available. In the first part of this presentation, I will use visual material (still photography) on old Shantou (Swatow) from two different collections: The G. Warren Swire collection and the R.F.C. Hedgeland collection (part of The Chinese Maritime Customs Collection). The second part of this paper/presentation focuses on the Shantou University Library Chaoshan Special Collections Digital Archive.This presentation will explore one special section of the archive: The Shantou Treaty Port Multi-Media Digital Resource Archive and related sections (Still Photography Archive, Oral History Resources, Film+Video Resources). Finally I will discuss a new joint research project between STU Library, the Special Collections Department, and the Global Digital Humanities Research Platform, College of Liberal Arts, Center for Global Studies and City U HK Dept of Chinese and History, Cultural Heritage Management Program.

Fantasies of the Self: Multiples, Illusions and Poems in the Photographic Culture of Modern China
Shengqing Wu, Hong Kong University of Science and Technology, Hong Kong

This paper analyzes the visual configurations, rhetorical conventions, and fundamental concepts underlying China's portrait photography in the early twentieth century. By surveying pictorial magazines, photo albums of courtesans, and poems written about new visual experiences, it addresses issues of how portrait photography was understood and practiced in the flourishing urban culture, and how traditional aesthetics, visual tropes, and Buddhist concepts were involved in adopting and indigenizing the new visual media. Photography triggered a vogue for the "realistic." But this visual experiences clashed with existing ways of seeing and imagining the self, and were further prone to the subjective intervention of optical illusion. Engaging photography mainly as a subjective and cultural enterprise, this paper explores the tacit beliefs, the combined creativity and conventions, and visual pleasures that came be important players in China's domestication of technologies that were both threatening and promising. Chinese practitioners and clients reoriented cultural perceptions of what photography meant, steering it to stage illusion or cast imaginaries. Using the new visual technology to experiment with multiple representations of the self, these social and cultural practices helped to further blur the boundaries between truth and artifice, and fantasy and reality, indicating the distinct ontological status of image-making. This paper argues that these complex interactions of modern technology and traditional aestheticism, photography and text,

reveal that aesthetic tradition was deeply implicated in the cross-cultural clashes of technologies and power in the formation of China's urban culture and visual modernity. These culturally-embedded practices ultimately contest the camera's claim to transparent representation of reality, enriching our understanding of the relation between visual truth and illusion.

Northern Asia as the Cradle of Ethnography
Han F. Vermeulen, Max Planck Institute for Social Anthropology, Germany

Contrary to popular assumption, ethnography did not originate in Classical Antiquity, nor with nineteenth-century evolutionism, but during research expeditions in eighteenth-century Russia. German-speaking historians and naturalists such as Daniel Gottlieb Messerschmidt, Gerhard Friedrich Müller, Johann Georg Gmelin, Georg Wilhelm Steller, and Peter Simon Pallas began a systematic enquiry into the origins of and relations between the peoples of Northern Asia during the Second Kamchatka Expedition (1733-43) and other research expeditions. Müller, especially, was instrumental in formulating, executing and disseminating a comprehensive and empirical research program for describing all aspects of all peoples (ethnē or narody) of Siberia in order to compare them, both internally and with the inhabitants of other continents. Müller and other historians designated this study Völker-Beschreibung (1740), ethnographia (1767), Völkerkunde (1771), ethnologia (1781-83). Thus, ethnography was the product of the Early Enlightenment and the second Age of Discovery. This paper presents the main results of my book Before Boas (2015) regarding the genesis of ethnography during the Early Enlightenment in Russia, its subsequent rise and further development as ethnology in later eighteenth-century Russia and Central Europe, as well as the reception of both ethnography and ethnology in other countries of Europe and the USA.

Panel 129 — 21 July 2017/ 14.15 - 16.00 / Room 3

The Migrant's Body in Asia: Exploring the Physicality of the Migration Experience III

Convenor: **Michiel Baas,** National University of Singapore, Asia Research Institute, Singapore
Chair: **Peidong Yang**, National Institute of Education, Singapore

The body is naturally implicated in any form of movement or mobility. Yet the way bodies are physically and symbolically marked by migration experiences has so far received limited attention. The body is often present in explorations of how migrants negotiate borders and borderlands; in the way they engage with lowly paid employment (e.g. in construction, domestic work or the harbour); or in questions of safety, rights and protection (e.g. prostitution, trafficking and other types of illegal activities). However, rarely do such studies explicitly conceptualize the body in terms of the meanings migrants ascribe to their bodies; how their relationship to their bodies changes over time, and how their bodies undergo processes of change and/or are marked by their experiences as migrants. The body is clearly the geographically most intimate sphere but it cannot be denied that the migrant's body is at the same time, as Lucy Jackson (2015) puts it, subjected to boundary making and territorialisation. Parrini et al (2007) identify two paradoxes of the migrant's body. The first relates to transformation as part of the migration process and the dyad that is produced by "otherness" in the country of destination on the one hand and the body as symbolically marked by "success" in the home country (upon return) on the other hand. They stress that the transformation of the meaning of embodiment (through the experience of migration) is neither seamless nor coherent something which links to the second paradox they unpack: that of masculine identity and associated changing gender relations (particularly upon return "back home"). As such, studies that have engaged with the migrant's body so far revolve mainly around notions of transition, transformation, tensions/frictions. Yet, the physical body itself is often strikingly absent. While it is acknowledged that the (migrant's) body is a container for identity formation/change, the way its actual body is imprinted by these experiences or utilized as a tool to facilitate migration is much less the focus of scholarly inquiry. This panel bring together a total of twelve ethnographically rich papers engaging with the migrant's body spread over three sessions.

Being sexual and racial Others: Young Chinese's interracial dating experience in New Zealand
Alex Yang Li, The University of Auckland, New Zealand

Transnational migration, either through immigration settlement or sojourning education, shapes young people's sexual subjectivity in profound ways as cultural and racial borders are crossed and negotiated.

Border-crossing to a western society such as New Zealand has been reported by many Chinese diaspora as sexually liberating. However, understanding the movement simply as one from sexual repression to freedom is deeply problematic and reifies colonial ideologies that construct the 'west' as the ideal. In this paper, I destabilize this assumption through discussing Chinese-Caucasian intimate relationships in NZ. My post-structuralism informed analysis is based on interview data with 42 NZ-based young Chinese (age 18-25), including immigrant youth (i.e., settlers) and international students (i.e., sojourners). I demonstrate interracial relationships occupy an uneasy position in young Chinese's life against parental authority, patriarchal gender relations, nationalism and assimilation. While for Chinese young women particularly, interracial dating offers some space of resistance against traditional sexual/gender norms, such emancipatory narratives are complicated by negative judgment from co-ethnic networks, as well as exotification of Chinese sexuality by NZ mainstream society. As a racial minority in the White-dominant NZ society, Chinese masculinity and femininity are both subjugated by racial stereotypes, constraining Chinese young people's possibilities of sexual expression and producing uneven power relations in intimate relationships. On the other hand, interracially dating young Chinese are scrutinized by co-ethnics, perceived either as victims of 'Yellow Fever' or as calculating 'gold-diggers'. Simultaneously subject to assumptions of sexual sameness by co-ethnics and sexual difference by NZ society, Chinese young people must constantly negotiate the two tugging sets of racial relations in their practice of interracial dating. Being diasporic is simultaneously a racial/gender/sexual project, and the entanglement of these power relations appears particularly pronounced in the context of interracial relationships.

Femininity and Discipline in Cross-Border Marriage: The Experience of Central Asian Women in South Korea

Mi-Jeong Jo, Goethe University of Frankfurt, Germany

Scholars of Asian migration have pointed out a growth of female migration in Asia in parallel with a resurgence of patriarchy in the rise of neoliberalism over the past two decades through examples of global social reproduction and reinforced traditional gender norms. The phenomenon of female migration in South Korea coincided with that of cross-border marriage from the year of 1995 when the country witnessed more of female marriage migrants for the first time. The number of origin countries of marriage migrants became diverse after the Marriage Brokers Business Management Act was enforced in 1999, which allowed international marriage brokerage agencies to become a free enterprise with almost no regulation. In the following year, the Commonwealth of Independent States (CIS) appeared as new countries from which women migrate to South Korea as foreign spouses. This study delineates the way the CIS female marriage migrants accept, incorporate or/and resist the gender norms of the patriarchal South Korean society through their everyday activities. This research particularly looks into how marriage migrants cope with the expectations as a wife, mother, and daughter-in-law from their Korean family, and society under the influence of the state's male-centered policies towards the so-called "multicultural family." To examine the enforced disciplinary practices theoretically, this research draws Foucault's concept of discipline as power and body as embodied subjectivity as well as feminist scholars' further research on feminine disciplinary practices. For empirical analysis, this paper utilizes national surveys on multicultural family, and ethnographic data, such as in-depth interviews and participatory observation. By examining the life experience of the CIS marriage migrants whose socio-cultural background is different from the majority of marriage migration studies in South Korea, this study will illuminate the various ways traditional and contemporary gender norms are negotiated or/and determined.

Embodying the good migrant in ageing: Negotiating positive subjectivities through paid work

Michelle Gedang Ong, University of the Philippines, The Philippines

Migrants' bodies are constructed in public discourse to reflect a certain ideal. For migrant-receiving countries, these bodies are often of a particular class, gender, skill or education, and age. However, many migrants do not fit these idealizations; and even those who have the right background and skills eventually grow old. This presentation explores the intersection of ageing and migration and focuses on older women migrants. What subjectivities are available to such individuals? How are they able to negotiate a positive identity despite their (increasing) distance from the ideal? How are ageing women migrants' subjectivities shaped by discourses around ageing and migration in both home and host countries? In particular, I look at the way narratives of success in migration can be built on the embodiment of certain ideals around older people and migrants, through the methodological lens of feminist psychology and indigenous psychology. Using data from in-depth interviews with older Filipina migrants living permanently in New Zealand and in Japan, I will show how women are called on to do paid

work for as long as possible in order to claim a positive subjectivity as an older person and as a migrant. I will argue that representations of the modern retiree as active, productive, responsible and self-reliant, together with iconic representation of Filipinos overseas as Bagong Bayani (modern-day heroes)---self-sacrificing, hard-working, active partners in the country's development through remittances---frame continued engagement in paid work as desirable in old age. Such representations and outcomes are linked to a neoliberal subjectivity that emphasizes freedom, choice, and individual responsibility. I posit that such views, while perceived by individuals as empowering, both stem from and perpetuate ageist and anti-migrant positions that serve to obscure the discrimination produced by the multiple marginalized positions they occupy as women of color, as migrants, and as older persons.

Body at Work: Migrant Beer Sellers in Southeast Asia
Denise Lee Spitzer, University of Ottawa, Canada

Young rural women in Southeast Asia are encouraged to migrate to urban centres for work or education, excited by the possibilities of adopting an imagined urban lifestyle. Thousands of them will find employment as beer sellers; employment that is deemed more lucrative and less demanding than factory labour. Beer selling is, however, highly stigmatized due to its association with sex work and often families at home are unaware of their daughters' occupation. Entering the industry, beer sellers are situated by employers into a range of work environments—restaurants, beer gardens, nightclubs, and karaoke bars—all of which demand disparate bodily performances, with workplaces that offer greater earning potential selecting workers who are most closely allied with hegemonic Western hetero-normative standards of beauty. Regardless of setting, beer sellers are often subject to sexual harassment, threats of violence, and coerced drinking; as one beer seller remarked, "The customers see us as food." Drawing on primary research with 84 rural-to-urban migrant beer sellers in Cambodia, the Lao People's Democratic Republic, and Thailand, we examine how informants engage in both pragmatic engendered embodied performances and in acts of agency and resistance as they negotiate their relationships with employers, clients, families, and friends in the city and their home villages.

Panel 130 — 21 July 2017/ 14.15 - 16.00 / Room 4

Land, Urban Development and Housing in Southeast Asia

Convenor and chair: **Chaitawat Boonjubun**, University of Helsinki, Finland
Discussant: **Anne Haila**, University of Helsinki, Finland

At the time when half of world's population lives in cities and especially Asia is urbanizing fast, the land question has, once again, become a crucial question.This time it concerns urban rather agricultural land. How to get land for growing urban population and how to house new urban residents? There is no simple best practice model to solve these questions. Land acquisition processes are complicated and differ from city to city. One reason for this is that despite modernization and globalization, and despite the recommendations of the World Bank and Hernando de Soto, the forms of land tenure are still different. Whereas in some cities land is in private or in municipal ownership and land registers tell clearly who is the owner, in some other cities there exist collective forms of ownership and use. In some cities there is privileged unalienable land, whereas in some cities even state and religious institutions sell their real estate. In some cities colonialists have created a dual system of land rights, whereas in some cities all parcels of land are commodified.The panel calls presentations on the following topics:- various forms of land tenure (state, municipal, collective, communal, customary, private) and their impact on housing (private and public), urban development and economic growth;- the legacy and impact of colonialism on land tenure system;- the impact of land allocation methods, for example selling land use rights, on social welfare and social justice;- the impacts of land privatization and titling programs; land grabs in urban areas;- evictions and mobilization of citizens;- the acquisition of land by development companies;- land appropriations by the state and municipalities.

Buddhist monks as social housing providers: The case of Bangkok
Chaitawat Boonjubun, University of Helsinki, Finland

Contemporary literature on social housing introduces public authorities, states and local governments, and gives less attention to civil society organisations. In this paper, I look particularly at religious

institutions, which often are significant landowners and still have a charitable role, as possible providers of social housing and shelters. In Thailand, Buddhist temples as holders of great amount of land are one of the significant key players in providing social housing for the poor and the homeless. Buddhist temples have a close relationship with the communities in which they are located - temple is where social activities from birth through dead take place. Temple land is donated by lay followers and Thai Sangha Act prohibits this type of land to be sold to the market. However, temples can lease their land and temples allow people to use to their land for settlement as a way to return the merit to the communities. My research analyses the ways in which Buddhist temples have worked with communities to tackle the problems of affordable housing shortage and how they have collaborated with local and state authorities. Empirical data are collected by policy document analysis and semi-structured interviews with Buddhist temples, authorities and tenants.

Land Use Planning in the Highlands of Northern Thailand: Case Study of Khun Wang, Chiang Mai, Thailand
Karika Kunta, National Institute of Development Administration (NIDA), Thailand

Land Development Department (LDD) under Ministry of Agriculture and Cooperatives is the main organization in Thailand responsible for soil survey and soil mapping, land improvement and land use planning. Therefore, LDD has established a pragmatic, effective and integrated land use plan respecting to the sustainable and sufficient utilization of natural resources in different levels including district, sub-district, watershed, sub-watershed and highland in the north of the country. The paper shows a recent method to practice land use planning by LDD with 9,800 ha case study in Khun Wang area, Mae Wang District, Chiang Mai. The area has encountered natural resource degradation and forest trespassing, due to volatile population increase and lack of land use planning. Therefore, the land use planning in the study area has been conducted. The land suitability according to land use, soil data, elevation, slope, forest zones and watershed class by law, is assessed on Geographic Information System (GIS) and then classify to different zones with recommended cropping and soil and water conservation practices. To acquire the data, GIS data and field data were collected. The study represents that there are 8 zones in forest area and 5 zones in agricultural area, including forest protection zone, forest rehabilitation zone, agriculture with strict soil and water conservation practice zone, etc. The paper also provides suggestions for soil and water conservation practices in each zone. Furthermore, in order to put the land use plan effectively practical, the plan should be performed in cooperation with various organizations and local communities.

Public procurement and corruption in ASEAN: A case study of Klong Dan, Thailand
Pannin Sumanasrethakul, National Institute of Development Administration (NIDA), Thailand

The ASEAN Political-Security Community has envisaged the region to prevent and combat corruption through cooperation to strengthen the rule of law. Despite its rules-based shared values and norms, ASEAN is still struggling to overcome the mutual synchronized process especially in the area of public procurement. This study is aimed to unpack similarities and differences of public procurement processes carried out by member countries. In this paper, a case study of waste water management system in Samut Prakarn (Klong Dan), Thailand is explored. This case, led to illegal land deed and land grab, is regarded as one of the controversial large-scale infrastructure projects in the Thai and probably the ASEAN history. Specifically, the study investigates the waste water management plant contracts. It analyses the interplay between key actors, in particular, state and local land authorities, local politicians, developers and communities.

Panel 131 — 21 July 2017/ 14.15 - 16.00 / Room 5

Urban Lanes and Neighbourhoods I: Production of Space and Everyday Life

Convenor: **Creighton Connolly**, National University of Singapore, Asia Research Institute, Singapore
Co-convenor and chair: **Mike Douglass**, National University of Singapore, Singapore

The purpose of this panel is to focus attention on the concept and social meanings of one of the smallest social spheres of the city, the neighbourhood. These are the place-based geographies of the city that have long provided for cosmopolitan diversity and in which marginalized populations are able to assert their agency in city-making. In contemporary Asia, the neighborhood is now being jeopardized as cities pursue

the “art of being global” (Roy and Ong, 2011) by giving priority to iconic buildings over urban texture. Once low rise and organic, cities in Asia have become engaged in a verticalization process that privileges a functionalist perspective over life spaces, especially in urbanizing areas being constructed at its edge in the form of huge private new towns and gated housing enclaves. These steady transformations affect social cohesion and lead to re-compositions of the historical and structuring forms of lanes and neighbourhoods across expanding urban landscapes.The richness of the highly polysemous notion of “neighbourhood” emerges from the integration of built and social environments. The neighborhood can be seen both as an intimate place of social encounters and a field of expression of social forces that are practiced – and thus performed – on a daily basis (Lefebvre, 1991). As such, appropriated lanes and neighbourhoods generate local centralities in the city to which they belong. This panel seeks to reflect on the specificity of the socio-spatial production – and current changes – of neighbourhoods in the Asia context. Theoretically, the objective is to question the everyday nature of urbanisation processes from the specific perspective of cities in Asia and the specific sense of local territorial formations experienced in the region. In doing so, we are intent on revaluing the productions of everyday urbanism and to decipher the variegated local urban and social fabrics from historical as well as contemporary perspectives. Focusing on an in-depth exploration of neighbourhood formations in city-making, the panel will address the following questions: -Through historicising the notions of neighbourhoods in Asia and forming comparative reflections on the “neighbourhood-making” process, how can we identify and decipher the meanings of various morphological patterns of neighbourhoods in Asia?-What happens to the idea of “neighbourhood” in super-scale urban projects or similar corporate production of urban space?-How can threatened neighbourhoods effectively respond to processes of gentrification and/or corporatization of urban space?

Unpacking the notion of neighbourhood from Ho Chi Minh City’s alleyways

Marie Gibert, University Paris Diderot, France

Despite the recent construction of iconic architectural projects – made up of high-rise buildings and upscale shopping malls – the “everyday production” (Lefebvre 1991) of Ho Chi Minh City (HCMC) still takes place in its close-knit alleyway neighbourhoods, which still foster around 85 % of urban dwellers and provide the city with much of its socio-spatial identity (Gibert 2014). Morphologically, these low-rise neighbourhoods are made up of attached shophouses along an endless network of narrow alleyways. This urban structure has led to the development of a specific sense of local territoriality and a vibrant social life, with a complex intersection of economic, family and collective social life. Alleyways are also the spaces in which people come to experience a sense of inclusion and social belong serenity in a bustling city (Quynh Trân and Nguyên Trong 2007). On the other hand, both the close-knit community structure and the densely built environment can also been seen as oppressive with socially conservative mechanisms for policing social conduct. Thus, the neighbourhood is a key scale for urban dwellers to live and perform their “cityness” (Gervais-Lambony 2014) as much as it is a key scale for public authorities to manage and control the city.

The Mega Project and its consequences for the Inner City Neighbourhood: The Case of Langham Place, Hong Kong

Kong-Chong Ho, National University of Singapore, Singapore

City governments undertake urban redevelopment for a variety of reasons. They worry about health, sanitation and safety of old tenament structures, and they hope that redevelopment will bring new economic life into the older and more dilapidated parts of the city. While the redevelopment may breathe new life into the city, what is the fate of the residents of the neighbourhoods affected by these new projects? Can the resettlement be managed in such a way that critical facets of the old neighbourhood be kept? And in the negotiation with the developer, can new social and community amenities be introduced such that there are benefits to the other residents in the area. Researchers have regarded the Hong Kong government approach to redevelopment as project based rather than people based (Ng, 2002), preferring to let the private sector take many of the responsibilities in redevelopment (Raco and Street, 2012) and thereby leading the government to choose for redevelopment the more profitable central sites rather than the marginal, more dilapidated and less central sites (Adams and Hastings, 2001). While these claims carry substantial weight, I want to show using the Langham Place project in Mongkok, Hong Kong, how the private-public partnership involving a mega project has succeeded in ensuring not only resettlement of the residents to better housing, but that the social and community amenities have been negotiated as

part of the redevelopment package have enabled poorer and more vulnerable residents of the city to have a place in their everyday routines. I will also examine the resettlement arrangements of three types of small businesses and the impacts such arrangements to those affected and more generally to the city.

'Lane Neighborhood' as a Time-Space Envelope of Everyday Life: the Case of Seochon, Seoul
Myungrae Cho, Danook University, South Korea

This paper delves into an urban neighbourhood constructed with complicated lanes in Seoul, Korea. Called Seochon (서촌), the area is one of the oldest neighbourhoods of Jongno-gu in northern Seoul. Seochon has been long neglected as compared to the wealthier Bukchon, a traditional village of upper class aristocrats, on the other side of the palace. However, it has reclaimed part of its popularity particularly following the protection of one of Seoul's largest clusters of traditional tile-roofed houses called hanok (over 600). While being outside of the city's rapid urbanisation, the complicated lanes of the area have buttressed the spatial texture of the old neighbourhood, while also retaining the spatial tissue of residents' everyday life based on the neighbourhood. Nowadays, residents are engaged in protecting their neighbourhood against the encroaching influences of gentrification with help from the city government of Seoul under a progressive leadership. The paper begins by reviewing the concept of everyday-life as a way of understanding the spatial nature of a place called 'lane neighbourhood' in Seoul. This is followed by revealing contours of time and spatial forms in the lane neighbourhood of Seochon. The time contour is explained in social and cultural terms by exploring the interaction between people and place around the construction and maintenance of the lane neighbourhood with a focus on the recent community action against the gentrification of the area. The conclusion considers how the findings of the paper can be generalisable for urban theory beyond the particular case presented.

From Sailor Street to Đồng Khanh Boulevard: Two Centuries of Chợ Lớn's Evolution
Mei Feng Mok, National University of Singapore, Singapore

My paper traces the evolution of Chợ Lớn from the nineteeth century prior to the advent of French colonialism to the fall of the Republic of Việt Nam (RVN) in 1975. Chợ Lớn is Việt Nam's Chinatown and Sài Gòn's twin city. While the latter was the administrative heart of southern Việt Nam, the former was its economic center. Historically, Chợ Lớn was developed organically by Chinese diasporic communities, who started to settle in Chợ Lớn from the nineteenth century.Using everyday life as my approach, I explore how individuals from different communities, ages and genders encountered Chợ Lớn urban landscape and how these encounters evolved through time. These encounters ranged from transient street vendors to established community temples. I argue that despite limited state intervention, the threat of state intervention led Chinese communities to reshape their space, thus changing the nature of their everyday encounters.

Panel 132 — 21 July 2017/ 14.15 - 16.00 / Room 6

Making 'Place' in South and Southeast Asia I

Convenor: **Erik de Maaker**, Leiden University, the Netherlands
Chair: **Ratna Saptari**, Leiden University, the Netherlands
Discussant: **Michael Herzfeld**, Harvard University , United States of America

Place-making, and the implied negotiations of space, are increasingly contentious in South and Southeast Asia's rapidly growing provincial towns and their adjoining country sides. South and Southeast Asia's provincial urban spaces increase not just due to movement from the rural areas to the towns, but also the other way round, creating 'pathways of migration' (Glick Schiller 2012) that challenge both physical and conceptual borders. Urbanisation in South and Southeast Asia brings about movements of people, goods and ideas that involve multiple localities, and are multi-directional. This panel focuses on diverging perceptions of space that are framed across dichotomies of ethnicity and nation, class and community, tradition and modernity and religion and the secular. Actor's negotiations across these various dimensions play out along different levels of scale, in which statist claims to authority and legality shape, but at times also conflict with localised experiences and perceptions framed in terms of custom and culture. The panel explores this dynamic with a particular emphasis on strategies, contestations and

interpretations from the perspective of the subaltern, who have little choice but to actively 'make place' in South and Southeast Asia's provincial urban spaces.

Contesting and Defining Heritage in Provincial Spaces
Erik de Maaker, Leiden University, the Netherlands

Linking the production of heritage to processes of place making in provincial urban South and Southeast Asia, this paper focuses on how heritages are rooted in custom, and formulated 'from below'. The continuing reorganization and extension of South and Southeast Asia's provincial urban spaces, due to the entry of migrants from nearby rural areas or from other urban sites, results in new forms of heritage-creation. Cultural commonalities, expressed in material objects, food, cultural celebrations and festivals create common ground among certain groups of people, while excluding others. 'Common people', often the subaltern, tend to be regarded as a cultural resource, but their contribution to defining heritage is rarely acknowledged. How do the subaltern contribute to the creation of heritage, and how do they give meaning to, enter into dialogue with, challenge, or reject hegemonic heritage regimes?

Land use, Livelihood and Change of Family Structure
Nyunt Nyunt Win, University of Mandalay, Myanmar

This study is about the changes in the land use pattern and the livelihood transformation of the Yaw National family system in Gangaw Township, Magwe region, Myanmar. The aim of this study is to explore the relationship between lifestyle changes based on land use and family structure in order to understand the real situation of rural families. After 1988, in the time of the Revolutionary Council and State Peace and Development Council (SPDC), such land use projects as road construction, establishment of model villages, construction of railway lines, and establishment of oil company have increased and the confiscation of farmland of the local farmers have stepped up. In some villages, even the houses were confiscated, and thus, causing great troubles to local farmers. Moreover, due to the scarcity of own land areas, the farmers didn't have enough land to hand over to their children. As a result, the children were compelled to seek livelihood opportunities as company staff, casual laborers at road and bridge construction sites, etc. Previously, father, the head of the family, alone took the responsibility of income-earning of the whole family. Nowadays, all the household members are to work for income-earning of the family. Consequently, the change in livelihood patterns has resulted in radical changes in the structure of families.

Hidden histories: Orality and Place. Family and life histories from a commercial district town in Central India
Surajit Sarkar, Ambedkar University Delhi, India

The transformation of forest to farmland in Central India along the fertile Narmada Valley occurred from the late nineteenth century till the late twentieth. In the process, a rail side village, Posar Pipariya, chnaged its name as it was transformed into the district commercial centre of Pipariya. The railways and colonial cantonment to pacify the Satpura hills provided opportunities to consolidate an emergent economic elite connected to wider north Indian social networks. This transformation by the growth and expansion of an agriculture and timber based local economy is within lived memory. Memories of this transformation continue to be remembered in a variety of ways, from stories in local folklore, to a diversity of oral narratives from forest and valley and the town. These provide multiple windows to see through and take account of the myriad histories of the caste based communities. We can now see how the present and past is not a homogenous composition, according to singular, imposed version, but contains a wide diversity described in the different ways by which people remember it, and express these in a variety of public events.

Duplicating the Local: GI and the Politics of 'Place' in Kanchipuram
Aarti Kawlra, Madras Institute of Development Studies Chennai, India

The Geographical Indications of Goods or (GI) is a globally instituted label of origin that links a product's identity to a specified place and grants proprietary rights to its 'original' producers. Based on ethnographic field research conducted in Kanchipuram since 2011, this paper presents the ambiguities and tensions around the use of the GI tag among local producers. I suggest that the Tamil Nadu state's

dispensation of the GI is predicated upon production compliance with the features of an "original" Kanchipuram sari entextualized (Raheja, 1996) in official colonial and postcolonial records through a place-based typology of traditional craft. I go on to show how the GI's conceptualization of quality and authenticating formula has become the basis for renewed branding for some producers while a majority of small private producers and cooperative societies subvert the GI's standard through the production of "duplicate" Kanchipuram saris.

Authenticating the History of an Industrial Town: The Gate of the Kudus Kretek City
Ratna Saptari, Leiden University, the Netherlands

The creation of monuments in urban spaces as part of heritage conservation have always been a process full of contention. It involves not only what is being represented, and how it is given meaning but also the discourses and debates prior to the building of such monuments. This paper places the debates regarding the building of the Gate of the Kudus Kretek City (GKKK – *Gerbang Kudus Kota Kretek*) at the southern entrance of one of the main cigarette producers of Indonesia located in Kudus, a small town in Central Java. Debates have been articulated by different political actors regarding the shape of the monument, what it should replace, how it is placed within the history of the city, and how it competes with other main cigarette producing cities like Surabaya and Kediri (both in East Java). As Indonesian historical monuments are often linked with the struggle for independence, the debates surrounding this monument have not only been framed within ideas of nationhood and culture, but also with the symbolization of the first founders of the Industry as old Islamic figures of Java. It is because of its important role in the nation's history, that anti-smoking campaigns have met with much resistance. Labels linked to national identity, economic growth, national responsibility, protection of children, cultural heritage, and religious morality have been used by different actors involved in the anti-smoking debate and the building of this monument as well as some of the important tourist sites in Kudus has been an attempt to maintain the historical authenticity of the town, through its link with the symbolic icon of cigarettes. This case is based on research on tobacco and cigarette industry in Indonesia, where they have played a large role in the economy for the last hundred years. And the focus on Kudus is still a running project.

Panel 133 — 21 July 2017/ 14.15 - 16.00 / Room 7

ASEAN and China's New Silk Road: Beyond Trade and Economic

Convenor and chair: **Nimid Ang**, East Asian Studies Center, Ramkhamhaeng University, Thailand
Institutional panel by: East Asian Studies Center, Ramkhamhaeng University

ASEAN anticipations to China rises during the last two decades have evolved beyond trades and economics. ASEAN began its relationship with the idea that China could become its new market for its exports and a new source of foreign investment. Until recently, the Chinese have announced its new strategic policy of New Silk Road which composed of both land and sea routes. Not only China looks at ASEAN as a mere economic and investment partner, but she also looks at ASEAN as a mean to achieve her other development and security goals. Therefore, ASEAN has to readjust its policy standing, not just for trade and economic benefits, but to be able to cope with the Chinese other agendas like the issue of traditional and non-traditional securities. For example, the environmental challenges that Chinese are facing now as is becoming a national priority and it could be incorporated in the aspect of building the New Silk Road project, which can include the idea of "Green and Sustainable" strategy for the regional cooperation. For, it is both vital for China socio-economic development and for a long-term interest of mutual relationship between ASEAN and China. The panel will explore the overall picture of this "Green Silk Road" project and the role of Chinese institute in building a sustainable policy, including the issue of common-resource management in GMS sub-region. Finally, the panel will focus on how this New Silk Road project could help China in creating a better regional security environment, which often has been over look by many studies regarding project. Nevertheless there are still many questions need exploring, regarding to the New Silk Road security aspects for ASEAN, that would it be a truly and mutually beneficial for both sides or only just for the Chinese side? In the end, most important question would be of how ASEAN could set its own agenda for its relationship with China, instead of taking simply reactionary responds to the Chinese initiatives.

Is there such a thing as The" Green Silk Road" for China - ASEAN Cooperation?

Krisana Vaisamruat, Western University, Thailand

The aims of this research paper is to study, and analyze by focusing on China and ASEAN as a group, on their relationship and prospect of cooperation on the environmental sustainability , with respect to the revival of linking the old land and maritime silk road alias new " One Belt One Road "policy. Beginning with the relevant research questions of how the "green" concept can be incorporated to this policy with respect to the neighboring ASEAN countries. How and in what way China is preparing to improve its global environmental image with environment cooperation with ASEAN. Why China is more disposed to reconcile more on the Environmental concern, rather than Democracy? According to the preliminary finding , this research found that, apart from the general views of the regional and economic benefits of the policy "One Belt One Road ", preparation and awareness regarding the environmental consequences and need for protection is considered mutual concern for both sides of policy makers. After many dialogues, China and ASEANshare common positions on environmental topics of the global concerned, and had agreed on the strategy to give priority to environmental sustainability by working toward implementing demonstration projects. China's readiness to comply with the global environmental regulations and treaties, lies in the prospect in the future benefits of environmental friendly products that she can enjoys as the immediate provider of lower cost to the ASEAN countries members

China's Role on common-pool resources management in GMS
Rangsan Sukhampha, Valaya Alongkorn Rajabhat University, Thailand

This paper seeks to analyses the Chinese role in managing ta common-resource in Greater Mekong Sub-regional (GMS). It will explore of how the Chinese can manage the issues effectively and efficiently. For China needs the others in the region to identify the shared benefits of this cooperation and none could afford the severity of consequences of the problem created by ignoring needed cooperation. The Chinese New Silk Road project, which became a "One Belt, One Road" initiative, was designed to serve China national interests both economic and security needs, through regional linkages like that of Mekong Rivers which connect the mainland Southeast Asia region. This policy tool might help to forge the closer tide between China and ASEAN or not need to be exam carefully.

ASEAN-China: Securing the Regional Security of New Silk Road Project
Nimid Ang, East Asian Studies Center, Ramkhamhaeng University, Thailand

This paper aims to explain the Chinese "New Silk Road" project not only as just an economics project but a way to secure Chinese political power projection, which if it was successful, it will secures Chinese long-term interest in safeguarding its most vital economics trade route through ASEAN, by way of mutually beneficial partners. However, there might create many problems for ASEAN from various contradict factors and political dimensions. The strategy, that the Chinese often insist to use with ASEAN, based on the bilateral agreements instead of multilateral approach, which was the core purpose of ASEAN. Therefore, this pattern of relationship would lead to a weaker ASEAN, and in the long run would create an asymmetrical relationship between the two, which in return produce a more risk prone security environment for the region. Therefore, the paper will seek to find alternative approaches for both China and ASEAN to consider, whether that may be a "social constructivist" or a long term institutional dependency approach, which will not create a short term / quick hand policy choices for both parties. These policy choices will take a much longer period of time to implement, but it will unite and reduce missteps often plagued by current pattern of regional relationships.

Panel 135 — 21 July 2017/ 14.15 - 16.00 / Room 9

Roundtable - The Future of Central Asian Studies

Convenor and chair: **Willem Vogelsang**, International Institute for Asian Studies, the Netherlands
Co-convenor: **Irina Morozova**, Leibniz-Institute for South and South-East European Studies, Germany

In June 2015, an international workshop was organised in Regensburg, Germany, by the International Institute for Asian Studies (IIAS) in Leiden, together with the Graduate School and Institute for East and Southeast European Studies (Regensburg) and the International Unit for Central and Inner Asian Studies. The workshop focused on transnational religious and ideological influences in Modern Central and Inner

Asia and was set up in the context of the IIAS programme “Rethinking Asian Studies in a Global Context” (2014-2016), which was sponsored by the Andrew W. Mellon Foundation, New York. During the workshop, a discussion developed on the future of Central and Inner Asian Studies. Severe cuts at academic institutes in America and Europe are compounded by a growing, more nationalistic approach to local history and culture in many of the Central Asian states. There is also still a divide between the more Anglo-Saxon academic traditions on the one hand, and on the other the still often dominant Soviet academic approaches in Central Asia, leading to frequent misunderstandings and a neglect in international forums of research by Central Asian scholars. Last but not least, there is the lingua franca (Russian, rather than English) of Central Asian Studies, which hampers the inclusion of academic specialists from other parts of the world. The present ICAS workshop wants to address the problem of the ‘decline’ in Central Asian studies, by discussing some of the reasons for this development, but also to discuss (feasible) possibilities to counter the downward spiral and discuss ways to strengthen Central Asian Studies. One of these possibilities, as discussed in Regensburg, would be to make a concerted effort to include Central Asian Studies in the global reach of Humanities and Social Sciences research, as a source of comparison and/or as a means to find explanations for developments outside of the area. The workshop will be introduced by a group of scholars working on institutionalization of the field of Central Asian studies and its connectivity with other branches of scholarship and science, and who seek to develop a better platform to connect, present, exchange and debate on most burning issues relevant to Central Asian research, and to discuss a better way to incorporate Central Asian Studies into the much wider field of Humanities and Social Sciences. After a number of presentations a discussion with other participants will follow.

Irina Morozova, Leibniz-Institute for South and South-East European Studies, Germany
Siddharth Saxena, University of Cambridge, United Kingdom
Ablet Kamalov, Turan University, Kazakhstan
Timur Dadabaev, University of Tsukuba, Japan
Jumpei Kubota, Research Institute for Humanity and Nature, Japan
Tetsuro Chida, Nagoya University of Foreign Studies, Japan
Elena Paskaleva, Leiden University, the Netherlands

Panel 136 — 21 July 2017/ 14.15 - 16.00 / Room 10

Climate Change From the Perspectives of Social Sciences and Humanities Across Asia

Convenor and chair: **Chaya Vaddhanaphuti**, Chiang Mai University, Thailand
Discussant: **Mike Hulme**, King's College London, United Kingdom

While the issue of climate change can be approached from many perspectives, following Hulme (2015), it should be understood, first and foremost, culturally. This panel offers a space for social sciences, humanities and other inter/transdisciplinary studies to discuss a simple yet largely unexplored question of how the weather and climate are historically and culturally bound up in our Asian societies, and in the wider environmental, socioeconomic and political contexts of the region. The ongoing entanglements and changes of weather, environment and landscape and life are constantly being interpreted through cultural lens of dwellers of various geographical settings of Asia, be they mountains, valleys, river and coastal areas, or cities. It is also individual’s embodied, aesthetic and emotional ties with the flows of the weather that co-constitute the shared languages, memories, imaginations, cultural beliefs and religion, literature, identities and practices. These diverse ways of knowing and perceiving weather and climate suggest that (non-Western) climate knowledge is inherently plural, complex and legitimate in their own rights. Weather and climate knowledges are rooted to their people and landscapes, and at the same time, they shape and are shaped by external forces, activities and actors such as government bureaucrats, corporates, nongovernmental organisations, intergovernmental institutions, media and climate scientists. The ideas of climate are co-produced and circulated through local and global spaces of science, policy, media, pop cultures and social movements, and they are often (re)interpreted to fit new contexts (Barnes and Dove 2016). For example, climate change is seen as god’s punishment to human sin, a lens for hopeful reformulation of development goals, or it is blamed as the cause of structural injustice and conflicts. Such framings of climate change bring particular discourses, hosts of actors and ways of responding. Engaging, communicating, responding and governing climate change, a sociocultural phenomenon, are, therefore, not limited to greenhouse gasses management. It requires, fundamentally,

understanding the inseparable climate-culture relationship, and intersections of plural ontologies of weather and climate that exist in our Asian societyPossible topics include, but are not limited to:• Conceptualisation and perception of weather and climate change in everyday practices• Weather and climate change in historical, religious and literary accounts, and art and performance• Intersections between local and external (colonial/national/institutional) weather and climate knowledges• Climate change communication, framing, interpretations, and public engagement and movements • Climate-development nexus, resilience, justice, policy and governance

A critical climate anthropology

Mike Hulme, King's College London, United Kingdom

In this brief talk I outline some of the emerging elements of a new field of enquiry, what I call 'critical climate anthropology'. This work draws inspiration from geographies of science, science and technology studies, environmental anthropology and political ecology. It extends my longstanding project of opening up the knowledge politics and cultural meanings of the idea of climate and its future changes. Three elements of this research agenda are briefly outlined: (1) How are weather knowledges constructed in specific places and cultures? (2) How does climate science co-evolve with the institutions of climate management? (3) How do religions and religious institutions approach and engage with the idea of a changing climate? The sub-field of critical climate anthropology seeks new understanding of how different environmental knowledges emerge, circulate and gain traction in heterogeneous secular and post-secular cultures.

The effects of tactical messages in communications about climate-related risks on decisions of fish farmers

Louis Lebel, Chiang Mai University, Thailand

Fish farmers take climate-related risks into account when making stocking decisions; for example, how likely there will be sufficient water at the end of the dry season. Government officials and experts often try to influence the risk-taking behavior of farmers, for example by releasing advisories discouraging them from stocking fish in certain periods, especially in years with risk of extreme conditions. Communication theories make distinct predictions about how inclusion of tactical messages, like those arousing fear, will affect intentions and decisions. Very little is known however about the relevance of these predictions for the communication of climate-related risks. The purpose of this study was to improve understanding of the influence of inserting short tactical messages into a communication on the decision behavior of fish farmers with respect to climate-related risks. The experiment was carried out using hand-held tablets with more than 600 fish farmers in North and Northeast Thailand as subjects. Fish farmers were asked to imagine they faced a risk of drought, water shortage, flood, heat waves, or increasing risk of extreme events. They were also given a plausible response option that would require some investment, and then asked to indicate how likely they would take the risk reducing measure. The inserted tactical messages referred to various extrinsic factors, individual conditions, emotional appeals, and uncertainties. The findings of the study should be especially useful for improving communication climate-related risks to farmers in monsoonal Asia.

Science and Situated knowledge: coffee growers and adaptation strategies for climate change in South India

Anshu Ogra, Jawaharlal Nehru University, India

Climate change adaptation remains a conceptually contested notion both at the interpretative and policy level. As a concept borrowed largely from ecological sciences, adaptation has often invoked a sense of immediateness. Adapt here, adapt now. This immediacy is often and mostly addressed in the policy domain by relying on the scientific reading of weather variation and change. This 'here and now' understanding of adaptation as a policy response has, however, as I argue tended to simplify socio-economic complexities on the ground and in particular dismissing the idea of ' local experience' of weather variation on the ground. This work argues that in case of climate change adaptation strategies there is a need to integrate the natural sciences and the social sciences; meteorology and sociology; the predictive capacity of abstract numbers and the non-linear speculation of economic and political markets and finally why adaptation strategies must help us get the theory laden social world to negotiate with hypothetico-deductive reasoning for policy purposes. Field work for this study was carried out in the

coffee plantations located in the Western Ghat belt of South India over a seven months period spread across 2011 to 2015. In total four coffee growing districts in two south Indian states (Karnataka and Tamil Nadu) were visited. Detailed interviews were carried out 78 coffee growers.

Towards Resilient Disaster Adaptation: Understanding the Local Realities
Nuttavikhom Phanthuwongpakdee, Thammasat University, Thailand

Despite investments in climate-related disaster prevention and mitigation, Thailand has continued to face escalating vulnerability. The 2011 and 2016 flooding events served as wake-up calls to make us realise that there has been something amiss with social modernity and technocratic management. Through political ecology and pragmatism, this paper aims at capturing the complexity of flood hazard and the range of adaptation choice in Central Thailand. It also seeks to demonstrate how this research can support Thailand in achieving Sustainable Development Goals, particularly targets 1.5, 11.5, and 13.1. By examining the perception of risk and the processes of adaptation, the paper presents findings from fieldwork conducted in three areas. Empirical data suggest that although the locals view flooding as an unwanted common occurrence, changes in people's lifestyles have transformed how they perceived flooding. Elements like climate change and political conflict have, also, deteriorated local flood response mechanisms. In its attempts to handle flooding, the government has been inclined towards structural measures and has been favouring policies that generate wealth for counterweighing losses. Social, economic, political, historical, and cultural aspects have been disregarded. Participants, instead, integrate these elements into their responses and tend to perceive an array of choices. These findings propose that the locals are not passive. They have been utilising many strategies to help them adapt. However, several socio-cultural factors impede them from expressing their views and force them to adopt limited strategies. To assist adaptation, it is vital to comprehend the material and discursive elements that shape local experiences.

Nexus between community climate-change adaptation and broader institutional change: Implication from local experience
Chol Bunnag, Thammasat University Thailand

Recently, impacts of climate change have been evident in Thailand, especially in rural areas. Consequently, adaptive capacity of the community, and broader, level governance, to cope with these impacts become increasingly important. However, since the community governance is embedded in broader governance and institutional environment, dynamics of those institutions inevitably affect the adaptive capacity of the governance. This paper aims to demonstrate the impact of the broader institutional change on the community adaptive capacity. Using case study approach focusing on two communities managing mangrove forest in Trang Province, Thailand, it is found that the change of rules regarding village headman's term and election have had extensive impacts on the adaptive capacity of the communities. The new rule specifies the term of headman elected after 2007 to last until his retirement, while the previous rule's term was 5 years. Although the new rule might decrease local political conflicts, it automatically abolishes a community's conflict resolution mechanism. Among the two communities with comparable backgrounds and experiencing similar villagers-headman conflicts, the one that could hold an election after the conflict had started could find a new headman and continued their activities. Whereas the other community was paralyzed, and the conflict persisted. Such paralysis reduce the community's adaptive capacity to deal with the climate-change impact. An implication for the climate-change adaptation is that policy-makers should realize the existence of the nexus between climate-change adaptation, as well as broader institutional context and integrate the issue into the broader policy process.

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Philanthropic Giving and Development in Southeast Asia

Convenor and chair: **Rosalia Sciortino**, Mahidol University, Thailand
Discussant: **Mary Zurbuchen**, American Council of Learned Societies, United States of America
This panel focuses on grant-making and philanthropic trends in Southeast Asia, assessing the funding practice of both international and local foundations. While Southeast Asia's economic growth has been impressive, poverty remains widespread and socio-economic gaps persist and widen as the benefits and

costs of development are not shared equitably. In this context, some argue that institutional and private philanthropic giving has a role to play in fostering gradual change and addressing some of the arrangements contributing to growing gaps, or at the very least in shielding some of the most vulnerable groups. Yet, critics oppose that these funding practices are inherently linked to private values and interests, and may be irrelevant and/or create new dependencies. Philanthropy (briefly defined as donation or investment of private capital for the public good) is transforming itself in Southeast Asia. A notable trend is the decrease of presence and funding from US foundations, such as the Ford Foundation and the Rockefeller Foundation with a tradition of context-specific strategic grant-making in the region, while new foundations such as the Bill and Melinda Gates Foundation opt for a more "global" approach and choose to operate from a distance through intermediaries. At the same time new forms of personal and institutionalized giving are emerging as a result of a growing middle-class and accumulated wealth, with many indigenous private foundations being established across the region. In addition, pressure is growing on companies and corporate actors to show a socially conscious image through Corporate Social Responsibility (CSR projects. At times, such forms of aid and contributions are faith-based and embedded in religious modes, such as an alternative use of zakad (alms) among Muslims in Indonesia or in cultural values like for the Chinese family foundations in Singapore. The panel will critically discuss one or more of the following aspects:Current trends in philanthropy in Southeast Asia; Socio-legal and cultural frameworks enabling or disabling philanthropic giving in Southeast Asia ; The role and practices of international private philanthropic foundations in Southeast Asia; Indigenous foundations and other forms of home-grown philanthropic giving; Corporate grant-making, corporate social responsibility and corporate social accountability; and crowd-funding and other fund-raising electronic platforms. The presenters are working on an upcoming issue of the Austrian Journal of South-East Asian Studies (ASEAS) 10(2) on this theme and the panel will present their work

Philanthropic realities and challenges in Southeast Asia
Rosalia Sciortino, Mahidol University, Thailand

This presentation will provide an overview of current trends in philanthropy in Southeast Asia. It will show how philanthropy is transforming itself in Southeast Asia, with a decrease of presence and funding from foundations from the United States, such as the Ford Foundation and the Rockefeller Foundation with a tradition of context-specific strategic grant-making in the region, and the emergence of new foundations such as the Bill and Melinda Gates Foundation that opt for a more "global" approach and choose to operate from a distance and through intermediaries. Smaller international foundations are confronted with raising costs, with some halting their ground operations and others becoming intermediaries rather than donors in their search for additional resources. At the same time new forms of personal and institutionalized giving are emerging as a result of a growing middle-class and accumulated wealth, with many indigenous private foundations being established across the region. Pressure is further growing on companies and corporate actors to show a socially conscious image by funding projects and contributing to sustainable development through Corporate Social Responsibility or CSR. At times, such forms of aid and contributions are faith-based and embedded in religious modes, such as an alternative use of zakad (alms) among Muslims in Indonesia or in cultural values like for the Chinese family foundations in Singapore.

Legacies of Cultural Philanthropy in Asia
Mary Zurbuchen, American Council of Learned Societies, United States of America

During the second half of the 20th century the Ford Foundation—at the time the world's largest private philanthropy—made a significant commitment to issues of cultural heritage as part of its international work in Asia. In South and Southeast Asia the Foundation's culture programs embraced the tangible heritage as well as a range of living traditions and creative expression; such themes were touchstones justifying philanthropy's attention to culture in contrast to the dominant emphasis of international aid on economic development and modernization.

At the country level, Foundation officers were attentive to nation-building agendas as well as assertion of minority identities. In the global arena, the Foundation's culture program was shaped at different times by ideological preoccupations of the Cold War, successive waves of developmentalism, and evolving understandings of globalization and critical cultural studies.

This essay will look at how one of the world's most important international philanthropies built a rationale for activism in cultural fields in Asia and how the "culture lens" has been displaced—or at least redefined—in the Foundation's current international work.

Islamic Philantrophy in Indonesia: Modernization, Islamization and Social Justice
Amelia Fauzia, National University of Singapore, Singapore

Indonesia at the turn of the twentieth-first century shows a kind of feverish activity in terms of its Islamic philanthropy which is in addition to the existing private foundations – both local and Western. Economic crises and disasters have awakened the spirit of local or home-grown philanthropic giving into a mushrooming of modern philanthropy. A strong Islamization movement adds a particular flavor and a strong impetus to the trend of an institutionalization of Islamic philanthropic practices. Almost concurrent with this, a movement toward social justice philanthropy and development has penetrated Indonesia through the actions and activities of Western private foundations. Taken together with the pre-existing popularity of the concept of social justice among the population – especially with regard to the fifth principle of the state ideology of Pancasila – the question to be asked is whether social justice philanthropy and development may become the future of Islamic philanthropy in the country and just what factors may contribute toward the development of social justice philanthropy? This article discusses the potentials and constraints of social justice philanthropy in the context of the two trends – of growing Islamization and modernization. It employs recent observations on philanthropy organizations together with survey data. The article shows that religious authority and organizations could become a means of support but also that they could be a hindrance. Although the challenges facing social justice philanthropy remain immense, the pathways to development have been successfully created; pathways through which the gap that exists between faith-based philanthropy and its secular counterparts may become smaller.

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Labouring in Global Asia: Aspirations, Identities and Practices I

Convenor: **Kumiko Kawashima**, Macquarie University, Australia
Chair and discussant: **Brenda Yeoh**, National University of Singapore, Singapore

Marxist writers such as Antonio Gramsci and David Harvey have argued forcefully that capitalism is all about producing a new kind of capital accumulation strategy. Today, processes of learning, skilling, and working are laden with the neoliberal logics of self-care and individual responsibility and serve to transform individuals into labour of value in ways that adapt to accumulative strategies of global capitalism. Focusing on workers, trainees and students from diverse backgrounds, papers in this panel examine the ways in which they learn, train and work in global Asia. As learning is increasingly tied to employability, critical thinking valued as a skill only if it serves to add innovation to capitalist expansion and not political resistance, training made relevant to speculative capital flows, and working rendered highly competitive and precarious, the new laboring body can be inserted or pushed in different, and often times contradictory, directions. A sense of possibilities can co-exist with the anxiety about the precarious future. While cosmopolitan aspirations are celebrated by business leaders and individual workers alike, the ability to benefit from labour mobility is unequally distributed among them. This panel seeks to investigate the different pathways and experiences of individuals who negotiate these possibilities and anxieties under the neoliberal economic order. The contributing papers variously investigate how these contradictory spaces produce multiple opportunities for conformism, strategic maneuvering, and/or even subversion, and what it means for our understanding of changing Asian societies.

Learning Not to Labor: Vocational Education, Migrant Youth, and Future Making in Urban China
Minhua Ling, The Chinese University of Hong Kong, Hong Kong

The truism that youth are the future of the nation often goes hand in hand with the advocacy of education as the way for youth to advance both individual and national development. Nevertheless, the highly uneven distribution of education resources and life chances in the global capitalist economy demands critical and contextualized analysis of the processes of learning, skilling and working as experienced by youth from different social strata. In particular, how do socially disadvantaged youth

imagine and create their futures when only substandard education and limited employment are available to them?This paper showcases the dilemma facing second-generation rural-to-urban migrant youth who have been channeled into secondary vocational schools in Shanghai by China's hukou (household registration) system and the way it structures educational eligibility. Ethnographic data collected between 2010 and 2016 in Shanghai examines how these migrant youth imagined and negotiated their future through vocational education, an alternative widely considered to be inferior to academic high school in China's highly stratified education system. Findings suggest the breakdown of the linear, smooth school-to-work transition assumed by policymakers. Discrepancies between curriculum and practice, and aspiration and reality exacerbate the perception and experience of vocational education as compromising and meaningless. Yet, as a pragmatic means for migrant youth to remain in Shanghai and stay out of the labor market, vocational education has become a site of waiting fraught with anxieties and possibilities. This paper ends with discussion on the implications of such personal struggles for understanding class formation in late-socialist urban China.

The Meanings of Work and the Desires for Life: Exploring Career and Geographic Mobilities of Young Immigrant Professionals in Japan

Gracia Liu-Farrer, Waseda University, Japan
Helena Hof, Waseda University, Japan

Labor is more mobile than ever under the conditions of globalization. Among them, skilled migrants, people who move through the education channel or migrate directly to work, make up a large share of immigrants in Asian countries. Research has pointed out that migration is increasingly a worklife pathway (Krings et al. 2013)—a practice that embody complex and contingent economic and lifestyle choices that fulfill the aspiration for self-development. This is true for professionals, especially those of the millennial generation. Nonetheless, how work and life factor in one's mobility decision-making and practices needs in-depth investigation and theorization. Based on interview data we have collected among young skilled migrants in Japan from different national backgrounds, this paper explores the strategies young professionals use to deal with situations arising from workplace as well as life in Japan. It points out that although there is an increasing overlap between geographic mobility and career mobility, career and geographic mobility decisions are still guided by different imperatives. Meanings that immigrant professionals attribute to work guide their career mobility decisions while their physical mobility often follows an emotional geography. In the example of Japan, the paper reveals how these different meanings contradict or conflate depending on the socio-cultural context but also structural conditions of the destination country.

Transnational Migration and Encore Careers: Older Japanese IT experts in Dalian, China

Kumiko Kawashima, Macquarie University, Australia

This paper investigates the labour migration of older male IT workers from Japan to Dalian, China in the context of the growing services sector and a new balance of economic powers in the region. Specifically, it looks at male workers in their late 50s to mid-60s who had a lifelong career as IT specialists in fields such as software development and network engineering. Nearing or upon retirement, they found new employment in Dalian, a north-eastern city of six million people, as trainers of China's next generation of digital workers. Due to historical and other reasons, the city holds the largest share of all IT-enabled white-collar jobs outsourced from Japan. With this background, aging Japanese jobseekers are an ideal source of labour because of their technical expertise, the native language proficiency and a cultural understanding of the Japanese business world—all of which they provide at a fraction of the salaries they used to earn as employees of top tech companies in Japan. Based on an ethnographic study, the paper examines individual workers' migratory motivations as well as experience of working in a foreign land. The findings show the ways in which they reinvent their career as a response to major social changes such as improved health and life expectancy, extending retirement age, and the precarisation of the mature-aged workforce. In conclusion, the paper will discuss the relation between male middle-class workers' search of 'encore careers' through labour migration and the changing national identity.

Panel 139 — 21 July 2017/ 14.15 - 16.00 / Room 13

Social Change and Notions of Beauty in East Asia

Convenor and chair: **Anett Dippner**, Freie Universitaet Berlin, Germany

South Korea's cosmetic surgery craze and "body challenges" on social media in China are widely discussed in popular media, but the scientific research on beauty and body practices is still at it's beginning in East Asian studies. Existing studies often indicate the new hype about cosmetics, fashion and cosmetic surgery as the effect of an affluent new middle class and their desire for conspicuous consumption and the popularization of a Western inspired consumer culture. But the availability of products and practices does not explain the individual's position and the change of patterns of desirable bodily representations. From a sociological perspective, the body and bodily modifications are producing and at the same time are produced by social structures and thus are the subject and object of social change. Therefore, an analysis of body representations, physical routines and beauty practices can help capturing those processes of social change and shed a new light on daily beauty routines as examples of the ambivalences of social modernization processes in East Asia and the turnaround to a more reflexive modernization and individual strategies to deal with social change and insecurity.The panel presents different analysis of body images, beauty ideals and practices in China, Korea and Japan as "embodiments" of social change and reflexive modernization. The aim of the panel is to decipher the question of how beauty practices are influenced by and reflect social change and social and economic modernization processes in a transnational East Asian perspective. Bringing together scholars working on China, Japan and Korea gives a forum for innovative, transdiciplinary discussions in order to broaden our understanding for the social, economic and political backgrounds of the developments of current popular beauty trends in East Asia.

Investing in beauty: Social insecurity and neoliberal subjectification in China
Anett Dippner, Freie Universitaet Berlin, Germany

All over the world, media headlines report about the new "beauty boom" or "beauty craze" in China and South Korea as seemingly a new social phenomenon in East Asia. They report on high school graduates who's first thing after graduation is to get a nose job, plastic surgery offers for couples on Valentine's Day in China or lunchtime surgery trends in South Korea. But how can we understand the increased significance of the outer appearance in the last two decades in East Asia and how can we interpret it in a sociological perspective? How could the discourse about beautification and self-optimization as a prerequisite for social and economic competitiveness become so dominant in recent years?
The paper addresses the question of the social and economic causes and conditions which led to the growing importance of physical attractiveness. In contrast to other thesis which see the beauty boom as a result of the consumer culture and the emergence of an affluent new middle class in Asia, I argue that the increased importance of appearance is the ambivalent "side effect" of a compressed modernization processes and the extensive implementation of neoliberal behavioral scripts. But while some studies tend to see beautification practices of women as a positive effect of entrepreneurial spirit and as an active use of hidden resources in the sense of empowerment, I argue that the global beauty fever above all signifies the failure of the promises of liberal modernity.

Aesthetic and Therapeutic Governance in China: Gender, Body and Eating Disorders
Jie Yang, Simon Fraser University, Canada

This paper examines the relationship between gender, body and medical aesthetics in the governing of Chinese women for social, economic and political purposes in China. Since the end of 1970s, Mao's ideology that erased gendered biological differences to masculinize women and maximize the use of their labor for socialist construction has been shifted to the naturalization of biological differences to highlight hyperfemininity for various purposes including legitimating "gendered layoffs" and developing the beauty economy. One of the effects of this gender ideological shift is the transformation of ideal female body images from valuing the robust image of working-class women signaling achievement in Mao's era to the emphasis on narrow chins and concave waists especially among middle-class Chinese women. This "cult of thinness' has been increasingly propagated in China by media advising weight-reducing diets, the fashion industry catering mainly for slimmer figures, and medical cosmetology attaching sexual allure and professional success to the possession of a svelte figure. This emphasis on thinness (particularly a smaller, oval-shaped face) has resulted in the rise of eating disorders and increasing demands for medical aesthetic services in China. Given the predominant biomedical treatment of eating disorders which defies the alleged goals of medial aesthetics—improving the beauty of the body and the sense of beauty in life in

terms of physiology, psychology and social adaption, I interrogate the contradictory aesthetic and therapeutic governance practicing in China today and its political and health effects on Chinese women.

Cosmetic surgery in urban China: The institutionalization of the new global-local beauty ideals
Valeria Lotti, Freie Universitaet Berlin, Germany

This presentation deals with cosmetic surgery in contemporary China, which has become very popular because of several factors: one is the high competition existing in Chinese society, where investing in beauty care has become a means to increase one's cultural capital (according to the definition of cultural capital given by Bourdieu) , because the more beautiful one looks, the more chances one gets to have a good career and a good marriage. Another reason is to find in the influences from neighboring countries like South Korea and Japan, where cosmetic surgery became popular years before: through TV shows, music pop-stars and commercial advertisements those beauty practices entered the everyday life of Chinese people. Globalization, too, played a role in the spread of the phenomenon because it brought Western beauty standards to China and contributed to the diffusion of certain plastic surgeries, such as the double eyelid surgery. Interestingly, traditional Chinese beauty ideals play a big role in shaping women's desires concerning their looks, merging with overseas standards and creating global-local standards. Cosmetic surgery trends embody perfectly the new female beauty standards: popular sugeries involve eyelids, nose, jaw, chin and cheeks in order to get as close as possible to the ideal oval face with pointed chin, slim cheeks, high bridged nose, big eyes and very fair skin. Moreover, interviews conducted with personnel of the medical beauty sector in the cities of Shanghai and Hangzhou showed an understanding of cosmetic surgeries and treatments that, employing also a particular terminology, helps us analyze better the impact of beauty trends on society and women's lives.

Beautiful Men and the Re-negotiation of Masculinity in Japan
Ronald Saladin, German Institute for Japanse Studies (DIJ), Japan

Japanese women’s magazines addressing beauty, lifestyle, and fashion existed throughout the latter half of the 20th century. Similar magazines for men, however, started to appear mostly in the 1980’s. In the first half of the 20th century, fashion, beauty, and outward appearance, apparently, were of no interest for men. Neither was there a market to convey information on these topics. In the 1990’s, however, Japan witnessed a boom of men’s lifestyle magazines that address these issues. I will elaborate on the alterations in the perception of clothes towards the end of the 19th century, and point out what changes occurred in the latter half of the 20th century. Referring to the development of the print media market, I argue that men’s interest in fashion and beauty is closely connected to the way masculinity in Japan is constructed and construed. The boom of men’s lifestyle magazines marks the extension of Japan’s hegemonic masculinity with the aim to adapt to socio-economic developments. Japanese lifestyle magazines for men play a vital role in re-negotiating the male gender and in extending the male habitus by incorporating beautification practices that used to be understood as distinctly female. However, this is also connected to a temporary phase of passing for young men, which is closely related to the way life courses unfold.

Panel 140 — 21 July 2017/ 14.15 - 16.00 / Room 14

Transregionalizing Concepts

Convenor: **Seteney Shami**, Social Science Research Council, United States of America
Chair and discussant: **Aihwa Ong**, University of California Berkeley, United States of America
Institutional panel by: Social Science Research Council Transregional Research Junior Scholar Fellowship: InterAsian Contexts and Connections

How can Asia be reconceptualized as an interlinked historical and geographic formation stretching from West Asia through Eurasia, Central Asia, and South Asia to Southeast Asia and East Asia? What kinds of connections, continuums, convergences link existing, and create new, geographies and histories across this expanse? Since 2012, the SSRC has offered a Transregional Research Fellowship program aimed at supporting and promoting excellence in transregional research under the rubric InterAsian Contexts and Connections. These fellowships serve to strengthen the understanding of issues and geographies that do not fit neatly into existing divisions of academia or the world. Projects move discussions beyond the

territorial fixities of area-studies research without discounting the importance of contextually grounded, place-based knowledge and examine processes that connect places and peoples (such as migration, media, and resource flows) as well as those that reconfigure local and translocal contexts (such as shifting borders, urbanization, and social movements). In this series of ICAS panels, the program's 2016-2017 Fellows, through discussions of their individual research projects, will also explore new comparative approaches, intellectual frameworks, and various methodological innovations afforded by utilizing such a transregional approach. Here, fellows are asked to reflect on the ways in which an InterAsian framing can serve to remake units of analysis and rethink location and scale. In turn, the projects help revise prevailing concepts of space and time in Asia.

Views of the Asian Other: Educational Reform and Models of Modernity
Mimi Hanaoka, University of Richmond, United States of America

Distinctive in its use of Japanese, Arabic, Persian, and English language primary sources, "Views of the Asian Other: Educational Reform and Models of Modernity," investigates the ways in which Muslim reformists in Iran and South Asia approached Japan as a non-Western model of modernity and educational reform during the late 19th and early 20th centuries. At the core of my book project is the diplomat Eishiro Nuita, who with his delegation departed Tokyo for their nine-month exploratory mission from Japan to the Middle East in late summer, one day before the cataclysmic Great Kanto Earthquake devastated the region on September 1st, 1923. The 37-year old Nuita's journey took him through the Middle East, with extended ventures in Iran and Turkey. Nuita's travels, coming two decades after Japan's victory in the Russo-Japanese war of 1904-1905 and during a crescendo in Japanese imperialism, were guided by two major goals: to gauge the perception of Japan in the Middle East and to build a rapport with various Middle Eastern constituencies in order to lay the diplomatic groundwork for treaties and pacts.
Mapping Nuita's journey through the Middle East, "Views of the Asian Other" identifies the ways in which Muslim reformists viewed Japan as a non-Western model of modernity. The book focuses on the ways in which Iran assessed Japan as a non-Western model of modernity, especially for educational reform, during the late 19th century and first quarter of the 20th century. South Asian Islamic Revivalists, such as the educator Syed Ross Masood, also sought to import select elements of Japanese reforms into British colonial India. By shifting attention to long-standing relationships between the Middle East, East Asia, and South Asia, this project explores why and how Muslim reformers in the Middle East and South Asia looked to Japan as a model of modernity.

The Eastern International: Soviet Orientalism, Anti-Imperialism, and Relations with the Middle East, 1917-1973
Masha Kirasirova, New York University Abu Dhabi, United Arab Emirates

This project explores political and cultural interactions between the Soviet Union and the Arab Middle East from the interwar period to the Cold War. At its centerpiece is the Soviet construct of the "East" in the realm of ideology and culture, on the one hand, and practices and institutions, on the other. By shaping the workings of Soviet political and cultural bureaucracies, I argue that the construct "East" produced a material/physical, social/subjective, and symbolic/representational space of Soviet power and helped to project that power across Eurasia and beyond. In so doing, it shaped the historical relationship between the Soviet Union and colonized and later decolonizing/postcolonial Middle East as well as the lives of the many transnational actors (including communists, intellectuals, and artists) who traveled across this space and positioned themselves within its spatio-temporal ideological frames.
This relationship between Soviet political power, space, orientalism, and anti-colonialism illuminates the critical legacies of Russian imperial rule that spilled over and were reconfigured in the post-1917 revolutionary polity. Inherited from nineteenth- and early twentieth-century Russian orientalists and statesmen, the vague and flexible concept "East" was embraced by early Bolshevik leaders and applied in various strategies for avoiding perceptions of empire. In the 1920s and 1930s, these propaganda initiatives crystallized into a more permanent infrastructure for working with Eastern peoples and places which, in turn, served as a foundation for the broader and much more robust Soviet engagement with the Middle East and other parts of the decolonizing world in the postwar period. My study also reveals other connections between the socialist ("Second") and post-colonial ("Third") worlds, including the often-unexpected roles and itineraries of Middle Eastern actors in Soviet history, and the importance of Soviet Central Asia for twentieth-century histories of the Soviet Union and the Middle East.

Tea Countries: labor and political economic thought in China and India, 1834-1937
Andrew Liu, Villanova University, United States of America

Tea remains the most popular commercial beverage in the world today, and the majority of its supply has long come from the growers of the Chinese and eastern Indian "tea countries." For both regions, modern tea production reached new heights starting in the 1830s, when the China trade was liberalized by the first Opium War (1839-1842) and British colonial officials pushed for tea cultivation in Assam, India with the same hawkish aim to "annihilate" the "Chinese monopoly." Indian tea production, in short, was the flipside of the Opium War. Over the next century, annual exports of tea surged, surpassing five hundred million pounds (an eleven-fold jump) and employing more workers -- peasants, indentured "coolies," women, and children -- than any comparable urban sector in China and India. Tea Countries is the first study to analyze this transformative competition between the tea-growing hinterlands of China and India in transregional and comparative terms. It offers a new interpretation of rural Chinese society, so often described as tradition-bound and static, and of colonial Indian history, conventionally framed through a nationalist binary of colonizer and colonized, by situating both within patterns of competition that were global and dynamic.
Relying upon Chinese, Bengali, and English materials, this study departs from past studies of Asia, which, guided by macroeconomic questions regarding growth, have tended to characterize China and India in terms of their divergence from Euro-American models of development. I argue that a different approach -- one emphasizing global connections and focused on labor practices and economic thought -- reveals that these two agrarian frontiers were in fact reshaped by the same social dynamics of industrial capitalism facing much of the world. In turn, my work expands the history of modern political economy into the unlikely sites of the rural Chinese and Indian "tea countries."

The Asian Origins of Global Drug Control, c. 1860-1921
Steffen Rimner, University of Tokyo, Japan

Between the 1860s and the 1920s, societies across East, Southeast and South Asia launched a comprehensive campaign of opposition against the opium trade, laying the foundations of global drug control. The campaign effectively rendered the opium trade, initially a routine business of empires, an illegitimate offense in world politics. This project uses the attendant shifts of perceptions, articulations of social sensitivities and repertoires of political protest to delineate the appearance of global anti-drug mobilization with specific attention to its incommensurability in the epistemic categories of social, political and geographic thought at the time. The protagonists of anti-drug mobilization failed not only to fit in categories of historical inquiry bequeathed by the late twentieth century. More importantly, they escaped contemporaneous national and regional contexts of interpreting sociopolitical action that were in place in the late nineteenth and early twentieth century worlds of Asia and the North Atlantic.
The project engages with the transregional question why the social enactment of political rethinking in multipolar settings can create irrevocable interdependencies, celebrated either as progress or chastised as inexorable fallacies. Here, Asia appears as a macro-region not chiefly integrated by its deliberate articulation but emerging as a transnational, social range, integrated by action rather than words and absent an ideological vision of political hierarchy.

The Old Empire and the New Reasoning: Interpretative Communities Between the European Academy and the Buddhist Monastery in Revolutionary Inner Asia (1911-1940)
Matthew W. King, University of California, Riverside, United States of America

This project is devoted to literary and scientific exchanges between Buddhist monks and Euro-Russian intellectuals in newly opened zones of contact during the imperial-socialist transition in Inner Asia (c. 1911-1959). This was a time of clashing Russian, British, Japanese, and Chinese claims on Mongolian and Tibetan cultural areas and of regional constitutional and socialist revolutions. Inseparable from these political developments, in Europe and Russia this was also a time of emergent academic and popular scrutiny of, among other things, the "world religion" of Buddhism, Tibeto-Mongolian folkways, and Altaic linguistics. The Old Empire and the New Reasoning turns to Tibetan and Mongolian monastic archives in order to ask: How did the last generation of Buddhist literati trained under the Qing and Tsarist regimes enter into textual and interpretative relationships with the European academy? On that basis, how did cosmopolitan monks re-imagine the form and contours of post-imperial political ideologies, re-define the scope of received monastic fields of knowledge in light of "religion" and "science", and re-conceptualize a

modernist globalism formed in the confrontation between “Asia” and “the West”? More generally, this research explores how specific monastic mediations of the discourses and practices of European arts and sciences helped organize nascent fields such as Buddhology and Asian Studies in the Euro-Russian academy?
The Old Empire and the New Reasoning will thus contribute to a pluralized and internally diverse understanding of Asia by focusing on flows, closures, and appropriations of texts and knowledge practices that exceed conventional national and area studies boundaries. Specifically, this project aims to contribute to the social history of knowledge production in modernizing Inner Asia by including Buddhist scholasticism and nascent academic discourses and practices as a dispersed Eurasian example of what Stanley Fish has called in other contexts an “interpretative community” (Fish: 1980).

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Health III: Cross-Border Care(s)

Chair: **Toake Endoh**, Kobe University, Japan

Political causes of the “drifting” of Japan’s nurse and caregiver immigration policy
Toake Endoh, Kobe University, Japan

International migration of healthcare providers is rapidly emerging within Asia. In the post-Cold War period, affluent, aging, and labor-thirsty Asian countries, such as Singapore and Taiwan, are accepting foreign-born care workers from their neighboring labor-abundant countries. In contrast, Japan—the fastest aging society in the world with an acute appetite for care work forth—is near absent in the HCP migration regime. Japan has been highly restrictive of foreign-born nurses and caregivers, but is gradually and selectively accepting Southeast Asian HCPs under a special bilateral arrangement (called economic partnership agreements or EPAs). Nine years past since inception in 2008, Japan’s first attempt of managed immigration of Asian HCPs has been fumbling, with fewer-than-expected candidates and sponsoring care facilities, as well as the poor success rate of Asian candidates to work as healthcare professionals in Japan. Many scholars, practitioners, and journalists attribute the scheme’s failure to Japan’s HCP immigration under the EPA framework per se. What went wrong with the policy? This paper examines political causes of the failure of Japan’s EPA immigration policy. Drawing from an agent-focused approach of new institutionalism, I probe into how the policy was twisted and “drifted” in its institutionalization and implementation processes by political forces inside Japan. The political forces constitute (1) “dual compromise” by the nation’s trade negotiators at the “two-level game” of bilateral economic negotiations (Robert Putnam 1988) and (2) politics of non-compliance exercised by clientelistic bureaucrats at the domestic level of policy adaptation. The paper also provides a tentative projection for a future trajectory of Japan’s immigration of HCPs beyond the EPA framework.

Medical Tourism and Transgender Rights in Thailand
Rebecca Farber, Boston University, United States of America

Since the 1990s, Thailand has become a leading destination for medical tourism, or health-related travel, earning over $2 billion in 2010 (Wilson 2010). The country is also a popular site for Sex and Gender Reassignment Surgeries (SRS/GRS) for transgender women. With Thailand also home to a large local population of transgender women known, this research aims to trace the development of medical tourism and the SRS/GRS market and the ways in which local transgender people are impacted. The research builds on two rounds of pilot fieldwork (June-August 2009 and December 2015-January 2016) as well as historical and sociocultural analysis. From a sociological perspective, the case of medical tourism in Thailand underscores broader shifts in the globalized health care economy, a topic of great importance. This work underscores the ways in which local people interact with globalized, privatized health care markets and how certain inequalities may persist as a result.

Characteristics of Good Patients: Reflections on Mobility and Treatment Adherence along the Thailand-Myanmar border
Naomi Tschirhart, University of Oslo, Norway

Undocumented migrant workers face challenges accessing treatment for Tuberculosis (TB) in Thailand given their legal status and the associated limited entitlement to healthcare. In Tak, a border province in

North-Western Thailand, government hospitals and non-governmental organizations provide TB treatment to migrants from nearby Myanmar. TB is infectious and requires treatment for six or more months. Patients are encouraged to adhere to treatment, as TB can become drug resistant if treatment is discontinued before completion. We conducted key informant interviews with treatment providers and public health officials (13) as well as focus group discussions with migrant and refugee TB patients (61) and non-patients (31) in Tak province. KIs reflected upon the personal characteristics that help patients succeed with treatment – strength of character, determination and social support. Some treatment providers identified mobility as a challenge to treatment adherence. Migrant patients, many of whom were living in a residential TB village, drew inspiration from themselves, their care providers, and fellow patients to continue treatment. We consider how KIs and TB patients conceptualize the characteristics of good patients, and how this intersects with the wider themes of mobility and drug resistance.

Panel 142 — 21 July 2017/ 14.15 - 16.00 / Room 16

Mediascapes II: Framing Digital Identities

Chair: **Julian Hopkins**, Monash University Malaysia, Malaysia

Around the World with Thailand: The Evolution of a Global Imaginary
Adam Knee, Lasalle College of the Arts, Singapore

It is no secret that Thailand has accrued a distinctive and often negative set of associations within international popular culture, most recently coming to serve as almost a shorthand for notions of sex tourism and the Southeast Asian drug trade. While such representations may say something about the country itself, they say far more about Thailand's status in the world and its geopolitical relations, and, at least implicitly, about the countries where the representations were produced. This paper will comprise an overview of findings of a study undertaken during the preceding year (at the International Institute for Asian Studies) that seeks to address just how it is that these and other associatiions have developed so strongly for Thailand in particular--and, more specifically, in what ways certain images of and ideas about Thailand (and Thai people) have arisen through the cinema (both in Hollywood and elsewhere), which has been a key vector for promulgating understandings about the nation. This research thus aims to trace out the historical and geographical development of a global imaginary, a distinctive image which has varied over time and across national film industries, but which has also coalesced in certain notable ways. The talk will highlight among other things certain foundational tropes from Hollywood and European cinema, as well as distinctive variations on (or differences from) such images in films from, for example, Hong Kong, India, Japan, and, most recently, mainland China.

“Framing” Tokyo’s 2020 Olympics in the News
Beryl Hawkins, Temple University, Japan campus, Japan

Historically in Olympic games, host nations have used this global platform to carve out their national identity and influence mass media audiences “through a nation-tinged lens” (Hargreaves, 1992), essentially dominating worldwide news coverage and securing the attention of millions of television viewers, internet and social media users. In considering the Tokyo 2020 Summer Olympics, we have already seen vestiges of this supposition in the ongoing news coverage of two prominent stories in particular; Tokyo winning the 2020 Olympic bid and the Zaha Hadid Olympic stadium design controversy. As the prime focal point for this study, the concept of news framing suggested itself as the most appropriate methodology to examine how these two media stories might affect international and domestic impressions of Tokyo as the host city. Framing methodology examines the journalist’s stylistic conventions and “frames” contained within the text or news stories in order to understand how society could potentially react and respond to these stories (Entman, 1993). A mixed quantitative and qualitative content analysis approach was utilized in this study, by examining a corpus of English language news stories for international readers from Japanese, British and U.S. newspapers and news agencies, for the purpose of understanding (1) the dominant news frames (2) the frequency of specific recurring news frames on a micro level, such as tri-city contest, cost effectiveness of economic resources and Zaha design criticism/defense and (3) disparities between the Japanese, British and U.S. news framing. The dominant questions emerging from this exploratory news analysis are: What are the dominant news frames in the Japanese, British and American news media? Could these news frames have any political, economic or

cultural implications for Tokyo as it prepares itself to be the next Olympic city? Keywords: Tokyo 2020, news framing, Tokyo, Olympics, print media, stadium, news, mega-event

Digital Futures: South/East Asian Media Temporalities and the Expansion of the Sphere of Politics
Arnika Fuhrmann, Cornell University, United States of America

This paper takes the temporalities of East and Southeast Asian political and media presents as its fields of inquiry. Investigating how the temporal properties of digital media expand the dynamics of the political, it examines the temporal efficacy of features unique to digital media—such as the viral, mimetic, archival, and amplificatory properties of the Internet—and asks how politicized media make use of these features to intervene into contexts of censorship and occlusion. Thus I set into relation the operations of a Thai digital television news program, the Shallow News, with the political strategies of Joshua Wong and others who emerged from Hong Kong's "Umbrella Revolution." I ask how these groups' new media platforms and aesthetics allow for an understanding of the sphere of political freedom and its bodily, legal, aesthetic, and technological instantiations that extends beyond liberal notions of state permission and prohibition. I use these media contexts in East and Southeast Asia to interrogate assumptions about the temporalities and teleologies of progressive politics. Investigating the impact of contemporary digital media across political fields, I seek to complicate received notions of non-Western political public spheres as illiberal, or lagging behind a stage of political development posited as normative. In close connection, I interrogate conventional understandings of the relations of prohibition and freedom of expression. While digital media occupy the most highly constrained domains of cultural production and political expression, the advent and development of digital media and platforms of cultural expression has in the past two decades also enabled the greatest expansion of artistic and political possibilities across the region. Approaching Southeast and East Asian forms of political contemporaneity through the study of digital media and publics adds an urgent, previously underexamined layer to the analysis of how this future-present is configured.

Regulating e-entertainment? An ethno-corporative approach to the perception frames over Internet Governance for e-gaming in China
Albert Garrich Alabarce, Hong Kong Polytechnic University, Hong Kong

The debate on Internet Governance holds a wide variety of accounts, as well as meanings and opinions for each of the key aspects related to its polity. Since its inception, the debate surrounding who and how the internet ought to be managed, clashes with traditional paradigms of international power relations, new empowered actors and revolutionary practices.

Internet and Digital Media research in rural Malaysia
Christine Horn, Swinburne University of Technology, Australia

In recent years, more and more remote communities in Malaysia are being connected to the Internet by way of increasing mobile phone connectivity and the construction of rural mobile phone infrastructure. Between March 2015 and August 2016, a team of researchers from Australia and Malaysia collected data about the Internet practices in rural and remote villages in Sarawak, on the island of Borneo. The research aimed to take a look at the way in which people in rural communities use digital media to overcome issues connected with the lack of infrastructure, to enhance economic incomes, and to support social and cultural networks. Interviews and surveys were collected from over 550 participants in 25 communities in central Sarawak. This presentation will give an overview of the findings of our research, including insights into how Malaysia's Universal Service Provision policies play out in the field, Indigenous social media and the potential of sharing economy practices for rural development. I will also address issues and biases in the data available on these communities, and some trends in the provision of services that were observed during the research.

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Changing Relations with China II: East Asia

Chair: **Michael Williams**, Western Sydney University, Australia

Recovering Northeast Asia's Relationship?: Role of Genron NPO

Misato Matsuoka, Tokai University, Japan

Northeast Asia possess various problems encompassing security and historical issues. "Rise of China" has become major discourse in Japanese security policymaking that is explicitly indicated in its official documents in recent years while war memory remains unsolved in this region. Confronting these challenges, however, "Genron NPO" has been making serious commitments to improve the relationship within Northeast Asia region by engaging with such activities as forming policy forums, publication of a magazine, and provision of information via the Internet. Its two major dialogue forums are “Tokyo - Beijing Forum” and “Japan - Korea Future Dialogue”, high-level discussion forums that provide open discussions involving government officials. After the anti-Japanese protests in China in 2005, Genron NPO cooperated with Chinese journalists and academics to establish the Tokyo-Beijing Forum to bring together elites from both countries to discuss bilateral relations and policy issues. Based upon existing literature on Genron NPO (e.g. Avennell 2011), this paper will closely examine the role of Genron NPO by exploring its potential to improve the relationship of Northeast Asian countries (specifically Japan, China and South Korea). The main question whether non-state actors (e.g. NPOs) can exert political influences or not. As Lucian W. Pye (1985) notes, “to uncover the actual flow of power, it is necessary to look through the formal arrangements of authority to the dynamics of informal relationships” (285).Taking into account potentially transforming relationship between state and society marked by further mobilization of civil society, this article adopts Antonio Gramsci’s notions of hegemony and intellectuals (i.e. traditional and organic intellectuals) to explore the ways in which non-state actors have attempted to exert their power in the realm of foreign policymaking in Northeast Asia.

Sino-Japanese infrastructure diplomacy in the New Silk Road: Evolution and drivers
Nikolay Murashkin, Griffith Asia Institute, Australia

While China's ambitious Belt and Road project has received a strong publicity after it had been unveiled by President Xi Jinping in September 2013, little or no attention has been given to what could be its "beta" versions and potential sources of inspiration - namely, Japan's infrastructure initiatives in post-Soviet Central Asia (ADB CAREC) as well as in South-East Asia (ADB GMS and other projects). This paper will argue that Japan's bilateral financing and contributions to multilateral financial institutions such as the EBRD and the ADB in the form of aid and development lending can be viewed as a prototype for Belt and Road and the AIIB. It will further explore the validity of characterising Sino-Japanese financial interaction in Asia as solely competitive and will test its limits by providing the counter-examples of cooperative patterns, such as co-financing. Finally, this paper will contextualise Japanese and Chinese infrastructure finance initiatives within the evolution of their respective relations with Russia and new regional financial institutions such as the Eurasian Development Bank, highlight the role of individual politicians and reflect on the implications of this relationship for nascent regionalisation between Central and East Asia.

The Survival of Chinese Non-Profit Organizations for East Asian Language Learning and China’s Relations with its Neighbors
Weinan Wang, Beijing Normal University, China

The burgeoning of a whole array of NGOs and non-profit organizations over the last twenty years or so in mainland China has caused deep changes in people-to-people relations, with a sharp rise in volunteering and other forms of giving and the development of relationships among such groups. This has, in turn, begun to change the fabric of Chinese society. The emergence of a significant number of non-profit organizations aimed at teaching Japanese and Korean languages forms an intriguing and in some ways unique part of this wider development. Language is both a means of communication between people and peoples and a vehicle for understanding other cultures. Moreover, a number of these language learning non-profits seem keen to develop good relations with educational institutions and enterprises in the countries of their target languages, playing a role in China as a bridge between Chinese citizens wishing to travel, study, or work in these countries. An examination of individual cases amongst these non-profits suggests that there is a strong link between their very survival and development on the mainland and relations between China and the target language countries. This paper draws particularly on qualitative research including interviews at these non-profit organizations to develop a better understanding of the roles they play in people-to-people relations and the impact of international relations on their survival.

The Geopolitics of Tourism and Development in Southeast Asia

Convenor: **Mary Mostafanezhad**, University of Hawaii at Manoa, United States of America
Chair: **Brooke Schedneck**, Institute of Southeast Asian Affairs, United States of America

This panel examines the often contested `al discourses, organizations and practices of international and domestic tourism in Southeast Asia. Geopolitical imaginaries articulate with tourism practices, where they become powerful mechanisms for cultural, political and economic change. Using ethnographic examples from mainland Southeast Asia, this panel builds on emerging scholarship that links assemblages of tourism with geopolitical imaginaries that function through suppressing complex geographical realities via essentialized geopolitical abstractions (Tuathail and Agnew, 1992). Drawing on recent work in geopolitics, tourism geographies, anthropology of tourism and critical tourism studies, the papers in this panel addresses a range of tourism development practices in Southeast Asia and examine how, through everyday tourism encounters, they contest, reinforce, and re-center geopolitical discourse. Thus, this panel contributes to new theorizations of the role of geopolitical discourse in tourism and development initiatives in the region through papers that address migrant mobilities, heritage and tourism management, volunteer connections with Buddhist communities and environmental geopolitical discourse in tourism. This range of case studies demonstrates the diversity and complexity of geopolitical discourse in tourism and seeks to deconstruct commonly articulated categories such as 'developed,' 'heritage,' 'tourist,' 'migrant,' and 'nature'. Thus, this panel pushes forward emerging interdisciplinary work at the intersection of tourism development and geopolitical imaginaries in Southeast Asia.

The Touristic Mobilities of Migrants in the Thai-Burma (Myanmar) Border-Zone.

Tani Sebro, Miami University, United States of America
Jordan Hallbauer, Miami University, United States of America

Tourism is frequently studied as an activity undertaken by the privileged classes, whereas impoverished laborers and in particular migrant workers are normally not considered to be tourists when they travel. Based upon ethnographic fieldwork in Northern Thailand amongst Tai (Shan) migrants from the Shan State in Burma (Myanmar), this paper attends to the touristic mobilities of migrant laborers who travel frequently to participate in important Theravada Buddhist festivals and rituals, as well as nationalist gatherings. I argue that these migrants are participating in a touristic political economy which serves to galvanize the Tai ethnic minorities' development efforts. In the face of dramatic underdevelopment of the Shan State economy and in the midst of the world's most protracted civil war, migrants in the border-zone are undertaking measures to develop an exile nation through politically motivated tourism. I offer a critique of the tourism paradigm as being exclusive to Westerners, by attending to intensified touristic mobilities found in migrant communities. I will explicate this through an analysis of a three-day funeral ritual of a revered Tai monk in which over 3000 pilgrims from all over Southeast Asia attended. I will also look at the most famous Tai festival, called Poy Sang Long and the Shan National Day celebration held in a military encampment along the Thai-Burma border, to show that indeed, migrants can be tourists too.

Volunteer Tourism and Development in Buddhist Settings

Brooke Schedneck, Institute of Southeast Asian Affairs, United States of America

This paper examines how development discourse is re-centered through the international volunteer tourism experience in Buddhist settings. Volunteer tourism is motivated by desires to 'give back' to those in need. Yet, enthusiasm for this type of tourism is concerned more with learning and exchange with other cultures than offering aid. Volunteers often come away from their experience feeling that they have received more than they have given. This is the case for volunteer tourist sentiments' in Buddhist settings. Avenues for teaching English and building projects in Buddhist temples through volunteer tourism organizations have been increasing since the early 2000s. This paper focuses on one volunteer tourism company and their placements in Buddhist temples in the Doi Saket region of Chiangmai, Thailand. Through an analysis of interviews with those involved with volunteer tourism in Buddhist temples—volunteer tourists, novice monks, and program coordinators—I argue that an important goal of volunteer tourists is not just 'giving back' but connections with local people and cultures. Thus, development discourse, in terms of how to define and talk about 'developed' and 'developing' states is rearticulated through the experience as volunteers are not as concerned with these categories. Learning about oneself,

gaining experience, and studying a new region are some of the benefits that have taken on increased significance in the business of volunteer tourism. Instead of making a 'developing' region more 'developed,' volunteer tourists seek to take away new models and lifestyle aspirations from their volunteer placement communities.

From Rite of Passage to Intangible Cultural Heritage: Incorporation of the Salak Yom Buddhist Ritual into Global Discourses of Heritage and Development
Alexandra Denes, Chiang Mai University, Thailand

Over the past decade, leading international development organizations—including the United Nations and the World Bank—have begun to advocate for the inclusion of culture in global development initiatives. Within this frame, cultural heritage is described as integral to sustainable development, inasmuch as it provides a sense of history, identity, and social cohesion to communities, and insofar as it is a rich resource that can be employed for sustainable livelihoods through the promotion of cultural tourism and creative industries. In recent academic debates around heritage and development, scholars such as Silberman (2012) and MacLeod (2007) have drawn attention to the contradictions and tensions that accompany the reframing of culture as an asset that can be exploited to revitalize local economies and support livelihoods. Whereas culture once needed to be protected from the effects of economic development, it is now the focus of development agendas aiming to capitalize on the popularity of cultural tourism. Drawing on my research on the Buddhist Salak Yom festival in Lamphun Province, I will show how heritage promotion has led to diverging opinions among community and state actors about how Salak Yom should be packaged and "developed" for the purposes of its promotion and safeguarding at the national and international level. While some local actors and communities have benefitted from the commercialisation supported by state actors and the Tourism Authority, many local community members favor instead a "return" to a simpler, more "authentic" expression of the festival. Circumscribing the evolving meaning should be a collective process.

Enflamed Livelihoods: The Environmental Geopolitics of Tourism and the Haze Crisis in Northern Thailand
Mary Mostafanezhad, University of Hawaii at Manoa, United States of America

In May of 2016 the Haze Free Thailand Campaign was launched in a collaborative and ongoing effort to ameliorate the haze crisis in northern Thailand. In this presentation I examine how urban tourism practitioners interpret the impact of the haze on their livelihoods, as well as their perceptions of its causes, implications and solutions. Additionally, I consider how urban tourism practitioners reimagine the interdependency of their livelihoods with rural agriculturalists who are widely blamed as culprits of haze production in the region. Thus, I examine the relationship between, on the one hand, the role of tourism in environmental discourse and governance, and on the other, the environmental geopolitics of urban-rural relations in order to explore how the "geo" is "graphed" through tourism and a range of place- and space-making processes and ideas (Sparke 2007). Drawing on discourse analysis of popular media reports on the haze as well as qualitative interviews with urban tourism practitioners in Chiang Mai, I argue that geopolitical imaginaries of urban-rural relations are remapped through growing attention to the impact of the haze on the tourism industry. This paper contributes to emerging research on the environmental geopolitics of tourism in northern Thailand.

Panel 145 — 21 July 2017/ 14.15 - 16.00 / Room 19

Russia's Pivot to Asia

Convenor: **Pushpa Thambipillai**, ISEAS-Yusuf Inshak Institute, Singapore
Chair: **Cheng-Chwee Kuik**, National University of Malaysia, Malaysia

Russia's Pivot to Asia - Abstract.Ever since Soviet President Gorbachev pronounced Russia's interests in cooperative political-economic relations with Asian states, other Russian leaders have nurtured similar policies while retaining their overall European identity. The peace and prosperity enjoyed by the states of Pacific Asia have not gone unnoticed. President Putin has emphasized closer ties especially with China and the ASEAN states, among others. While the pivot to Asia may have to contend with other Russian foreign policy agenda, most of the states in Southeast Asia are uncertain how this strategy will be

translated into broader policy action. No doubt in Russia's design, Northeast Asia with its proximity to its vital Far East appears more attractive than those states further south. A pivot to Asia even if it is in a preliminary manner, may provide the mutual short and medium term gain for Russia and its Asian partners if reciprocal interests can be identified and sustained at the governmental and societal levels.The presentations of this panel focus on the likely symbiotic relationship between Russia and its partners, namely, China, ASEAN and individual Southeast Asian states, while promoting its Far East as the natural ally of relations with its closest neighbors. With ASEAN and Southeast Asia, Russia has to seriously ward off stiff competition from China that has built up its political and economic relations over the past three decades or so,despite its territorial claims and discord over the South China Sea issue. Southeast Asian states anticipate some increase in Russia's participation following the euphoria of the ASEAN-Russia Summit of May 2016, though Putin again skipped the ASEAN and East Asia Summits later in September. The strengthening of Putin-Xi relationship may pose some challenge to its relations with other Asian partners. Russia's pivot, if any, will be measured by its actions rather than mere policy statements as the paper presenters argue. This panel is supported by the Journal of Current Southeast Asian Affairs (published by GIGA, Hamburg).

The Role of the Russian Far East in Northeast Asia's Integration
Tamara Troyakova, Far Eastern Federal University, Russian Federation

Russia's Turn to the East policy is an answer to domestic demands and regional developments. In recent years Russia has been slow to diversify relations with Asia. A special Ministry of Development of the Far East was established in May 2012 and delegated with planning a development strategy and long-term goals. The APEC Summit of 2012 in Vladivostok was an example to propose Russia as a global power. In June 2013 President Putin announced ambitious plans to boost Russia's economic growth in the Asia-Pacific region. Russia's pivot to Asia has a pragmatic motivation. There are three main concepts in Russian policy in Asia: to track development of the Russian Far East through integration with the Asia-Pacific region, to raise Russia's profile in the region on the basis of its close partnership with China and to enhance economic ties with ASEAN through Vietnam and Laos as well as through IGOs like the SCO. However, Russia has to do further endeavors to make the pivot to Asia a strategic and economic reality.

Russia's Inroads into Southeast Asia: Too Little Too Late?
Pushpa Thambipillai, ISEAS-Yusuf Inshak Institute, Singapore

Since he took over the leadership of the Russian Federation, President Putin has appeared keen to strengthen Russia's political and economic interests with Asia, including with ASEAN and its member states. Russia's multi-dimensional interests have been with Europe and it takes concerted effort to steer a coherent policy towards Asia. ASEAN and the Southeast Asian states have yet to experience the vast economic potentials, for example, through free trade arrangements similar to those with other dialogue partners. Despite ample opportunities through the ASEAN Network, Russia has been slow in responding with a comprehensive plan of action. No doubt, at the bilateral level, some of the Southeast Asian states may lack the reciprocity for engagement with Russia that leads in trade and investment in energy resources and military hard-ware. Its ties with long-term partner Vietnam may cause some re-assessment as Russia and China engage in their own bilateral strategic interests. Will Russia play any role in the South China Sea territorial issue? China's Maritime Silk Road plans and its Investment Bank offer potentials to Southeast Asian development needs. Russia has lots of 'catching up' to do if it wishes to be considered seriously in Southeast Asia in keeping with President Putin's stated policy statements.

Chinese Views of Russia's Role in Southeast Asia
Gaye Christoffersen, Johns Hopkins University, SAIS, Nanjing Center, China

China and Russia speak of jointly constructing a new regional architecture in East Asia, one that accommodates both emerging powers - a rising power and a resurgent power. Beijing and Moscow agreed to link Russia's Eurasian Economic Union (EEU) and China's Silk Road Economic Belt (SREB) in Central Asia. By 2016 the anticipated integration of the two projects was called 'Greater Eurasia', a concept not yet implemented. Since 2013, China has placed itself at the center of the 21st century Maritime Silk Road which runs through Southeast Asia but Russia's role in this initiative was unclear. Russia's plan, however, was to link the EEU, AEEAN and Shanghai Cooperation Organization in a partnership that would extend Russia's leadership role into Southeast Asia. the 2015 EEU-Vietnam Free

Trade Agreement was a beginning.This paper will examine China's response to the Russian initiative, the extent of accommodation, and integration of initiatives between Russia and China in Southeast Asia, and the degree to which the region is willing to adapt and accommodate these Russian and Chinese initiatives.

Panel 146 — 21 July 2017/ 14.15 - 16.00 / Room 20

Translation and the Politics of Language

Chair: **Idris Mansor**, Universiti Sains Malaysia, Malaysia

Traditional communication in the Malay Traditional Manuscript Syair Alif Ba Ta
Roslina Binti Abu Bakar, Universiti Putra Malaysia, Malaysia

Abstract This research focuses on traditional communication in the Malay traditional manuscripts authorship through Syair Alif Ba Ta (Cod.Or.1735). To illustrate the process of traditional communication, the researcher utilized content analysis methods and qualitative research techniques through the R.Lina model:Two-way Planned Communication (R.L:KDHT) (2013). This research analysis demonstrates the uniqueness of traditional communication in the authorship of Malay traditional manuscript, describing the relationship between its author and God, individuality, society, and nature. This article argues that Malay traditional manuscript produced by its author is able to generate a message that is entertaining and informative for the readers. Keywords and phrases: traditional communication, authorship, manuscript, Malay

The Role of Translation in the Process of Islamization in Malaysia
Idris Mansor, Universiti Sains Malaysia, Malaysia

The important role of the works of translation in the process of Islamization in Malaysia is undeniable. This is because translation is one of the medium to disseminate the ideology and information of how the religion should be practiced especially to target audiences whose knowledge of Arabic, which is the original language of Islam, is nil. Therefore a study has been conducted with an attempt to review the extension of how translation activity has contributed to the process of Islamization in this country. Based on the methodology of descriptive analysis of translation history, this study was carried out by identifying a list of publications that were products of translation for the period before the independence of Malaysia in 1957. Those texts are then observed to identify their archaeological elements based on a theoretical framework proposed by Pym (1998) and Lieven D'hulst (2001). The result of the analysis demonstrated several focus areas of Islamic studies selected for the translation as well as a list of prominent translators' names and titles of publishers involved. This study is hoped to map out the contribution of translation in the Malaysian translation archaeology.

Hangeul facing the 10th anniversary in Indonesia: The Script brought to the Cia-Cia on Buton Island, Southeast Sulawesi
HyoJin Kim, Waseda University, Japan

In July 2008, the Cia-Cia, one of the many ethnic groups in the Republic of Indonesia, started using "Hangeul" (a Korean alphabet) as a writing system for its ethnic language. Considering that the Republic of Indonesia uses the Roman alphabet, the Cia-Cia's adoption of Hangeul is puzzling. The intent of the individuals and organizations which engineered the introduction of the new writing system is also in question. The Indonesian language was propagated after the Declaration of Independence in 1945 to unite the people of Indonesia, who had many different origins and cultural linguistic backgrounds. As a result, Indonesian took root as the nation's language, symbolizing the national identity, making communication between different ethnic groups possible, and unifying citizens into one nation. In addition, the central government wielded its power to establish the systems and structures necessary for a modern nation as well as a national identity. This centralization produced a variety of disparities between "a Javanese core" and "a non-Javanese periphery". Based on the situation described above, in my master's thesis I hypothesized that the Cia-Cia adopted Hangeul of their own volition in retaliation against the central government's language policy which had brought about a linguistic hierarchy between Indonesian and Cia-Cian. It is an ethnography written on the basis of fieldwork carried out in September 2012. The aim was to describe how Hangeul is currently being used by the Cia-Cia and to clarify problems surrounding its use and adaptation. Based on the thesis along with the 2nd fieldwork in February 2015,

the paper will: (1)look into the power relationships that influenced the Cia-Cia's acceptance of Hangeul and describe the current state of language usage, (2)explicate the extent of integration and acceptance of Hangeul in the Cia-Cian community, and (3)correct common misconceptions regarding the introduction of Cia-Cia:Hangeul.

Interrogating the Conception of Monolithic Muslim Community in South Asia: Comparative Contexts of Discrimination in India, Pakistan, Bangladesh and Nepal
MD Aftab Alam, University of Delhi, Zakir Husain Delhi College, India

Muslims constitute a huge portion of South Asia's total population. But we do not know much about the socio-political dynamics of this theoretically monolithic and empirically diversified community due to lack of sufficient research. There has been an attempt to represent Muslims as a single, monolithic, homogenous group not only in political terms, but also in social science discourses. These kinds of representations have been facing a serious challenge in recent times owing to the emergence of the perspective of understanding Muslim society from below. Social stratification along the lines of Ashraf, Ajlaf and Arzal is a reality and lived experience of Muslim communities in South Asia. The paper would dwell upon the evidence gathered from the fieldwork. The paper tries to map the changing contours of caste relations among Muslims in South Asia. It attempts to provide an ethnographic profile of Dalit Muslim castes/communities. It examines the problem of inequality, humiliation and discrimination faced by the lower caste Muslims in India, Pakistan, Bangladesh and Nepal. It studies the various forms of discrimination, stigma, social distance, structures of domination and untouchability faced by them. It tries to understand their identity as Dalit Muslims and their relationship with the changing social structure. The paper also studies their customs, rituals, and cultural practices. The available literature has not addressed the problems faced by these marginalized communities. The paper aims to provide a theoretical framework for justifying the politics of recognition. It explores the Dalit/Backward Muslim question and the issues of discriminations, social exclusion/inclusion, and recognition. It also focuses on how caste becomes a source of discrimination and exclusion from the mainstream. With regard to India, it contests Presidential Order of 1950 which excludes them from the purview of Scheduled Castes, hence, it argues that they have also been discriminated by the State.

Panel 147 — 21 July 2017/ 14.15 - 16.00 / Room 21

The Cultural Heritage of Champa Kingdom(S): New Archaeological Finds and Anthropological Survey in Thua Thien Hue Province

Convenor and chair: **Ky Tran Phuong**, Association of Vietnamese Archaeologists, Vietnam

The Champa kingdom(s) built from the 2nd to the 15th century AD in Central Vietnam nowadays. Thanks to the specific geographical location Champa played an important role on both of the overland trade route and the maritime trade route by connecting Inland and Island Southeast Asia with those of East and South Asia.Recently, there have been several archaeological and anthropological surveys conducted in northern region of Champa providing new data to learn about the trade activities from the sea coast in Thua Thien Hue province to the hinterland in Southern Laos through Katuic ethnic groups who speak Mon-Khmer language. The new finds help to reconstruct the economic system of Champa which was inherited by the Viet (Kinh) in later periods. The contribution into the roundtable including 04 papers those are:1/ From the Mountains to the Sea: Sojourn in the Central Highlands of Vietnam and the Overland Trading Networks through Peninsular Indochina. By Tran Ky Phuong & Rie Nakamura; 2/ New archaeological findings on Champa culture in the region of Quang Binh, Quang Tri, Thua Then Hue provinces (Central Vietnam). By Nguyen Van Quang &Tran Ky Phuong;3/ My Son in Green: A painting of the Champa Sanctuary of My Son by Dang Nang Tho'. By Rie Nakamura.Together with the presentations at the convention, we will organize a photograph exhibition on the sculptural works of Champa housed at the Hue Museum of Royal Antiquities. The exhibition will show the pictures of 40 pieces of Cham sculptures dated from the 7th to 15th century provide a general view on Cham cultural heritage.

From the Mountains to the Sea: Sojourn in the Central Highlands of Vietnam and the Overland Trading Networks through Peninsular Indochina
Ky Tran Phuong, Association of Vietnamese Archaeologists, Vietnam
Rie Nakamura, University of Durham, United Kingdom

The central Vietnam is known as a region where a maritime kingdom called Champa once existed. We anticipated that the Champa's original economic system was inherited by the Kinh (Viet) majority people after the 15th century. Our research highlights the sojourn of ethnic minority people living in the central highlands involving in upland-lowland trade exchange and the economic dependency between upland people and lowland people. This paper is an endeavour to examine the upland-lowland exchange system which was historically quintessential economic system of the central Vietnam with much needed highland perspectives. The presentation based on the materials collected through the field researches in Northeast Cambodia, Southern Laos and Central Highlands of Vietnam supported by Regional Center for Social Change and Development (RCSD), Chiang Mai Univ. in 2009-11.

New Archaeological Findings On Champa Culture In The Region Of Quang Binh, Quang Tri And Thua Thien Hue Provinces (Central Vietnam)
Van Quang Nguyen, Hue University, Vietnam

Some historical and archaeological evidences proves that between the late-2nd and early-14th century, lands located from the south of Ngang pass to the north of Hai Van pass belonged to the northeast part of the Kingdom of Lâm Ấp/Lin-y – Champa. According to Vietnamese historical documents, these lands were corresponding to Địa Lý, Bố Chính, Ma Linh, Ô, Lý "châu". Several researchers argue that this land belonged to Amaravati "châu"/minor kingdom, others questions whether the land belonged to Indrapura minor kingdom of Champa Kingdom. Compared to other regions of Champa, this one usually experienced violent conflicts between Lâm Ấp - Champa and many Chinese feudal dynasties of Chinese domination of Vietnam and later, between Đại Cồ Việt/Đại Việt and Chiêm Thành. These reasons, besides the hardship of nature, caused abundant and diverse Champa relics in this land to be abandoned and ruined. Since most relics are in the condition of ruins, therefore; in comparison with the south of Hai Van pass, the Champa cultural studies in this land attracts less concerns, many Champa's historical and cultural problems have still been left to discover although many researchers reckon that this land played a salient role in the historical and culture progress of Champa Kingdom. We would like to indicate new findings through archaeological excavations which have certain contribution to the study on Champa culture in this region in particularly and in the middle of Vietnam in general, proposing arguments about history and culture of this land during the period of Champa kingdom.

Mỹ So'n in Green: A painting of the Champa Sanctuary of Mỹ So'n by Đàng Năng Thọ'
Rie Nakamura, University of Durham, United Kingdom

This study examines a painting of the Mỹ So'n sanctuary of historical kingdom of Champa by a Cham ethnic minority artist, Đàng Năng Thọ'. The Cham people are thought to be the descendants of Champa kingdom and are one of 54 state recognized ethnic groups in Vietnam. Due to their historical conflicts with Vietnamese and their participation in ethno-nationalistic movement in 1960s, Cham related issues are considered to be "sensitive". Mỹ So'n is a Hindu sanctuary of the Cham royalty constructed between 4th and 13th centuries. Mỹ So'n is considered the most significant religious site of Champa of its hike. In 1999 Mỹ So'n was listed as World Heritage site by UNESCO. While Mỹ So'n has become Vietnam's significant cultural heritage, Vietnamese artists take Mỹ So'n as their theme of artistic creation. My study is an endeavor to decipher the message that a painting of Mỹ So'n sanctuary by Đàng Năng Thọ' conveys. His assertion of Mỹ So'n as Cham people's spiritual homeland and a possibility of art as a strategy for the ethnic minority people to claim ownership of their cultural heritage are argued.

Panel 148 — 21 July 2017/ 14.15 - 16.00 / Room 22

Religious Change in Historical Perspectives; Cases From Java and Eastern Indonesia

Convenor and chair: **Hans Hägerdal**, Linnaeus University, Sweden
Discussant: **Helen Creese**, University of Queensland, Australia
Institutional panel by: Linnaeus University

The region now called Indonesia has housed all the major world religions during 1600 years of recorded history, apart from a large number of local indigenous beliefs. Political and religious change have been intimately intertwined in its often turbulent history, connected with both internal and external exertion of power. At the same time the religious transitions have seldom been complete or unequivocal, but have

entailed a strong element of syncretism, often visible until this day. Thus different discursive ideas have operated simultaneously on different levels within belief systems permeating local society. The panel endeavours to explore these processes through a number of micro studies in the intersection between anthropology and history of places subjected to Muslim or Christian conversion over the centuries. The aim is on one hand to explore the dynamics of conversion in settings with a strong pre-Muslim or pre-Christian identity, by looking at both legendary symbols of power and the strategies of the missionaries; and on the other hand scrutinizing the resilience of the older belief systems, and their strategies for coping with political-cum-religious pressure from the outside. The panel includes presentations about West Java, Savu, Alor and Maluku.

Missionary discourses in late 19th century Savu
Hans Hägerdal, Linnaeus University, Sweden

The paper departs from a large body of letters and reports left by Protestant missionaries who operated on Savu, eastern Indoonesia, in the last decades of the 19th century. The paper explores their position with a colobial contact zone, where they were affected both by their inclusion in a Dutch colonial complex, and on the other hand were involved in Savunese life, often as the only Westerner on the island. This makes for an interesting ambiguity in their way of writing of their experiences.

The voice of King Siliwangi: ancestors as bridges between the past, present and the future
Jörgen Hellman, University of Gothenburg, Sweden

The fifteenth and sixteenth centuries were highly formative in Java's history. During this period, the old Hindu-Buddhist kingdoms gave way to Islam. Stories, buildings and figures from that time today serve as important markers for this transition. Best known are the nine Wali Songo, alleged to have spread Islam on Java and whose tombs have become major pilgrim sites and tourist destinations. Another highly popular but slightly more ambiguous figure is Siliwangi who reigned over Pajajaran, the last Hindu kingdom on West Java, whilst his children became famous Islamic leaders. Siliwangi is today a frequent figure in popular culture but also the name of the West Division of the Indonesian Army. Pajajaran and Siliwangi stands for a powerful and just period in the Sundanese (ethnic group dominating West Java) history but also for a time of transition from the old to the new, from Hindu to Islam. In the paper I sketch out the historical period of Siliwangi and summarize popular mythologies that surround him. To this I add the influence he has on a group of local pilgrims who consider their pilgrim leader able of providing a direct contact with the spirit of Siliwangi. In this case Siliwangi transcends borders between past and present and in a certain degree even the future. In his teachings Siliwangi is highly critical of the way Islam has developed today and urges his followers to learn Islam not from books and Imams but from their own experiences.

Islamization processes in eastern Indonesia
Emilie Wellfelt, University of Cologne, Sweden

The paper discusses the processes of Islamization in Alor and Maluku (in particular the Aru Islands) in a historical perspective. The study is based on extensive historical/anthropological fieldwork in eastern Indonesia.

The way of the ancestors in modern Savu society
Geneviève Duggan, Independent scholar, Singapore

Some reflexions on the place of the Jingi Tiu religion in 'modern' Savu society.

Panel 149 — 21 July 2017/ 14.15 - 16.00 / Room 23

Southeast Asian (Post)colonial Histories

Chair: **Jan Dressler**, Asia-Africa-Institute, University of Hamburg, Germany

The Renaissance of Cambodia during the Reign of King Ang Duong (1848-1860) and the Siamese Contribution
Jan Dressler, Asia-Africa-Institute, University of Hamburg, Germany

The coronation of Prince Ang Duong as the sole ruler of Cambodia in 1848 ended a protracted period of civil strife and warfare against the Vietnamese occupation of the country, which had disrupted social and religious life and left the country materially as well as culturally impoverished. After the establishment of peace and stability under the leadership of King Ang Duong, and despite the limited financial means of king and country, Cambodian literary production saw a remarkable revival. Throughout his reign the new king, who had received his education in Siam and was a prolific poet, set an example as patron of the arts and religion by providing for the restoration of temples and the acquisition of literary works from his Siamese suzerains. Works of Cambodian literature created during this nineteenth century renaissance reveal the extent to which these, through processes of translation and adaption, depended upon older Siamese models. Correspondence between the royal courts of Siam and Cambodia dating to the middle of the 19th century depicts a lively exchange of literature, such as Buddhist scriptures, legal as well as historiographical texts. On the basis of primary sources from the National Library of Thailand this paper aims to throw light upon this particular channel of manuscript and text exchange, which once laid the foundation for the literary heritage shared by both countries until today. The lists of items requested and delivered not only depict the (deplorable) state of literature preservation and production in Cambodia at the beginning of the restorative era under King Ang Duong, but offer glimpses on then commonly shared preferences and perceptions of importance as well.

The Mandate of Heaven and the Shift in China's Recognition of Vietnam's Rulers, 1790-1802
Boon Dar Ku, Universiti Sains Malaysia, Malaysia

The mandate of heaven or tianming is the key factor explaining China's recognition of Vietnam's rulers. China's recognition of Quang Trung's validity as the ruler of Vietnam has re-established the China-Vietnam relationship which was disrupted following the Tay Son rebellion. However, the recognition of Quang Trung, who was one of the instigators of the Tay Son Brothers rebellion, implied that China would have to relinquish its support towards Le Chieu Thong; the last heir of the Later Le Dynasty which reigned in Vietnam for 348 years. Therefore, this article attempts to review the issues behind the recognition and how China dealt with the discontented followers of the Later Le Dynasty. The article further explains how China eventually withdrew its recognition from Quang Trung's heir and shifted its support to Nguyen Phuc Anh, a Nguyen prince, who fled during the outbreak of the Tay Son Rebellion. A preliminary analysis shows that China uses the heavenly mandate or legitimacy to justify its shift in support from Le Chieu Thong to Quang Trung and thereafter to Nguyen Phuc Anh.

Religious Creolization in Burma: The History of Burma-Manipur Slave Gathering Warfare and the Religious Practices of Manipuri Descendants in Modern Myanmar
Bryce Beemer, Smithsonian Institution, United States of America

In the mid-eighteenth to mid-nineteenth centuries, large-scale slave-gathering warfare reshuffled the populations of mainland Southeast Asia. In this under populated region, people were power and warfare was often dedicated to the capture and relocation of rival population centers. Beginning in 1752, the expansionary Konbaung dynasty in upper Burma sacked and depopulated numerous neighbors; most significant amongst these were the kingdoms of Ayutthaya in 1767 (located in modern central Thailand), Arakan in 1784 (an independent kingdom on Burma's western coast, now a state in Myanmar), and Manipur (now a state in northeast India), attacked numerous times but finally depopulated between 1819 and 1826. My research is devoted to the cultural consequences slave gathering warfare and the profound effects that it had on both the societies that integrated captured peoples and on the captured people themselves. This presentation will consider the religious and ritual practices of descendants of Manipuri war captives in modern day Myanmar. These beliefs and practices reveal long histories hybridizing interactions with Burmese society that have transformed the identities of captives so that they stand uniquely apart from both their Burmese neighbors and the natal culture of their homeland in Manipur. I describe this process as Southeast Asian creolization.

Japanese occupation and independence movement in Vietnam, 1940-1945
Van Kim Nguyen, Vietnam National University Hanoi, Vietnam
Pham Van Thuy, Vietnam National University Hanoi, Vietnam

In September 1940, the Japanese army invaded Vietnam. Unlike in other occupied territories in East and Southeast Asia, where the Japanese destroyed the colonial authorities, the French colonial government

was retained under the Japanese command. Under the French-Japanese control, the Vietnamese suffered the “double yoke” of exploitation. The economic exploitation by the French and the Japanese worsened economic conditions in Vietnam. Compounded by the severe damage wreaked by warfare and bad crops this placed Vietnam in an appalling economic condition, causing a terrible famine in North Vietnam in early 1945. It was in this situation that the Vietminh mobilized the population in the August Revolution, seizing the power from the Japanese. On 2 September 1945, Ho Chi Minh proclaimed the independence of the Democratic Republic of Vietnam. This paper discusses the invasion of the Japanese to Vietnam, their occupation policies, as well as the development of the independence movement in Vietnam during the Japanese occupation. Particular attention will be given to the economic exploitation of the Japanese and the aftermaths it imposed upon the Vietnamese economy and society. The development of the Vietnamese independence movement carried out by various revolutionary groups will be also an important part of this analysis. This study demonstrates that despite the involvement of various political parties and organizations in the independence movement, it was the Vietminh, which seized the opportunity created by Japan’s surrender to the Allies to conduct the August Revolution bringing about the independence for Vietnam.

Panel 150 — 21 July 2017/ 14.15 - 16.00 / Room 24

Book & PhD Presentations – Korea

Chair: **Jong-Cheol Kim**, Seoul National University Asia Center, South Korea

Building and Exporting the Competitiveness Society: for a sociological analysis of the reproduction of global capitalism - PhD Pitch

Juliette Schwak, City University of Hong Kong, Hong Kong S.A.R.

This thesis asks how non-Western actors, in this case Korea, are now participating in the reproduction and expansion of global capitalism. Combining Foucauldian and Marxist analytical tools, and seeking to enrich current theories of state transformation under neoliberalism, I first argue that Korea is transforming into a society where all relations of the social are to be governed by the neoliberal imperative of global competitiveness. The empirical foundations of this argument are an analysis of nation branding policies in Korea; and a micro-level analysis of the competitive ethos of Korean citizens and its resistances. I then explore how Korea exports the material and ideational structures of the competitiveness society through development assistance policies, replacing them within the larger context of a contemporary political economy of development that emphasizes international competitiveness and private sector inclusion. Empirically, I look at the inclusion of Korean conglomerates into development policies in Southeast Asia; the Public Relations strategies of Korean development agencies; the export of the New Village Movement, a much-advertised Korean rural development program. This thesis shows that contemporary global capitalism is not only reproduced through the power of global economic governance institutions, or the dominance of capitalist modes of production, but also through the creation and diffusion, especially by development discourses and practices, of a neoliberal ethos emphasizing the societal value of competitiveness.

K-Popping: Korean Women, K-Pop, and Fandom - PhD Pitch

Jungwon Kim, University of California, Riverside, United States of America

As an auto/ethnographic study, my dissertation investigates the construction and performance of K-pop fandom by Korean females. For this investigation, I conducted a yearlong field research in Korea, both online and offline. I first examine how K-pop fandom is constructed, and suggest how to revise our understanding of Korean female K-pop fandom. Second, I analyze feminist and political activities performed in Korean female K-pop fandom. Through case studies of K-pop boy band fandoms, I demonstrate how female fans recognize feminism and realize it using fandom. Also, exploring Korean female fans' political practices, I argue that through fandom, Korean women not only politicize their fan practices but also interact with society. Third, I describe a wide array of cultures or subcultures of/by/for Korean female K-pop fans. Fourth, focusing on fans' musical practices, I illustrate what fandoms perform before, on the day of, and after K-pop concerts. Drawing upon the concept of musicking, I label these practices as pre-concert musicking, concert musicking, and post-concert musicking, respectively. I also demonstrate that a variety of fans' musicking on the day of concerts builds soundscapes surrounding concert venues. Lastly, I propose two concepts to reach a new understanding of K-pop and its female fandom in Korea – 'K-popping' and 'fanscape.' As music is not an artistic work but an activity "people 'do'"

(Small 1993: 2), K-pop functions as an action, since it is defined as an inclusive cultural phenomenon (Shin 2005) in which people from all walks of life are involved with different interests in K-pop. I re-conceptualize it as K-popping, an activity that its practitioners 'do.' I expand the terminology for K-pop fan practices to 'scape,' which is, as a scene, defined as remarkable but applicable to everyone's surroundings, rather than confining them to 'dom' to differentiate them. I re-define this expansion as fanscape.

Panel 151 — 21 July 2017/ 14.15 - 16.00 / Room 25

Book & PhD Presentations – Development

Chair: **May Tan-Mullins**, University of Nottingham Ningbo China, China

The Haze Problem in Southeast Asia: Palm Oil and Patronage (Routledge, 2016) - Book Presentation
Helena Varkkey, Department of International and Strategic Studies, University of Malaya, Malaysia
Discussant: **Vedi Hadiz,** Asia Institute, University of Melbourne, Australia

Despite the seemingly best efforts of Southeast Asian governments, transboundary haze continues to be a major environmental problem in the region. State-led and state-incentivized agribusiness development in Southeast Asia have helped appreciably increase palm oil production. However, the related extensive clearing of forests, by unregulated logging and burning, has been a core factor contributing to the haze. This book thus asks: Why have the governments of Indonesia, Malaysia and Singapore thus far failed to effectively address the regional haze problem despite clear evidence of the culpability of the oil palm plantation sector in Indonesia? To answer this question, this book describes how patronage politics in the palm oil sector allowed well-connected companies to gain access to land as well as escape prosecution for their illegal modes of deforestation. The practice of patronage at the ASEAN level has further undermined efforts to deal with the problems associated with the haze.

This research deals with a real world problem that is continuing to bring severe socioeconomic harm to a significant number of the Southeast Asian people. While there seems to be much visible activity at the Association of Southeast Asian Nations (ASEAN) level to address the issue, the proof of the futility of these efforts are visible every year when haze returns to blanket the region during the dry season. This book thus offers new academic insight to explain the persistence of this issue despite these mitigation efforts, especially in the light of recent increased evidence of the link between haze-producing fires and commercial oil palm plantations. The book has also brought new issues to the surface, especially those of linkages between business and political elites at the local, national and regional level, which hopefully will inspire further research into this important but elusive topic.

Renewable Energy Policies in South Asia: The World Bank's Solar Lighting Strategies and Design Principles - Book Presentation
Sam Wong, University College Roosevelt, the Netherlands

The solar revolution has brought lighting to many off-grid rural communities in developing countries, and has, consequently, improved the lives of millions of people. In pursuit of fast expansion of solar installations, the quantitative success has, however, overlooked the high disconnection rate of the existing, already-installed solar systems in many villages. A new layer of social divide, between those who continue to have access to solar energy and those who do not, has worsen inequalities within communities.

Technical failure and lack of affordability are the two most common explanations for causing the divide. The World Bank has proposed more innovative market-based interventions, technical improvement, and a further cut of energy subsidies on non-renewable sources as solutions.

However, this book argues that, how the World Bank frames the problems is over-simplistic and the proposed solutions misguided. It particularly challenges the World Bank's Design Principles and its market-friendly approach to delivering solar services. Crafting the 'right' institutional changes and engineering good governance outcomes, through technological interventions, have also played down the complex socio-political nature of people's livelihood priorities in rural communities.

This book devises the 'subjectivity-institution-structure' theoretical framework to interrogate the Bank's Design Principles. Drawing on the solar lighting projects in Bangladesh and India as case studies, and using participatory drawing methods with local energy users, this book shows that the Bank's solar lighting policies could undermine people's energy-sharing practices. Encouraging more women to become energy entrepreneurs does not often result in gender empowerment. Creating more participatory space for community engagement could also result in elite capture.

To address these problems, this book recommends discarding the one-size-fits-all approach to renewable energy interventions. A more critical understanding of local contexts and politics is needed to create more favourable environments for people to challenge unequal social structures. This book has serious implications for the World Bank's Lighting Africa programmes and the United Nations' Sustainable Development Goals.

The Development Dilemma: Displacement in Meghalaya 1947-2010 - Book Presentation
Bitopi Dutta, Dublin City University, Ireland

This publication is a contribution to the debate of development and displacement.Most decision makers view development as only economic or GDP growth and consider displacement induced by development as a sad but inevitable consequence of development. On the other hand proponents of inclusive development hold the view that social growth should go hand in hand with economic development and that the former cannot be sacrificed for the latter. This is because, in view of the present situation, the lower class who are deprived of their sustenance in the name of development are impoverished for the comforts for the higher class who actually benefits of from a non-inclusive development model.The research on which this publication is based tested this hypothesis through a quantitative database on the extent of land used for development project during 1947-2010 in Meghalaya of North East India and the number of displaced persons affected by these development projects.It also looked at the impact of the development projects on the displaced and project affected people who paid the price for development. The findings of the research reveals that a profound 'GDP growth view' prevails in the development planning in India.

Panel 152 — 21 July 2017/ 16.30 -18.15 / Room 1

The Idea of Southeast Asia: Curatorial Research and Collaborations

Convenor, chair and discussant: **Chuong-Dai Vo**, Asia Art Archive, Hong Kong
Institutional panel by: Asia Art Archive

This panel questions the idea of Southeast Asia through a comparison of various curatorial and research approaches. Disrupting conventional geopolitical categorizations of Southeast Asia, this panel presents projects that are international in scope and cut across naturalized regional boundaries. Initiated in Chiang Mai, Taipei and Dhaka, these location-specific projects offer models for rethinking the importance of the local as a nexus for ideas from different parts of the world. Three curators will present projects grounded in the study of exhibition history, collaborations with local curators, and programming across geographic borders. These projects propose methods for rethinking assumptions that underlie the construction and transmission of knowledge about contemporary art in Southeast Asia.

Exhibition Histories and Archives: Chiang Mai Social Installation
Gridthiya Gaweewong, Jim Thompson Art Center, Thailand

The study of archives about exhibitions is a methodology that can enable art historians and curators to rethink the social context, knowledge construction, and transmission of contemporary Southeast Asian art. In the 1990s, Chiang Mai Social Installation (CMSI) became an important alternative public art project in the region. CMSI was a festival initiated by artists and members of the Faculty of Fine Arts at Chiang Mai University and their students. This transnational and ad-hoc art festival operated for seven years and attracted many local and international artists. This paper will explore the exhibition history of this art festival, its process, legacy, and social impact.

Does 'place' matter for contemporary curatorial practice?
Sandy Hsiu-chih Lo, Independent curator, Taiwan

This paper discusses the "curating topography" methodology that I have been developing for an ongoing project called "Topography of Mirror Cities" with six curators in Taipei, Phnom Penh, Bangkok, Kuala Lumpur, Jakarta, and Dhaka. I would like to break the boundaries between the geopolitical definitions of Southeast, South and East Asia, and regard each city as a mirror of the others. This method emphasizes "situated knowledge," which looks at geographic and cultural specificity instead of universal knowledge;

regards audiences as active participants rather than passive viewers; and transforms places into artistic fields, which function not only as venues for exhibiting art, but also as places for art production. This social practice appropriates Fredric Jameson's concept of cognitive mapping. Cognitive mapping is related to political, cultural and geographic self-positioning and understanding of the world, and "place" is understood as a way of seeing, knowing and understanding the world. If we regard the world as a composition of different places, we can see different matters. As David Harvey said, "The preservation or construction of a sense of place is then an active moment in the passage from memory to hope, from past to future." "Place" is regarded as the foundation of a politics of resistance and an important force to fight capitalist commodity flows and monetization. It activates the environment and society by combining local characteristics and recovering collective memories. "Topography of Mirror Cities" explores cities as "places" and "art fields," and invites people to be active participants to establish art fields transformed

Borders or Border Less
Mahbubur Rahman, Britto Arts Trust, Bangladesh

Sometimes political borders seem much stronger than geographical borders. Under the umbrella of Britto Arts Trust, our continual practice has been to refuse borders. We have invited artists from throughout Asia, Africa, Europe, and the Americas. Apart from our South Asian Network for Artists—which includes KHOJ in Delhi, Theertha in Colombo, and VASL in Karachi—we have built up a network with arts organizations in Southeast and East Asia. As a result of this effort in 2015, I was invited by Kuandu Museum in Taipei to join a curatorial symposium for 10 days. I had an opportunity to learn more about Southeast Asia's art scenes. To make the relationship stronger and more fruitful, in collaboration with Bengal Foundation in Bangladesh and Kuandu Museum, Britto Arts Trust will host another Asian Curatorial Forum in Dhaka in February 2017. These projects help us to build new bridges between various organizations that do not fit within geopolitical definitions of South, Southeast and East Asia.

Panel 153 — 21 July 2017/ 16.30 -18.15 / Room 2

Coming to Grips with a New Environment: Acculturation and Dislocation

Chair: **Nienke Boer**, Yale-NUS College, Singapore

Notes from the Tropics: Travel writing on Indonesia in the Age of Colonization
Joy Kearney, Leiden University, the Netherlands

Writings on Indonesia from a Western perspective have not always generally reflected the 'Real Indonesia' instead providing a blinkered vision from a Western perspective and little or no attention to the experiences and viewpoints of the colonized nation's indigenous population. The initial accounts of the discovery of the idyllic archipelago that was to become the favourite colony and richest source of trade for the Dutch in the 17th century were filled with details of its traditions, natural history and ancient historic sites. Indonesia's glorious heritage was already a talking point and the tourism that ensued was further driven by the Hindu and Buddhist temples and the traditions they perpetuated. Early writers such as Raffles and Alfred Russell Wallace have described their travels in Indonesia, in particular Bali, as revealing a tropical, unspoilt paradise peopled with beautiful natives and extraordinary nature. Raffles in particular was struck by the beauty and importance of the built heritage and the need to preserve it for the socio-cultural, religious and economic factors that still day play a role in its significance among local populations. Bali has always fired the imagination of travellers, from the period of its colonisation by the Dutch right down to present day accounts. It constitutes an intoxicating mixture of ricefields, beaches, temples and natural heritage. Not only its mangroves and heritage sites, but also its factual and mystical stories make it an ideal destination for the curious and adventure-seeker. Idyllic landscapes and peaceful, beautiful natives welcoming Western travellers have become par for the course having more recently been used as a powerful tool in marketing tourism throughout the second half of the twentieth century. This paper will examine the literature on Indonesia's natural and built heritage as evidenced in the writings from the 17th century and its impact on Dutch culture today.

Re-visioning a Familiar Landscape
Victoria Eaves-Young, University of Tasmania, Australia

Dislocation is difficult for all displaced persons. Exile is, after all, "primarily from, and not to, a place." Underlying this displacement is the loss of home and the familiarity of daily life. Imperial Japan relied heavily on the unique aspects of Japan's physicality. This paper will address the ways in which a soldier of the Imperial Japanese Army manipulates the alien landscape of New Guinea during the Pacific War. As a citizen of Imperial Japan, this soldier had been influenced by the increasingly xenophobic attitudes of policy makers, educators, and the military, all of which lauded the landscape and nature of Japan as unparalleled. The sublimity of Japan's unique natural landscape was all the more profound when contrasted with the completely alien environment of the New Guinea battleground. In fact, despatched to the far reaches of the South West Pacific with the expectation that their roles would be pivotal to the expansion of the Japanese Empire, soldiers inevitably felt much like current author, Murakami Haruki (b 1949), who, even as a leisure traveller " exhausted and disgusted with the food - [fled] from the foreign back towards the familiar." Once the troops were ground down in the war-zone, physically returning to the familiar Heimlich aspects of the homeland were impossible. However, emotionally, a life-rope was achieved by escaping through memory and re-visioning, that is a "movement inward, away from the unfamiliar and back to the familiar." The process of selection of various elements of the New Guinea environment allows the soldier to create associations between these elements and the familiar elements of the homeland. By recalling the landscape and seasonal markers of the homeland, the soldier is able to re-vision and re-fashion the war-zone surrounds to enable him to remain committed to his role as soldier of Imperial Japan.

The Swedish knitting instructor of the Dzungar court
Lisa Hellman, Freie University Berlin, Germany

This paper explores the life of Swedish prisoner of war who lived in the Dzungar Empire in the early eighteenth century, as an example of how the Central Asian borderlands were an arena for early modern globalisation. The focus will be on Brigitta Scherzenfeldt, who was a slave in Dzungaria for seventeen years. Eventually, she rose in rank within the court to become the instructor to the daughters of the Khan. She married another Swedish prisoner. He, in turn, worked both with military techniques and mapmaking in Central Asia. Her story, together with those of her Swedish compatriots, offers a view from within Dzungaria, and the role of prisoners of war in the global contacts of early modern Central Asia in terms of scholarly, political and military interactions and circulations. In addition, the story of these men and women displaced by the Great Nordic War ties together the lives of individual war prisoners with the expansion of the both the Russian Empire eastwards and the Qing Empire westwards – and with those who were caught in the middle. This highlights the diverse mobility in the 18th century Central Asia, while showing the effects on the individual of imperial expansion and political disruption. This paper is a microhistorical study of global connections tying together Northern European, Russia, Chinese and Central Asian history.

Panel 154 — 21 July 2017/ 16.30 -18.15 / Room 3

Chinese Dynastic Art and Literature: Paintings, Ceramics, and Rubbings

Chair: **Hongwei Lu**, University of Redlands, United States of America

Jiang He (ca. 1734-ca. 1810) Painting Manual and the Shaping of Knowledge and Method of Bamboo Painting in Chinese Tradition
Lai Na Wan, The Chinese University of Hong Kong, Hong Kong

This paper attempts to establish an art historical position of Jiang He's (c. 1734-1810) Xiezhu jianming fa (Concise Principles of Painting Bamboo) by highlighting its contribution as a painting guidebook on ink bamboo and comparing its contents with those manuals on the same subject of the earlier period and the same time. Section one is a brief review of painting manuals of bamboo from the Yuan dynasty to the Qing period in the Chinese art history which, in several ways, contribute a better understanding of the development of this subject matter in painting manuals and also the formation of Jiang He's Concise Principles in Painting Bamboo of the late Qing dynasty. Section two is an introduction of Jiang He's life and art. With his knowledge and talent, Jiang developed his official career as a scholar in the Imperial College during the Qianlong reign. He was excelled in painting and calligraphy, especially the genre of ink bamboo. By examining Jiang's life experience and artistic practice, his motivation and ability of producing the painting manual Concise Principles in Painting Bamboo will be clearly demonstrated. Section three

comes to a thorough analysis of the content of the Concise Principles in Painting Bamboo. It compiles of both textual and pictorial instructions, offering essential and concise principles and models of ink bamboo to readers who are interested in learning painting the subject. In other words, it facilitated the circulation of art knowledge and satisfied the enthusiastic needs of a wide range of public audiences in the late Qing period. Section four is a comparison of the Concise Principles in Painting Bamboo with those throughout the history in terms of their content, structure, artistic feature, purpose and intended audience. The exploration of any possibilities of their artistic and pedagogical inheritances and innovations will be achieved.

The Making of Shu Fu Wares in Yuan Dynasty (1279-1368) and their Relations to the Foreign Trade
Chung Hung Li, Maritime Silk Road Society, Hong Kong

Shufu wares refer to a type of ceramics in Yuan dynasty (1279-1368) which has white glaze known as 'egg white' (luanbai) with a small slightly convex base that forms a nipple in the centre and a splayed foot that has been neatly cut. A number of these white glazed ceramic objects inscribed with the Chinese characters 'Shu' and 'Fu' have been regarded as indicating wares made for the Imperial Palace, nobility or Privy Council of State (Shumi Yuan), the ministry concerned with military and civil affairs, and were used for ceremonial purposes. It was probably from the early years of the 14th century that the Shumi Yuan was in a position to commission Shufu wares at Hutian in Jingdezhen. In addition, a number of Shufu wares have been found in Southeast Asia, proven that these objects were made for export purpose. The author would briefly introduce the ceramics manufacturing industry in Jingdezhen during Yuan dynasty, followed by a detailed description on different forms and decorative motifs of Shufu wares. The third part of this paper would discuss on the export porcelain trade towards Southeast Asia during the 13th to 14th century and the influence of Shufu wares to the other types of ceramics in Yuan dynasty like the blue and white and the copper red objects.

The Trend of reproducing elite art by making rubbings: A case study of the Dongshutang rubbing collection in Ming China (1368-1644)
Sarah Sau-Wah Ng, Hong Kong Baptist University, Hong Kong

In the Ming dynasty (1368-1644), one of the most popular way to reproduce calligraphy of past and contemporary masters was by taking rubbings from engraved stones or woodblocks. There was a convention to group selected and significant rubbings into rubbing collections which then became meaningful body of texts and calligraphic works for study and collect. Regardless of the original purpose of making rubbing collections in past dynasties, rubbings as a form of elite art reproduction in Ming China became a fashionable collectable both within and outside the world of calligraphy as well as the elite. Similar situation has never happened before and it was more common towards the end of the Ming period despite the fact that there were alternative ways to make calligraphy reproductions, such as copying by hand and making prints from the original works of calligraphy. By examining the first rubbing collection made in the Ming period: the Dongshutang rubbing collection, this paper will study 1) the historic background and reason for making such a collection; 2) the content of the collection in relation to its patron(s) and target audiences; 3) the circulation and later developments of this rubbing collection, including its numerous re-engravings and mediocre re-cuts editions made during the period; 4) the trend in the making of such an elite art reproduction by providing possible reasons for it. This paper aims at filling the gap in the study of ancient Chinese art reproductions by studying the development of calligraphic rubbings in the Ming and by finding out the changes in the reception and use of rubbing collections as a form of elite art reproduction during the Ming dynasty. The results will give us an insight of the value of art reproductions in the past and how did it differ from the present China.

Panel 155 — 21 July 2017/ 16.30 -18.15 / Room 4

Foreign Workers in Elderly Care and Domestic Work Sectors in Asia-Pacific Region

Convenor and chair: **Maria Reinaruth Carlos**, Ryukoku University, Japan
Institutional panel by: Ryukoku University

The employment of foreigners as caregivers for the elderly and domestic workers, jobs classified as less-skilled in host countries, remains a highly contentious topic in many aged (ageing) developed economies

in the Asia-Pacific region. While governments recognize the valuable economic contribution of these workers, to what extent the doors of their labor market are opened varies widely, understandably for varied reasons. In this panel, we particularly look at the cases of New Zealand, Macau, PRC, Taiwan and Japan and assess how these countries' labor migration policies and support systems have impacted on these workers' employment and job retention. It will also put special attention on Japan, which has finally begun to seriously consider providing formal entry pathways for these kinds of workers. In the first part of the panel session, Carlos, Kim and Streich and Ikeda will discuss the case of Japan. Carlos will survey and assess the current "sidedoor" entry pathways of caregivers and domestic workers in this country, particularly in terms of their recruitment and retention in the workplace. Kim and Streich will explore how kokusai kōryū sentā (centers of international exchange), though its various programs and support systems, contribute in the social and economic adaptation of foreigners, particularly those who engage in sectors requiring less-skilled workers. Ikeda, on the other hand, considers aspects of Japan's New Public Commons to analyze the factors that influenced the decision of Filipino long-term women residents to stay and help rebuild communities as staff in elderly care facilities after the Great East Japan earthquake and tsunami occurred in March 2011. The last two presentations will look at the cases of New Zealand (Garces-Ozanne) and Macau and Taiwan (Si Pao Lu). Garces-Ozanne will examine the various recruitment and employment pathways of overseas-born care workers in New Zealand's elderly care sector and their impacts on its labor market; while Si Pao will talk about the decent work deficits arising from government policies and systematic denial of migrant domestic workers' rights in Macau and Taiwan. Looking and comparing the experiences of these three countries will not only be useful in drafting foreign labor policies in these sectors, but may also prove useful in in exploring new avenues of cooperation in terms of labor migration within the region.

Opening Japan elderly care and domestic services labor markets to foreign workers
Maria Reinaruth Carlos, Ryukoku University, Japan

In the debates on labor migration policies among aged developed countries in Asia-Pacific, Japan stands out because of its longstanding policy of providing labor visas only to skilled workers. Since the end of WWII up until now, it refuses to formally accept foreigners in sectors requiring less-skilled workers. Rather than allowing these type of workers through the "frontdoor," it has resorted to letting them in through the "sidedoors" (i.e. Nikkeijin, foreign students, technical trainees, spouse of Japanese nationals, etc.) and the backdoor (undocumented foreign workers). In 2016, however, Prime Minister Abe announced its plan to open the country's labor market in less-skilled occupations, particularly elderly care, domestic work and construction, amidst serious labor shortage and economic recession. In this presentation, I first discuss the issues surrounding the current employment pathways for foreigners in the elderly care and domestic work sectors (i.e., under bilateral agreement, marriage migration, technical trainees, Japanese descendants) particularly in terms of recruitment and retention; after which I examine whether allowing entry of these workers through the "frontdoor" is a better alternative compared to these schemes. By understanding what works and what does not in the existing schemes, and through learning from the experiences of New Zealand, Macau and Taipei, we are able to draw vital implications and recommendations towards the formulation of a feasible and sustainable foreign labor strategy for domestic workers, caregivers and other less-skilled workers in Japan.

Integrating migrants into Japanese society: centers of international exchange and migrant adaptation
Viktoriya Kim, Osaka University, Japan

Japan today faces several demographic related challenges: an aging population, and a declining workforce. One of the proposed solutions to these challenges is to allow more foreigners into Japan, especially in the elderly care and domestic work sectors. However, there is no clear integration policy and to this day migrant integration in Japan has been based on ad hoc measures, with most situations depending on the discretion and initiatives of local governments and communities. This presentation aims to analyze the implementation of such policies and how these affect migrants. Currently, Japan provides a network of resources at the local governmental level for migrants to adapt to its society and economy in the form of kokusai kōryū sentā that deal with various types of migrants, unskilled migrant workers like caregivers and, in the future, domestic workers, in particular. This presentation will introduce a multimethod approach to study the effectiveness of these centers as resources for migrant adaptation. It will: 1) analyze the current state of the centers and their relationship with the central government; 2) analyze how centers in the areas accepting large numbers of migrants apply government policy and

resources; and 3) discuss migrants' participation and satisfaction with the centers. In conclusion, we will describe the current state of migrant integration in Japan and analyze the role that the local government plays in incorporating especially the less-skilled foreign workers into the society and economy.

Japan's New Public Commons, disaster reconstruction and resilient migrants
Maria Ikeda, Kyoto Sangyo University, Japan

This paper studies the factors that influenced the decision of long-term Filipino residents to stay and help rebuild communities as caregivers after the 2011 Great East Japan earthquake and tsunami. The main contribution of this paper is to utilize aspects of Japan's New Public Commons as a possible framework for identifying these factors that help foreign residents in Japan not only to decide to stay but also to contribute in community revitalization. We focus on the following factors involved in enabling resilient migrants to engage in disaster reconstruction: (1) migrant belonging which stimulated mutual assistance initiatives, (2) social networks which supported self-help activities (3) support and advice from civil society organizations (CSOs) with previous disaster reconstruction experience (4) access to jobs and programs that develop skills needed in disaster reconstruction (5) effective communication between migrants and host communities. All factors are part of the social learning process which stimulates all stakeholders (individuals, CSOs, private businesses and government authorities) to concentrate on mutually enhancing each other's adaptiveness and resilience and providing services needed to rebuild people's lives and communities after a disaster. Recognition of and support from host community-based and/or civil society organizations for these migrant-led activities are crucial in sustaining the initiatives not only throughout the disaster relief and the ongoing reconstruction process but also in active engagement in local community revitalization as migrant caregivers.

Who cares? The role of overseas-born workers in aged care in New Zealand
Arlene Ozanne, University of Otago, New Zealand

Perhaps one of the most noteworthy developments in the last century has been the significant increase in global average life expectancy; and many of the nations that are experiencing long life expectancy are the same nations that register low birth rates, contributing to an increasing ageing population. In New Zealand, the population over the age of 65 make up approximately 14.3% of the population (Statistics NZ, 2013), and by 2036, it is estimated that between 21 and 24% of New Zealanders will be over 65. The implications of this increasing ageing population for social and economic planning have been debated by government, welfare groups and health care providers, among others. How can we provide quality health care for the elderly and at what cost?The literature highlights the need for more practitioners to complement the increasing ageing populations, as well as more support services for older people who require assistance with daily living. This study focuses on how overseas-born care workers can contribute to alleviating these needs. In particular, we examine the alternative pathways into care work available for the overseas-born, and assess the trends, issues and problems associated with these different pathways. We aim to determine the sustainability of supply of overseas-born care workers and whether they may be able to provide a long-term solution to the care needs of an increasing ageing population in New Zealand.

Decent work for migrant domestic workers in Taiwan and Macau
Sio-Iu Pao, Macau Social Welfare Bureau, Macau

Taiwan and Macau – Two Chinese societies share some commonalities. Their impressive economic growths, slow population growths, increased aging populations and shortages of labour have similarly led to demands for migrant domestic workers. The importation of migrant domestic workers is seen as a tool of solving the problems of long-term care, releasing more women to participate in workforce and reducing the family burdens from doing household chores and care work, which aims to ensure that economic and social developments can be continuously sustained. However, these two states have experienced challenges to sustainable development because their government policies and systematic denial of migrant domestic workers' rights have contributed to the decent work deficits for migrant domestic workers. This paper examines Taiwan and Macau from sustainable development perspective, in terms of decent work and labour protection. The structure of this paper includes introduction, research methods, decent work and sustainable development, demands for migrant domestic workers and the related government management policies in Taiwan and Macau, discussions, and conclusion.

Urban Lanes and Neighbourhoods II: Art, Heritage, and Creative Industries

Convenor: **Creighton Connolly**, National University of Singapore, Singapore
Mike Douglass, National University of Singapore, Singapore
Chair: **Rita Padawangi**, Singapore University of Social Sciences, Singapore
Discussant: **Minna Valjakka**, National University of Singapore, Singapore

In an era in which tourism and cultural economy are put forth as avenues to boost urban economies, can heritage or historical preservation be used as an effective platform for countering the dissolution of neighbourhoods as spaces of everyday life? This panel seeks to answer this question through a focus on art, heritage, and creative industries, particularly in the 'micro-geographies' of urban lanes, and neighbourhoods in South/East Asian cities. These are the place-based geographies of the city that have long provided for cosmopolitan diversity and in which marginalised populations are able to assert their agency in city-making. However, these spaces are rapidly being commodified and co-opted in processes of city-branding and urban regeneration, leading to the socially eroding process of gentrification. These steady transformations affect social cohesion and lead to re-compositions of the historical and structuring forms of lanes and neighbourhoods.The neighbourhood is a meaningful frame of analysis, viewed as an intimate place of social identity that is both practiced and performed on a daily basis (Lefebvre, 1991). As such, lanes and neighbourhoods can generate a 'sense of place' in the city in which they are also its socio-spatial building blocks. The panel seeks to reflect on the specificity of the social production – and current transformations – of neighbourhoods in the Asian context. Theoretically, the objective is to question the everyday nature of the urbanisation process, and the specific sense of local territoriality found in the region. Beyond this theoretical frame, the panel seeks to broaden the debate from a civil society perspective and to engage the discussion with locally rooted activism experiences, working on "reclaiming cities neighbourhood by neighbourhood" (Friedmann, 2009). In doing so, we are eager to revalue the productions of everyday urbanism and to decipher the social values and meanings of local urban and social fabrics from historical as well as contemporary perspectives. Focusing on an in-depth exploration of neighbourhood formations in city-making, the panel will address the following questions: -How are neighbourhood identities formed, contested, and projected beyond the neighbourhood through media, literature, art, theatre or other practices?-Can we conceptualize and document local forms of resilience to ecological, political and economic challenges at the scale of the neighbourhood?-What are the tools for action that neighbourhoods under siege innovate to create alternatives to the emergent super-scale functional city of consumption?

Creative and Cultural Industries and Heritage (Un-)Making in Historic District: Dadaocheng, Taipei as an Example

Desmond Sham, Asia Research Institute, NUS, Singapore

Across East and Southeast Asian cities, there is a rising trend of converting historic buildings into uses for creative and cultural industries. In the everyday context of Taiwan, the notion of "creative and cultural industries" (wenchuang in Mandarin) often largely refers to design and design products. Rather than treating creative and cultural industries as mainly economically-motivated and as a retooling of the past, it is more productive to treat creative and cultural industries also as a site of contest, similar to cultural heritage. In this paper, I will use the case of the neighbourhood Dadaocheng (Tua-tiu-tiann) in Taipei, a former port and one of the early conserved historic districts in north Taiwan, to discuss the role of creative and cultural industries in the process of heritage-making, and the relationship between the newly moved-in creative and cultural industries and the tangible and intangible cultural heritage. How do the newly moved-in creative and cultural industries and the existing traditional businesses, craftsmen, religious institutes engage, contest and negotiate? How does such process affect the making and unmaking of the histories and heritage of the neighbourhood and the way of community-building?

Community Vitalization with Tacit Creativities

Motohiro Koizumi, Rikkyo University, Japan

This paper examines the current situation of community based art activities that have been frequently held in Asian urban and rural communities, so as to discuss the significance and problems these creative activities present in respect to these communities. In existing studies and polices, the focus on the

relationship between art/creativity and social development has been mainly centred on the revitalisation of cities and regions for industrial and economic development (e.g. Landry 2000; Florida 2002, 2012). However, cultural and social aspects necessary for a 'convivial society' (Illich 1973), which are formed on individual liberties and realized by human interdependence rather than industrial productivity, have been insufficiently discussed. In this paper, the author will discuss these aspects in respect of community art projects in Japan. Similar to East Asian nations such as Taiwan and Korea, the revitalisation of the urban and rural communities through the arts is popular in Japan. Furthermore, the attempt to 'earn' by using art/creativity for national and urban economic innovation is strongly encouraged by Japanese central government to promote the 'attractiveness of Japan' (as in the "Cool Japan strategy"). In recent years, this tendency has been particularly evident in the run up to the 2020 Tokyo Olympics. By studying Japanese examples based on field research, and analysing interviews with Art Project participants (including the artists, curators, volunteers and local residents), this paper will examine the relationship between creativity and the vitalization of civil society from not only economical, but also cultural and societal perspectives.

'Guess I'm Next to be Erased': Street Art, Landscape Politics and Urban Regeneration in George Town, Penang

Creighton Connolly, National University of Singapore, Singapore

This paper builds on emerging literature documenting how street art intersects with processes of urban restructuring in rapidly urbanising and globalising cities. This paper focuses on the UNESCO World Heritage City of George Town, Penang, and examines controversies over the in/formal blossoming of street art in quotidian spaces of the city (such as back lanes, alleys, and car parks) since 2012. Not only have these works brought more life to these (formerly) secluded spaces, they have also, unintentionally contributed to processes of gentrification and urban renewal. This paper thus seeks to explore the 'internal contradiction' inherent in these works of art, as both contributors, but also potential antidotes - and point of resistance - to the socio-ecological consequences associated with the restructuring of urban space.The research for this paper will be conducted in collaboration with local civil society groups, and aims to direct attention to the role of these actors in both resisting and actively co-producing new developments to (re)shape the city in both sustainable and culturally distinctive ways. This methodological focus recognises that attention to the everyday practices of urban residents, heritage activists and other stakeholders is crucial to understanding how human agency and identity is bound up with representation and (re)shaping of place and landscape (Matless, 1998). The significance of this paper relates not only to street art, gentrification, or urban (re)development more generally, but also to the tensions involved in constructing and maintaining a 'world-class' heritage landscape.

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Roundtable - Making 'Place' in South and Southeast Asia II

Convenor and chair: **Erik de Maaker**, Leiden University, the Netherlands

Place-making, and the implied negotiations of space, are increasingly contentious in South and Southeast Asia's rapidly growing provincial towns and their adjoining country sides. South and Southeast Asia's provincial urban spaces increase not just due to movement from the rural areas to the towns, but also the other way round, creating 'pathways of migration' (Glick Schiller 2012) that challenge both physical and conceptual borders. Urbanisation in South and Southeast Asia brings about movements of people, goods and ideas that involve multiple localities, and are multi-directional. This roundtable focuses on diverging perceptions of space that are framed across dichotomies of ethnicity and nation, class and community, tradition and modernity and religion and the secular. Actor's negotiations across these various dimensions play out along different levels of scale, in which statist claims to authority and legality shape, but at times also conflict with localised experiences and perceptions framed in terms of custom and culture. The roundtable will explore this dynamic with a particular emphasis on strategies, contestations and interpretations from the perspective of the subaltern, who have little choice but to actively 'make place' in South and Southeast Asia's provincial urban spaces.We invite participants of ICAS10 to join us for this roundtable, to discuss the theme outlined above.

Aarti Kawlra, Madras Institute of Development Studies Chennai, India
Clara Park, International Institute of Social Studies, the Netherlands

Thidar Win, University of Mandalay, Myanmar
Surajit Sarkar, Ambedkar University Delhi, India
Paul Rabé, International Institute for Asian Studies, the Netherlands
Sanderien Verstappen, Leiden University, the Netherlands
Michael Herzfeld, Harvard University, United States of America
Ratna Saptari, Faculty of Social and Behavioural Sciences, Leiden University, the Netherlands

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Industrial Human Resource Development in Mainland ASEAN

Convenor and chair: **Yoshi Takahashi**, Hiroshima University, Japan
Discussants: **Tuan Nham Phong**, Vietnam National University, Hanoi, Vietnam
Xayphone Kongmanila, National University of Laos, Laos

Following successful industrial development of Thailand, other countries in Mainland ASEAN have achieved considerable industrial development to date. They are expected to develop their manufacturing industries further for the long term, with exploiting the opportunities provided by regional economic integration and infrastructural development. In order to realize this process more effectively, industrial human resource development (HRD) is indispensable. The panel set its focus on this important issue, from multiple perspectives, such as efforts for HRD and learning results, transfer of acquired knowledge and skills back to workplaces as well as return on investment (ROI) in training. More specifically, the panel consists of five presentations. After the introduction of the topic by the chair, the first paper discusses HRD efforts and their learning outcome by local manufacturing firms in Myanmar, which is considered to be the core component of the HRD process (Sadoi). The next three papers expand the scope into transfer of training/learning back to learner's workplace. The first one in this group is on HRD and technology transfer of Thai firms in border areas and neighboring countries, along with relocations of selected production processes from their main factories mainly in Bangkok and its vicinities (Techakanont). The second one is on the case of Myanmar-Japan Center for Human Resource Development supported by Japanese government. Its focus is on efforts by Japanese experts and local lecturers on improving training designs to achieve transfer from their production management training (Than Than Aung). The third one is a concept paper for identifying the characteristics of target countries in terms of training transfer. In particular, it incorporates the concept of organizational citizenship behavior to explore the process toward training transfer (Khine Sandar Thein). Finally the last paper analyzes further outcome, ROI in the case of Thai automotive industry, which has been regarded as an ideal indicator for training evaluation but not easy to implement in actual situations (Homklin). After all the five presentations, discussants from Laos and Vietnam will make overall comments on the presentations as a whole, based on their experiences in industrial HRD. It is expected that their comments will contribute to specifying country contexts and enhancing more general discussion in the panel. Presenters will have opportunities to reply to the comments. Finally the chair concludes the panel, especially with identifying future challenges of the research field.

Human resource development in local manufacturing firms in Myanmar

Yuri Sadoi, Meijo University, Japan

The purpose of this paper is to analyses the human resource development in local manufacturing firms in Mandalay Myanmar. Myanmar opened its economy in 2011 and shifted to new democratic government in 2016. Industrialization has been progressing affected by active foreign direct investment. However, human resource development to support manufacturing and supporting industry lag behind. The demand for skilled workers and engineers are increasing, but the human resource development in Myanmar is far behind in numbers and quality. This paper take the case of human resource development practices of local manufacturing firms, such as Off JT, OJT, and formal and informal trainings. First, this paper focus on status quo of local firm level of HRD programs and evaluate the current level and situation of skilled workers and engineers. Then, how the top management involvement effects for the output and the development of HR and the role of local business association for enhancing HRD. This paper aims to evaluate the current practices and shed light for to effective way to develop key workers with high skills and technologies.

Human resource development and technology transfer of Thai firms in mainland ASEAN
Kriengkrai Techakanont, Thammasat University, Thailand

In the past decade, competitiveness of Thai manufacturing sectors has deteriorated, relocation of production to lower-cost locations is necessary. This research focuses on the roles of Thailand in relocating production to neighbouring countries in GMS subregion. Successful operation requires transfer of training but literature is seldom found the case of transfer training among developing countries. This study examines the transfer and learning processes and reasons for impeding or facilitating the training transfer made by Thai firms. Discussions and conclusions were made based on transfer and learning literature and the findings of this study would fill the gap for HRD and training transfer literature for cross-cultural application.

Enhancing training transfer through training design adjustment: a case of Myanmar-Japan Center for Human Resource Development
Than Than Aung, Myanmar-Japan Center for Human Resource Development, Myanmar

The objective of this paper is to present the training transfer and effective practices in human resource development. It describes how Japanese training professionals support transfer of learning in their organizations on the basis of their experiences through national instructors. Data are gathered from a sample of training professional of Myanmar-Japan Center for Human Resources Development (MJC). It reveals the important of training design in training transfer process and provides useful insight regarding the organizational management.

Training transfer as organizational citizenship behavior
Khin Sandar Thein, Yangon University of Economics, Myanmar

Training transfer has been one of the main areas of human resource development study, because it is often observed as a bottleneck in the process from training intervention to better performance. Although there have been many related empirical studies, most of them were Western country cases while limited number of studies on Asian cases applied general research frameworks to their analyses. The present study attempts to reflect an Asian context to this field of study. Specifically organizational citizenship behavior (OCB) is introduced in order to incorporate cultural characteristics of target countries. Based on the literature review on training transfer, OCB, cultural dimensions, comprehensive research framework is developed further empirical studies. Among the key terms in the literature, different types of justice are utilized as the important antecedents to predict training transfer. This approach is persuasive sufficiently, because in these countries, employees are expected to be reluctant to share their knowledge and skills acquired with others in the same organizations. They tend to consider knowledge and skills are their own properties.

Return on investment from training: the case study of Thai automotive industry
Tassanee Homklin, Chiang Mai University, Thailand

This study describes and evaluates the effectiveness of training in Thai automotive industry. Specifically, we apply ROI calculation to training evaluation by using case study. For ROI calculations, cost factors must be known and the organization's accounting system must be already tracking them. Although, benefits are harder to identify and usually there needs to be agreement among stakeholders involved in analyzing the results. In training interventions, increased benefits should come in the form of increased performance of the workforce and cost reductions. Thus, benefits should be calculated by the difference in differences of training by comparison between treatment and control groups and estimating/measuring the difference between benefits before and after the training intervention. Based on the findings of this evaluation, the results also provide better picture of ROI calculation to training evaluation for the future human resource researchers to better understand training effectiveness.

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"Useful Knowledge" for the Community and the Country: Education, Science and 'Progress' in British-India

Convenor: **Michael Brunner**, Federal Institute of Technology (ETH), Switzerland
Chair: **Michael Dodson**, Indiana University, United States of America

'Education', 'science' and progress' were not only crucial keywords in the legitimation of colonial and imperial rule but also the programme of many native and non-governmental initiatives in their plans for the improvement of civil society and the nation.Interpreting 'progress' as well as 'science' as discursive and rhetoric tools, this panel intends in its examination of these topics not to rest on an initial stage of colonial transcultural encounter and only reiterate the early history of its expression in the extensively described 'socio-religious reform movements' of British-India and their ideals, but also invites contributions asking how narratives of the "scientific", "progressive" or "useful', though embedded in transnational discourses, were actually negotiated and implemented 'on the ground' by these associations as well as other government, non-government, Indian and international actors and organisations. By looking mainly at educational enterprises the panel deals with discussions about science and useful knowledge as expressed in schemes of vocational, practical or agricultural education, questions and histories of new education and pedagogy and their means of propaganda and instruction, as well as the constitution of academic structures, methods and normative narratives in fields such as historiography or religious studies and the interpretation and teaching of religion and religions in a late imperial and globally connected world.

"Hearken to the Voice of Science": Modern Education, Useful Knowledge, and Scientific Sikhism at Khalsa College, Amritsar, 1890-1947
Michael Brunner, ETH Zürich, Switzerland

This paper will look at the Khalsa College, Amritsar, the first institution in British-India aiming to impart English education to the youth of the Sikh community, and how the 'modern' and 'scientific' became key concepts in the self- image of the institution in the late colonial period. It will scrutinize how these topoi translated in Amritsar in curricular and institutional efforts in fields such as scientific agriculture, the natural sciences and vocational training. It analyses the politics and rhetoric of an institution which saw itself as the bearer and promoter of a Sikhism imagined as a decidedly "modern" and "rational" (world) religion, an understanding which was propagated and disseminated among its Sikh students as well as to the non-Sikh world beyond the campus, and manifested also in schemes and efforts of a systemized and articulated Sikh theology as well as an academic, institutionalized and 'scientific' historiography. The paper reflects these curricular and institutional developments not in a self-contained Sikh or Punjab historical context, but also examines connections, influences and co-operations of broader Indian, imperial and even global implications, touching on transnational discourses on rural development or the role of religion, for example.

'Instituting a Discipline'. Dharma Shiksha in the Dayananda Anglo-Vedic Schools of Punjab
Ankur Kakkar, University of Heidelberg, Germany

The nineteenth century witnessed a global resurgence and consolidation of what Christopher Bayly has called the "Empires of Religion". Education was one of the key areas where the consolidation of world religions found expression. This consolidation was accompanied by the standardisation of religious doctrines, a process made possible through the creative use of technologies such as printing presses, modern communication channels and reformist organisations. 'Hinduism', for instance, was defined in a concrete and novel way by the Arya Samaj, a socio-religious reform organization that became hugely popular in late nineteenth century Punjab. One of the tools for religious reform developed by the Arya Samaj and its educational wing, the Dayananda Anglo-Vedic Institution, headquartered at Lahore, was the discipline of Dharma Shiksha (Religious and Moral Instruction). This paper discusses the subject of Dharma Shiksha as it came to be introduced in the late nineteenth and early twentieth century by the Dayanand Anglo-Vedic School of Lahore, Punjab. The paper analyses the motivations and socio-historical context behind the institution of this novel educational discipline. Furthermore, by examining the course of religious instruction offered up to the level of high school, this paper seeks to highlight a case of formalisation and standardisation of Hindu religious scriptures. At the same time, it explores how the architects of Dayananda Anglo-Vedic Schools infused concepts and narratives of 'modern' or 'progressive' education with a religious theme. Finally, the paper also aims to explore the link between 'religion' and 'education' in late nineteenth and early twentieth century Punjab.

'Educating' Minds and 'Training' Bodies: Orphans in Colonial North India, 1860-1920
Soni Soni, Federal Institute of Technology (ETH), Switzerland

Orphanages emerged in colonial India as part of an institutionalized effort towards 'child rescue'. The paper proposes to examine the burgeoning importance of 'native' orphans as part of 'child rescue' mission in colonial north India. The period post 1860s witnessed an intense contestation amongst missionaries, Arya Samaj and the colonial state over the custody of 'native' orphans. The paper examines the underlying reasons for this contestation. It explores the ways in which orphans were trained, educated and brought up in the orphanages to become 'useful' subjects not only for the state but also for the 'native' communities and individuals.Firstly, the paper will analyse how orphanages were increasingly becoming sites for producing specialized, 'well trained' labour force for their 'claimants'. Whether it is the colonial state, missionaries or the Arya Samaj run orphanages, they had schools and institutions attached to the orphanages to train them in becoming productive appendages to the institution. Secondly, the paper will also look into how orphans became an important component in defining, preserving and protecting religious, communal and national identities. The section examines the orphanage movement led by Lala Lajpat Rai in late 19th century Punjab and the Christian villages set up through missionary orphanages.My source material includes news paper reports, annual inspection reports of orphanages, revenue and agriculture (famine) records (1860-1900), private papers, Military records and missionary records.

The 'Practical' Turn in Education: Artisans and the Lucknow Industrial School
Arun Kumar, Centre for Modern Indian Studies, University of Goettingen, Germany

Industrial schools, factory schools, artisanal schools, and orphanage schools are absent institutions of the South Asian historiography on education. In colonial India, they carried a powerful imagery and meaning with them at the turn of the nineteenth century. Their presence signified a 'practical', 'useful', 'technical' turn in the colonial education structure which was concentrated giving too much of literary education. Emerged as a response to discipline the growing aspirations of the poorer and lower classes for literary education and non-manual labouring jobs, these institutions were projected as liberal project of schooling 'the poor', 'the low castes' and 'the untouchables' into craft skills, knowledge of machines, and values of manual labour. However, when the poor entered these institutions with their aspirations of non-labouring jobs, they transformed working of these institutions, questioned the instrumentalist reading of labouring children's future. This paper, by studying the records of colonial education policy and school records of the Lucknow Industrial School (Uttar Pradesh), will highlight these tensions to reflect upon the nature of practical education and response of the poor low caste workers to it.

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Labouring in Global Asia: Aspirations, Identities and Practices II

Convenor: **Kumiko Kawashima**, Macquarie University, Australia
Chair and discussant: **Brenda Yeoh**, National University of Singapore, Singapore

Marxist writers such as Antonio Gramsci and David Harvey have argued forcefully that capitalism is all about producing a new kind of capital accumulation strategy. Today, processes of learning, skilling, and working are laden with the neoliberal logics of self-care and individual responsibility and serve to transform individuals into labour of value in ways that adapt to accumulative strategies of global capitalism. Focusing on workers, trainees and students from diverse backgrounds, papers in this panel examine the ways in which they learn, train and work in global Asia. As learning is increasingly tied to employability, critical thinking valued as a skill only if it serves to add innovation to capitalist expansion and not political resistance, training made relevant to speculative capital flows, and working rendered highly competitive and precarious, the new laboring body can be inserted or pushed in different, and often times contradictory, directions. A sense of possibilities can co-exist with the anxiety about the precarious future. While cosmopolitan aspirations are celebrated by business leaders and individual workers alike, the ability to benefit from labour mobility is unequally distributed among them. This panel seeks to investigate the different pathways and experiences of individuals who negotiate these possibilities and anxieties under the neoliberal economic order. The contributing papers variously investigate how these contradictory spaces produce multiple opportunities for conformism, strategic

maneuvering, and/or even subversion, and what it means for our understanding of changing Asian societies.

Learning to labour for luck and pleasure: Taiwanese youth, vocational training and casino capitalism
Melody Lu, University of Macau, Macau

Joining the Asian race of mega casino resorts, Taiwan has aspired to be the next gambling destination since 2008 with three casino referendums taking place in the outlying islands of Penghu and Matzu. Since then private croupier training institutes have mushroomed throughout Taiwan and many universities and colleges hurried to set up croupier courses and mock casinos, in cooperation with vocational training and regulatory institutions in the USA, Macau and Australia. This paper starts from an empirical puzzle -- why croupier courses remain popular despite few students being able to work in casinos overseas and legalizing casinos in Taiwan a long shot? What is Taiwan's position in global Asia's service and leisure economy? We discover a mismatch of aspirations between the students and the educators (institutions/individuals). On the one hand, the colleges project a rosy picture of card-dealing as a glamorous and exciting profession, and a pathway of migrating overseas and becoming a cosmopolitan subjects; On the other hand, the students' motivation of learning card-dealing is associated with their own leisure (though they are too young to gamble) while their future work aspiration is extremely localized. Drawing from ethnographic observation of student recruitments, training and certification and in-depth interviews, this paper uses card-dealing training to illustrate the logics of neo-liberal subjectivity and risk society in the casino capitalism. We disentangle the tensions between consumption and production of chances, the contradictory spaces produced by globalizing and localizing forces, and the risks of mobility and immobility.

Labour of Luck: Young Filipino Workers in Integrated Casino Resorts in Macau and Singapore
Juan Zhang, University of Queensland, Australia

This paper examines transnational youth migration and employment as young Filipino workers cross borders to become "labour of luck" in integrated casino resorts in Macau and Singapore. Based on fieldwork in these two casino destinations, this paper engages with the notion of luck and discusses how luck is interpreted and experienced by Filipino resort workers in diverse ways. Employment, upward career and social mobility, trans-border migration all point to a matter of "luck" when young Filipinos deal with complex issues of contractual employment, labour market insecurity, and the rights to residence. As desirable workers who are fresh, trainable, compliant, energetic, cheap, and willing to move or be moved around, young Filipino workers constitute a large proportion of the casino resort workforce in Macau and Singapore. Many migrate from one country to the next, moving from one job to another, often without stability, welfare, or a sense of career security. They are invariably exposed to heightened risk of exploitation, neglect, and exclusion. However, many continue to put faith in luck, believing that with flexibility, resilience, and good fortune they are able to always find work and opportunity. Their "luck" is closely tied to the speculative development of the Asian casino capitalism and the changing conditions of the labour regime in different destinations. Turning themselves into labour of luck, young Filipino workers wager their future on casino capitalism with all its promised opportunities and unspoken precariousness.

Conditionality and chance: Migration brokers and the production of precarity among migrant domestic workers in Singapore
Kellynn Wee, National University of Singapore, Singapore
Jia Min Charmian Goh, National University of Singapore, Singapore
Brenda Yeoh, National University of Singapore, Singapore

In migration studies, scholars have written that precarious work exists at the intersection between flexible labour market positions and uncertain socio-legal status; it has been framed in terms of checklists, spectrums, and hierarchies. While this offers us a definitional starting point, it does not allow us to fully grasp how precarity is created, challenged, and experienced. To invigorate this idea with time, movement, and space, we apply Luin Goldring's metaphor of precarity as a game of chutes-and-ladders to our study of how employment agents in Singapore and Indonesia recruit, place, and match migrant domestic workers to employers. Goldring suggests that migrants may glide down a 'chute' to greater precarity or ascend a 'ladder' to a more secure legal status; this movement depends on what Goldring calls the conditionality surrounding a worker's legal status. Based on in-depth qualitative interviews with migration

industry actors (n=47), we suggest that these 'chutes' and 'ladders', the board on which precarity plays out, as well as the rules of this game, are not static, pre-existing, or inherent; instead, they are actively, continuously, and dynamically produced by migration brokers and other actors. We argue that precarity lies in having to negotiate through a terrain that is constantly and unpredictably in flux. By interrogating the ways in which brokers actively produce (or mitigate) situations of precarity for workers, we open up the "black box" of the migration industry to understand how migrant workers find themselves slipping in – and out of – varying situations of precarious work.

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Trajectory of Muslim Women in South Asia: A Development Discourse

Convenor and chair: **Farida Siddiqui**, Maulana Azad National Urdu University, India

The world in the recent past witnessed Muslim women in the Arab World playing most liberative role in the history of human civilization. Their role in Egypt, Tunisia, Liberia and in Iraq in fighting against oppressive regimes has been historic and defining. They have played most courageous and revolutionary role that human history would never forget. In South Asia too Muslim women have emerged as rulers, leaders, writers and thinkers particularly in Pakistan and Bangladesh. Only in India and Sri Lanka they could not come into major socio-political roles due to various socio- political conditions in the respective countries.The status of Muslim women in South Asia has been subject to many great changes over the past few millennia. From a largely unknown status in ancient times to the promoting of equal rights by many reformers, the history of sub-continental women in general and Muslim women in particular has been eventful. Differentiated across gender, class, customs and traditions, Muslim women in the sub-continent are subject to the interface between gender and community within the Indian social, political and economic context. Always dependent on the different interpretations of Shari'ah, the Muslim women are subject to a combination of principles varying from traditional and patriarchal to a relatively modern egalitarian social role. Being Muslim women they are also subjected to the historical but existing social environment of the Hindu man-woman inequality and oppression further resulting in their increased level of illiteracy and economic backwardness. The present theme in this context seeks to locate socio-economic and legal positions of Muslim women in South Asia. It aims to examine the complex diversity of Muslim women in Indian Sub-Continent and the range of multi-dimensional factors influencing their changing status. Their contributions, successes and failures and the formidable challenges that they face as members of the civil society are part of this discourse. The four papers on India, Bangladesh and Sri Lanka in the panel aim to locate socio-economic and legal positions of Muslim women beginning with the evolution of Islam in South Asia and its subsequent interactions with sub-continental society. It emphasizes the complex diversity of Muslim women and the range of multi-dimensional factors influencing their status in the sub-continent. The overall objective of this Panel is to discuss the issues pertaining to the changing status and transformational development of Muslim women living in South Asia.

Financial Inclusion through Riba Free Micro Finance in India: The Context of Excluded Muslim Women
Farida Siddiqui, Maulana Azad National Urdu University, India

Several researches indicate that the formal financial sector is not effectively serving the poor population in the developing countries due to the failure of financial intermediaries in fulfilling their basic functions such as providing production credit to finance Income Generating Activities (IGA), consumption credit to maintain and expand human productive capacity and schemes for quality saving for increasing risk-bearing capacity of the poor households. More over these institutions have failed to promote financial inclusion of the financially excluded strata of the society too.India has a sizeable population of Muslims and a large portion falls in the financially excluded category. Sachar Committee and Raghuram Rajan Committee have discussed in detail the plight of Muslims and suggested faith based micro finance as one of the major measures to ensure inclusive economic growth of Muslim minorities in India. Islamic microfinance provides an innovative interest-free alternative to conventional micro-finance primarily based on the profit-sharing principles of equity based finance. Islamic microfinance institutions have been proved very successful in terms of outreach and performance, reduction in the adverse selection of the borrowers, development of collateral substitutions and in offering cost-effective approaches to formal

institutions. This paper in this context attempts to argue that Riba (interest) free micro finance promotes financial inclusion of excluded Muslim women which in turn help them to acquire the capabilities and assets so that they get out of the clutches of poverty.Key words: production credit, consumption credit, adverse selection, capabilities and assets

A Study on the Changing Status of Muslim Women in Sri Lanka
Izzathul Mareena Reffai, Almuslimaath Jammiyathul Daayiyyaath, Sri Lanka

Sri Lankan population comprises of multi ethnic, multi cultural mixture of people, of which only seven percent are Muslims and the women are about fifty two percent of this minority community. Muslims have been living in Sri Lanka for over thousand years; however the role of Muslim women in the society has changed dramatically over the last two decades. They have evolved from being an unseen, unheard of minority, to a visible force in all the fields including politics. With the initiatives undertaken by several NGOs there is a greater awareness among Muslim women about their socio-legal status. They began to challenge the forces that undermine the autonomy and independence of Muslim women and strengthened the capacity of women to be citizens of a multi-racial, multi-lingual and multi-religious society. Their sustained efforts resulted in empowering women to realize their full potential so they participate equally at all levels in the country. The present paper explores the reality of Muslim women's lives in Sri Lanka within the family, in their community and as citizens. It then focuses on these major questions: What is the changing position of Muslim women in Sri Lanka in the era of globalisation? How similar or different is that position from other religious communities? How would this compare with the "rights" which were finally gained by woman? Past literature, available census and interviews with relevant intellectuals has been used to substantiate the results. Key Words: Multiculturism, Gender Inequality, Women Rights

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Transnational Industries and Local Implications

Chair: **Timothy Simpson**, University of Macau, Macao

Fostering Economic Cross-Border Interactions in the Greater Mekong Subregion
John Walsh, Shinawatra University, Thailand

The Thai government’s plan to create a series of border special economic zones (SEZs) in provinces bordering Lao PDR, Cambodia, Myanmar and Malaysia has raised a number of questions. Among these is the issue of how the SEZs will actually stimulate the cross-border complementarity of resources that appears to be envisaged, as well as the secondary or indirect effects that this will have on individuals and organizations. Cross-border trading is increasing in nearly every part of the Greater Mekong Subregion (GMS) but the nature of the trade can still involve basic commodities and non-value-added products. This contributes to the possibility of asymmetric trade that benefits one side more than the other, as has often been the case with cross-border contract farming, for example. In addition to trade, cross-border visits involve leisure, retail and health issues, as well as land speculation and real estate development. This paper takes a case study approach to several instances of cross-border interactions in the GMSR, including the proposed border SEZ at Nong Khai and the link with Vientiane, the Poipet-Aranyaprathet cross-border casino-real estate boom and the northern Myanmar-China series of interactions. It is argued that these interactions can function reasonably well without additional regulation but that their effects are complex and unpredictable. From a developmental perspective, one positive approach from states would be to assist in building necessary infrastructure as an enabling technology and then allowing people to make use of it.

Improving Natural Resource Governance in Myanmar? The Extractive Industries Transparency Initiative
Adam Simpson, University of South Australia, Australia

The rapid economic transformations following the recent opening up of Myanmar bring opportunities as well as challenges. Nowhere is this more evident than in Myanmar’s extractive industry sector. Though the exploitation of natural resources in Myanmar has historically been prioritized over environmental protection, the country has recently embarked on an environmental governance transition. This paper

discusses whether this transition will be sufficient to sustainably govern Myanmar's rapidly growing extractive industry sector. As a case study, we assess the opportunities and challenges of the Myanmar Extractive Industries Transparency Initiative (MEITI) to contribute to the sustainable governance of the extractive industry sector. In particular, we analyze whether and how the MEITI (dis)empowers civil society organizations in addressing the environmental and social impacts of extractive industries in Myanmar. In concluding, the paper suggests whether, and under what conditions, the high expectations of the MEITI might be met.

Electronic Baccarat Calculations and the Production of the Post-Socialist Chinese Subject
Timothy Simpson, University of Macau, Macao

Following Portugal's return of Macau to the People's Republic of China in 1999, the local government liberalized the city's casino monopoly and invited participation by foreign gaming companies. As a result, over the following decade, Macau developed into the world's most lucrative site of casino gaming, with revenues of $45 billion in 2013 alone. The majority of that revenue was derived from Chinese high-rollers who gamble in private VIP casino rooms. However, due to recent slowdown in China's economy, as well as a central government crackdown on corruption and tightening of cross-border financial flows, Macau's VIP gambling revenues have decreased significantly since 2013. Therefore, at the urging of the local government, Macau's gaming operators are seeking to diversify the industry and to attract Chinese 'mass market' tourists. This paper analyzes an electronic casino game called LIVE Baccarat, which was specifically designed for the Macau market to appeal to ordinary Chinese gamblers. Drawing on the work of Michel Callon and Michel Foucault, I argue that the LIVE Baccarat gaming machine 'economizes' the casino game of baccarat by introducing novel betting functions which require gamblers to engage in various forms of financial calculation. LIVE Baccarat may be understood as one apparatus, or dispositif, within which a Chinese 'mass market' gambler is comported and subjected. This calculating and risk-taking subject is not only important to Macau's gaming industry, but is also crucial to the post-socialist economic transformation of the PRC.

Typologies and Analogies in Chinese Valuation of Burmese Jadeite
Henrik Kloppenborg Møller, Lund University, Sweden

Based on fieldwork among traders of the gemstone jadeite (feicui 翡翠in Chinese) in China's Yunnan province, this paper inquires into the relation between properties of particular types of jadeite, vernacular classification and nomenclature of jadeite, and value creation in the Chinese market economy. While social scientists usually discuss value in terms of production, exchange, and consumption, I focus here on the conceptual and linguistic packaging - or 'sorting out' (Tsing 2013) - of jadeite that facilitates its incorporation into markets as distinguishable 'types' (zhong 种), as well as classifications of common characteristics of different types of jadeite. Such distinctions support a perceptible 'natural' diversified supply. As gemmological tests can only establish the compliance of a stone to the criteria for belonging to the generic category of jadeite, particular types and characteristics of jadeite stones are diversified along different parameters through sensory evaluation methods of sight, sound, and touch. These parameters include colour and colour composition; transparency; translucency; sound pitch; place of origin or mining; age; inclusions; skin texture; exposure of internal content; carving templates, styles, and execution, and so on. The evaluation parameters sustain typologies of differences in authenticity, quality, and value. Meanwhile, vernacular jadeite nomenclatures also establish sameness through analogies between the properties of jadeite, and properties of both other nonhumans, and humans. The paper seeks to demonstrate how such conceptual constructions of differences and sameness in Chinese classifications of jadeite work to bring hierarchies of value, which underpin markets, into effect.

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Health IV: Female Health in Asia

Chair: **Katharina Richert**, Heidelberg University, Germany

Making menstrual health education for adolescents comprehensive and inclusive: Findings from qualitative interviews from urban, rural and tribal Maharashtra, India
Mukta Gundi, Indian Institute of Technology Gandhinagar, India

With this year's religious and political debates regarding women's entry into Sabrimala temple in India, it is evident how from a very young age, girls and women are exposed to negative stereotypes regarding menstruation and to the restrictions to be followed during menstruation. On the other hand, boys and men are relatively isolated from this dialogue even though in adult life, men are more likely to take health-related decisions for the family. Even where sex education is discussed, the experience and details about menstruation are explained in a medicalized manner and are often not detailed. The roots of the androcentric understanding of menstruation are found in many cultures across India starting from menarche to menopause. Culturally defined guidelines during menstruation are based on the principle of 'purity and pollution' which restrict women's daily activities. The experience of this negative stereotype about menstruation can be more severe during adolescent age when the experience of menstruation is new. Our total 46 semi-structured interviews of adolescents, 14 key-person's interviews and 8 focus-group discussions conducted in urban (high and low socioeconomic groups), rural and tribal areas of Maharashtra highlight the need to understand the perceptions and practices regarding menstruation to have a scientific dialogue with the adolescent population. Cultural norms and taboos; lack of sanitation-related facilities in private and public spaces; lack of parental education and income; and lack of menstruation-related health education at the school level are some of the social determinants that affect adolescents' menstrual health. A more open dialogue is required in order to create an environment where menstruation will no longer be a taboo. This paper describes the findings from the multi-setting qualitative study conducted in Maharashtra and discusses the policy-level recommendations to make the menstrual-health education more comprehensive and inclusive.

Stories of Menarche from rural India

Rashmi Kapoor, Panjab University, India

This paper reports on the findings of a focus group study that examines how girls have experienced menarche at the personal level and in relation to the larger cultural, religious, and societal environment. A qualitative study of 20 adolescent girls was conducted to explore how girls learn about the menstruation and its effect on their lives.On the one hand, at the personal level, menarche stories shared in this study revealed salient themes concerning feelings experienced at the time of menarche, the importance of mother's reactions to their daughter's first menstruation, difficulties around understanding the meanings attached to menarche by others, managing menstrual products, as well as making sense of formal education related to menstruation. On the other hand, the discussions concerning how girls experienced menarche in relation to the larger cultural, religious, and societal environment revealed secrecy to be a defining feature of many stories. Cultural expectations of learning, and following the rules and regulations surrounding menstruation led to different reactions in girls at the time of their menarche. With reference to medical discourse and medical anthropology, three themes will be examined: pollution, rites of passage, and the concept of secrecy and social seclusion. These themes are used to explore the role of menstruation in the emergence of female identity,the forces around girls that influence their beliefs. A more practical approach to menstruation should be considered by policymakers interested in "educating" young women about menstruation, where the emphasis should be on addressing their experiences and concerns.There should be explanations of the rituals and taboos associated with menstruation,so that they can appreciate the spirit behind the ancient wisdom, whether or not they chose to follow it.Limitations of the study are mentioned and suggestions for future research are provided.

Evaluating the impact of the WHO's Safe Childbirth Checklist in Indonesia – A Randomized Controlled Trial

Katharina Richert, Heidelberg University, Germany

Can a simple tool such as a checklist help to reduce mother and child mortality and thus contribute to goal 3 of the global Sustainable Development Goals? We examine this question in the design of a Randomized Controlled Trial for the Indonesian Province Aceh as the country has one of the highest maternal mortality rates in Southeast Asia. Reductions of maternal and child mortality are among the top priorities in South and Southeast Asia as well as globally. The birth process still remains to be a critical and highly risky period in mothers´ and children´s lives and accounts for half of all child deaths. Progress in reducing mortality rates, thus, crucially depends on improvements during this critical period of life, which mostly rely on safe childbirth as well as pre- and postnatal care. Based on the success of checklist programs in other disciplines, the WHO developed the Safe Childbirth Checklist – a tool that targets the major causes of maternal and newborn mortality while being cost-effective at the same time and hence easily adaptable in low-resource settings. We introduce and evaluate the instrument in 16 randomly chosen

health institutions in Aceh province from a total sample of 32 facilities and 6000 expected deliveries over the study period of six months. We use a re-randomization approach to increase the power of our results. The design allows us to causally identify the effects of the checklist introduction on the performance of essential childbirth practices, maternal and neonatal health outcomes as well as team structures and empowerment among health personnel.

How Female Labour Force Participation Changes Fertility Preference In Developing Countries: New Evidence From Southeast Asia

Ly Dieu Phan, Nanyang Technological University, Singapore

Southeast Asia is a unique region for its traditionally high status of the women. However, not enough research have done on the level of women's empowerment and how it affect women's fertility preference in this region. This study examines how women's empowerment factors, including labour force participation, education and household decision-making, affect the ideal number of children. The analysis uses data from four Southeast Asian countries: Cambodia, Indonesia, Philippines and Timor-Leste. Data from the Demographic and Health Surveys of these four countries are used to fit Ordered Logit regression models. The results show that Southeast Asian women who prefer lower ideal numbers of children often have higher levels of education and household decision-making. The most important finding is that female labour force participation is found to associate with lower ideal numbers of children in Timor-Leste and higher ideal numbers of children in Cambodia and Indonesia. The finding found in Cambodia and Indonesia is the first evidence that shows female labour force participation is positively associated with higher ideal numbers of children at the individual level and in developing countries. This paper extends the literature on the relationship between female labour force participation and fertility in developing countries, which have always suggested a negative relationship. Results from Southeast Asia show that the transition from negative to positive relationship between female labour force participation and fertility is not exclusive to the OECD countries. Developing countries, which are in the later stages of the fertility transition and have high rates of paid female labour force participation, will also experience the change.

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Mediascapes III: Countering the Official Story

Chair: **Arnoud Arps**, University of Amsterdam, the Netherlands

All change or same old, same old: Xi Jinping's sovereign Chinese Internet

David Kurt Herold, HK Polytechnic University, Hong Kong

During the decade of rule by Hu Jintao and Wen Jiabao, the Chinese government increasingly took note of online interactions and in a number of high profile cases acted on information provided by Chinese netizens to punish local officials and party members for their wrong doings. In addition, the decade was characterised by an increasing openness towards the outside world and its (online) offerings to the point that both journalists and academic researchers became convinced that the Internet could serve as a tool to usher in democratic reforms in China. Under the new leader, Xi Jinping, who took over in late 2012/early 2013, the attitude of the Chinese government towards the Internet appears to have changed. There have been repeated crackdowns against online critics of the government, netizens have been unable to influence government actions, prominent Internet users have become more cautious in the online expression of their opinions, and externally, Xi Jinping and his government have promoted the sovereignty of the Chinese government over the Internet in China. The proposed paper will trace the major developments of Internet governance and government policies towards the use of the Internet in China since 2012 and discuss these developments against a background of the previous decade's academic consensus on the Internet in China. In particular, the paper will look at the two Internet governance conferences the Chinese government organised in the town of Wuzhen in China and at the way in which the Chinese government has dealt with online dissent since 2012. The paper will conclude that despite outward appearances, Xi Jinping's government has not introduced major changes to Internet governance in China, but that instead the emphasis has been on a stricter implementation and enforcement of existing rules and regulations.

Satire and Political Mobilization in Malaysia

Asha Rathina Pandi, National University of Singapore, Singapore

The Internet and new media have paved way for articulation of previously unheard voices, identities and representations that transcend boundaries and cultures. This is especially important in countries like Malaysia where there is no freedom of speech and participation in the public sphere is limited by rules and regulations that exist to control dissident activities. This paper discusses how politically motivated and activist-oriented practitioners have deployed satire to call attention to various causes and corruption of the leaders, and to create opportunities for dissenting perspectives in Malaysia. Specifically, the examples in this paper will look at Zunar's cartoons, and Fahmi Reza's clown sketch of the current Prime Minister of Malaysia, Najib Razak. Altogether, this paper thus covers several aspects of the consequences that political satire may have as a new way of organizing for collective action.

Malaysia, Scandal and Media Framing in Online International Newspapers
Ghislaine Lewis, Monash University, Malaysia

Since early 2015 the Malaysian government has been embroiled in an international scandal involving Prime Minister Najib Razak and the alleged mismanagement of the state investment fund 1MDB. However, media policy in Malaysia, particularly the licensing stipulated in the Publications and Printing Presses Act (1984), the recent closures of several online news media companies and the control of speech on social media has led to a dearth of investigative reporting in the country. As a result, all of these alleged wrongdoings by the government were initially only investigated by the international press before local newspapers reported on the allegations. This paper seeks to look at and deconstruct the coverage of Malaysia and the Razak-led government in the online versions of the New York Times, The Washington Post and The Wall Street Journal between January 2015 and December 2016. It will consider the framing of the country and Prime Minister Razak amid allegations of fraud as well as the commentary these stories generated from readers around the world. An in-depth content analysis of Malaysia's coverage in these international newspapers form the empirical basis of this study. This ongoing international focus on Malaysia and its political and financial place in the global community has raised questions at home and abroad about the legitimacy of the country's democracy and the execution of their 2020 vision of becoming a high-income country.

Tibetan History Telling on the Indo-Chinese Borderland: a Case Study of The Tibet Mirror
Natalia Moskaleva, Saint-Petersburg State University, Russia

The Tibet Mirror is popularly believed to be the first Tibetan newspaper established and issued by the editor of Tibetan origin. The newspaper came out in Kalimpong, the city located on the main Indo-Tibetan trade route and renowned for its transcultural mixture of people and ideas. After the major Tibetan uprising in 1959 the Tibetans coming from China were either passing Kalimpong on their way into exile or settling there. Thus, the editor of The Tibet Mirror Dorje Tharchin had an advantage to get first hand news from Tibet and to compile contemporaneous chronicles of events in Tibet in his newspaper. Dorje Tharchin was, obviously, a rather nonconventional Tibetan for his time: a mission employee, an educator, a political activist, a journalist, and, what is also noteworthy, a professional trader of information for Indian intelligence. Over the years Tharchin rose to the position of a leading man of Kalimpong, while his house was the first stop for the majority of newcomers to the city. A number of aspects of modern Tibetan history present a venue for interpretation and discussions, especially the history of Tibet under the Chinese communist rule. Contending stories of pro-Tibetan and pro-Chinese authors clash and collide and it seems particularly interesting to see what Dorje Tharchin had to say and what kind of policy he followed in The Tibet Mirror. Despite the changes in the Indo-Chinese relations, Tharchin had his own stance and did collaborate neither with the Chinese communists nor with the Indian government. The paper aims to explore the peculiar news on Tibet in The Tibet Mirror and to suggest an alternative modern Tibetan history reading as it was rendered by a Tibetan author that resided in India and conducted interviews with Tibetan eyewitnesses of the reforms in Tibet after 1951. Present research was conducted with support of the Russian Foundation for Humanities (a department of Russian Foundation for Basic Research) research grant no. 16-04-12016 'Software Tools for Automatic Text Processing in the Contemporary Tibetan Language (Level of Morphology)'.

The Dialogue on National Identity: The Image of Rural Areas in Contemporary Vietnamese Cinema
Giang Hoang Cam, Vietnam National University, Vietnam

Among the series of images and symbols/topics that produce the greatest influence on the Vietnamese cultural and aesthetic dynamics and cinema in particular, “rural areas” is an image that has a strong, persistent and lasting lifespan. Rural areas also becomes a grip, a root from which the discourses on “Vietnamese identity” in the movies spring. The wartime in Vietnam (1945-1975) and the next 10 years: Vietnamese cinema vividly reflects the national identity through the image of rural areas. In the Renovation area (1986-2000), rural areas are put in contrast with urban areas. The origin and identity of the Vietnamese is perceived to spring from rural areas, where they find their ultimate safe haven and tranquility. Whereas cities are imagined as a place full of anxiety and nervousness. At the beginning of the 21st century, the image of rural areas is no longer perceived as a place associated with the so-called Vietnamese identity: e.g. Adrift, Bi, Don't Be Afraid, Homotratus. In these movies, the portrait of a nation is reflected in the process of finding its identity and transgressing the boundaries between rural and urban areas. There, globality and locality intermingles: the presence of “normal foreigners”, increasing evidence of the deep influence of Western foreign culture, youngsters who struggle to find themselves, all of which do not belong to any fixed space. Each movie attempts to provide a different representation, interpretation, perspective or answer, thus presenting each particular and unconventional perspective of the independent directors on the issue of “national identity”.

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Populism in Southeast Asia

Convenor and chair: **Andreas Ufen**, German Institute of Global and Area Studies (GIGA), Germany
Discussant: **Marco Bünte**, Monash University, Malaysia
Institutional panel by: German Institute of Global and Area Studies (GIGA)

This panel focuses on different forms of populism in Southeast Asia. Some politicians such as Thaksin, Prabowo or Duterte come to mind, but also social movements in Myanmar (969 movement) and Malaysia (Perkasa). Populists see themselves as members of a homogenous ethnic or cultural community. They pretend to represent purely and directly the collective will of this community. Populists fight against a corrupt establishment and tend to develop conspiracy theories. They wholeheartedly dislike parliaments, intra-party democracy, independent judiciaries, free media, etc. and they construct irreconcilable antagonisms between the *populus* and its supposed enemies. Factors for the rise of populism are socio-economic and cultural change due to globalization, new forms of political marketing, the dealignment of political parties and the emergence of party cartels, the transformations caused by new media, etc. The panel explores, for instance, the connection between populism and nationalism, populism and religion, and the role of charismatic leaders. It intends to give a clearer picture of the effect on established democracies and authoritarian states in the region. A comparison with populism in Western Europe and the US or other parts of Asia helps to identify regional or national peculiarities of the phenomenon.

The faces of populism in Southeast Asia

Andreas Ufen, German Institute of Global and Area Studies (GIGA), Germany

Populism is defined as an ideology that “considers society to be ultimately separated into two homogeneous and antagonistic groups, ‘the pure people’ versus ‘the corrupt elite’, and which argues that politics should be an expression of the volonté générale (general will) of the people” (Mudde 2004, 543). The current surge of Trumpism in the US and of nationalist populism in Europe, but also of leftist populist politicians in Latina America and parts of Europe signifies major shifts with reference to economic globalization, the role of political parties, the decline of “classical” ideologies, the politicization of religion, and the emergence of “civilizationalism” (Brubaker 2017). This paper wraps up current debates on populism in Latin America and Western countries. It asks whether these debates and the specific notions of “the pure people”, “the corrupt elite”, of “thin ideologies”, etc. are relevant for a discussion of different types of populism in Southeast Asia, especially in Malaysia, Indonesia, the Philippines and Thailand.

Populism and Islam in Indonesia

Vedi Hadiz, Asia Institute, The University of Melbourne, Australia

Islamic populism is a variant of populism where the concept of the *ummah* (community of believers) substitutes for the concept of the ‘people’ that underlies more conventional populisms. Like the ‘people’,

the *ummah* is made up of internally diverse social interests notionally homogenised through juxtaposition against a set of purported oppressors. When successful, as in Turkey, Islamic populism has enabled cross-class alliances engaging effectively in competition over power and resources. In Indonesia, however, a missing key element has been a pious big bourgeoisie within the *ummah*. Furthermore, the purveyors of Islamic populism here have failed to nurture an enduring support base among the poor, unlike in Egypt, where the Muslim Brotherhood once did so through delivery of social services. Instead Indonesia's Islamic vehicles have been sucked into the logic of a money politics-fuelled democracy, contributing to the incoherence of Islamic populism. This has allowed fringe 'hard-line' groups, unable to compete electorally for lack of resources, to claim that they are the genuine representatives of the *ummah*. Though they eschew of democracy in favour of *sharia*, they do exercise an indirect influence on Indonesian democracy and the shaping of its Islamic populism. Through links with predatory elites, they are instrumental in 'mainstreaming' compliance with conservative social positions as 'proof' of devotion to Islamic precepts and to an implausibly undifferentiated *ummah*. Thus, recent developments in Indonesian Islamic populism have shown growing illiberalism, as expressed in recent mass mobilisations against the ethnic-Chinese governor of Jakarta known as 'Ahok'.

Reactionary populism in Thailand?
Michael Connors, University of Nottingham, Malaysia Campus , Malaysia

In reaction to the so-called populist government of Thaksin Shinawatra and its successors, three waves of protests emerged that have been identified broadly as conservative, reactionary and even fascist. The rise of Thaksin presented fundamental challenges to the liberal-conservative settlement embedded in the 1997 Constitution which eventually led to the extraordinary emergence of militant extra-constitutional mobilization in 2008 and 2013-2014 to overthrow what was portrayed as a corrupt populist take-over of the state. Although the result has been the emergence of an authoritarian-technocratic state form expressed in the 2016 constitution, a key step towards this outcome was quasi-populist mobilization around themes of "the people" against an alleged corrupt elite (partisan capitalists and politicians), and an expressed desire to uproot institutions that were not pliable to reactionary populist demands. While arguably these movements might meet the formal criteria of "populism" in some respects, a reading in context of their politics raises a number of reservations, which leads to the question of how might quasi-populism, if that is what it was, be dealt with conceptually?

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Fiction versus Reality in China and Indonesia

Chair: **Sam Wong,** University College Roosevelt, the Netherlands

Female virtue in Peranakan Chinese writings in colonial Java
Grace V. S. Chin, Royal Netherlands Institute of Southeast Asian & Caribbean Studies (KITLV), the Netherlands

This paper explores the theme of the virtuous Chinese woman and its centrality in Peranakan Chinese politics and literature in colonial Java. At the turn of the 20th century, the Peranakan Chinese experienced what could only be termed as a nascent nationalism and, together with the Totok (pure blood) Chinese, re-invented themselves as Tionghoa (Chinese), a politicized identity that expressed their strong desire for place and belonging in the colony and China. At the same time, this political awakening coincided with the modernization of the island society, which saw, among other things, young Chinese women being influenced by women's emancipation movements in the West. The 1920s and 1930s were a turbulent period as the traditional identities and cultural ways of the Peranakan Chinese were affected and threatened by rapid socio-political changes that had been sweeping across Java. It was also during this period when their anxieties and fears found voice through the debates and contestations that surrounded the female body and more importantly, female virtue, in literature and the media. Sensationalized tales of rebellious young modern women carried explicit moral messages of sexual danger and the pitfalls of freedom; such tales usually end in a tragic manner. Cautionary stories can also be discerned through dramatic titles like "Independence brings destruction" (Kemerdikahan jang Membawa Binasa). Such writings / messages were commonplace, and could be found in the newspapers, women's magazines and agony aunt columns. I wish to explore how the virtuous body of the Chinese woman is tied to the imagining and negotiation of Tionghoa identity and nationhood. As the cultural repository of deeply-

cherished Chinese values and traditions, the virtuous female body is also the symbolic site through which a stable ethnic and cultural identity can be produced and sustained during a time of tremendous transition and change.

Fictionalizing contemporary Chinese history to challenge amnesia: Yan Lianke's Si shu
Alessandra Pezza, INALCO de Paris, France

My intervention will focus on the literary representation of the Great Leap Forward and of the Great Famine (1959-61) in contemporary China. I argue that, despite an increasing number of studies in both Western and Chinese historiography concerning this period, the almost total absence of artistic or fictional representation of those years shows that they remain for China a mostly undigested part of its recent past, which still struggles to enter the collective memory of the country. Reasons for this reticence are both political and cultural: on the one hand, directives on cultural politics in contemporary China still encourage to "stress the present and slight the past" (hou jin bo gu) and prevent, through various forms of censorship and control, the discussion of this topic on the public scene. On the other hand, however, fiction and arts seem to be often considered mere sources of entertainment or even guilty distortions of historical truth, and therefore unsuitable to duly represent a Country's past. Among the rare artistic exceptions to this silence, I will concentrate on Yan Lianke's novel Si Shu (The four books - 2010): published in Hong Kong and Taiwan, and currently banned in mainland China, it is today the only example of a wholly fictional portrayal of those years, and it represents therefore a first attempt to use fiction to open a public debate on this topic. While its ban seems to confirm that there is political resistance to discuss the Great Leap Forward, my analysis of both the stylistic features and the reception of the novel will examine whether, through his writing, Yan Lianke manages to advocate a new perspective on fiction and to reaffirm the role of the novelist, as an artist and as an intellectual, in understanding and narrating the history of his Country.

Writing the Nation: Comparing Pramoedya's and Suharto's Indonesia
Hoyri Mohamad, Ritsumeikan Asia Pacific University, Japan

How does Pramoedya Ananta Toer's Footsteps and Suharto's speeches construction of Indonesia differ? Why was Footsteps banned during Suharto's regime? Does Footsteps contained Marxist messages inside it? Footsteps is a historical novel that reflects early twentieth century colonial Indonesia's condition during the conception of nation and the start of national awakening period. By using history as plot driver in Footsteps, it became apparent that Pramoedya's conception of Indonesia stresses the use of Malay as a national language, Islam as a uniting identity, egalitarianism and anti-colonialism. However, Footsteps was banned by the High Court in 1982 over its alleged Marxist messages. During the Suharto regime, Marxism and communism was the public enemy, because these ideas were seen as a threat to Pancasila, the official philosophical foundation of Indonesian state. Looking at Suharto's speeches, he promoted the idea of Indonesia pertaining towards anti-communism, militarism, westernization, and ideas of rapid economic development. Instead of Footsteps' Marxist messages, the differences in their idea of Indonesia could be the reason why the High Court banned it. In order to answer the research question, the author used a close reading based on the focused themes, connected it with the concepts and cross-referenced it with interviews from Pramoedya and Suharto.

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Islam and Gender

Chair: **Tutin Aryanti**, Universitas Pendidikan Indonesia, Indonesia

Segregated or not Segregated: Women's Participation in the Mosque
Tutin Aryanti, Universitas Pendidikan Indonesia, Indonesia

Women's frequent attendance in mosque's social and religious activities does not always relate to their intense participation in the mosque's management and Islamic studies. Neither does it benefit women to have a broad, if not unlimited, access to the mosque's resources, such as information and spaces. The low number of female representatives in the mosque management committee often results in their silence, and thus do not represent women as the mosque's users. This article investigates the way in which mosque's spatial arrangement contributes to women's participation in the mosque's activities and

management. The qualitative research was conducted in Masjid Daarut Tauhid, a well-known community mosque in Bandung (Indonesia) where a number of routine Islamic learning activities are held and attended by local residents and visitors. Data was collected using participant observation and interview with select participants, and analyzed using the psychology of space theory. It shows that the mosque's spatial arrangement, which locates women in a separate room, contributes to women's low participation in a mixed-sex Islamic teachings and mosque management. The results suggest architect's gender awareness in designing space and mosque committee's attention to involve more women in the management.

Gender, Islam, and Power: The Impact of Social changes and modernization on women leadership in Pesantren (Islamic education institution)
Mina Elfira, Universitas Indonesia, Indonesia

This paper contributes to the discussion on how women leadership activities challenge cultural boundaries, in this case the web of power in Pesantren, an Islamic education institution. This paper will focus on how significant is social changes and modernization give an impact on the involvement level of women leadership in this kind of 'patriarchal' institution. Based on an qualitative research data, collected from fieldwork in selected pesantren around Indonesia, this paper argues that the changes of leadership concept within pesantren itself and the pressure of social changes from outside, such as Indonesian government's gender equality policies, which pushed pesantren to adapt it, are two main reasons of the rise of women's role in pesantren's leadership authority. Modernized pesantren tend to give wider role for women in the authority system than traditional ones. Moreover, women involvement in pesantren web of power can be seen from the changes of their function from only as an informal mediator of pesantren authority to as an active member of pesantren's web of power and as one of its decision maker. Keywords: women leadership, gender, Islam, modernization, pesantren

Trans/Forming the Divine: Lived Articulations of Gender and Spirituality by Malaysian Muslim Trans Men
Joseph N Goh, Monash University Malaysia, Malaysia

Gender variant subjects are frequently reproved by mainstream Islamic institutions in Malaysia. Consequently, as religio-sexual subjects, they are officially designated as 'invalid' and excluded from any religious significance. Nevertheless, many such Malaysians are articulating their self-identifyings as both gender variant subjects and people of faith, including Malaysian female-to-male transgenders or trans men. Hence, this paper—a hybrid of gender and spirituality studies—foregrounds the lived experiences of three Malaysian Muslim trans men in order to showcase their articulations of gender and spirituality in their everyday lives. Their narratives are derived from a larger qualitative research project that involves in-depth, face-to-face interviews with fifteen trans men on their identity constructions, socio-political interactions and diverse faith engagements. The narratives of these three men are analysed, interpreted and theorised using a Constructivist Grounded Theory Methodology, and fortified by sociologist Andrew K. T. Yip's theories on constructive intersections between sexuality and spirituality in the everyday realities of LGBTIQ subjects. Findings suggest that Malaysian Muslim trans men 'trans/form' the divine, meaning that they understand, imagine and perform deep connections between their gender, sexuality and spirituality from their own lived experiences and socio-political contexts as Malaysian Muslim trans men. Specifically, these connections are articulated as (i) the acknowledgement of divine ordinance; (ii) the pursuit of self-realisation (both in terms of awareness and self-determination); and (iii) the recognition of fulfilling life encounters.

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Colonial History of the Philippines

Chair: **Adonis Elumbre**, University of the Philippines Baguio, The Philippines

Negrito image-identity as the National image-identity of the Filipinos during the Filipino-American War, 1899 - 1913
Analyn Munoz, University of the Philippines Baguio, The Philippines

Abstract Since the writing of history dawned in the Philippines through the early records produced by the Spaniards, the Negritos had been countlessly mentioned and depicted as an aloof ethnic group. This claim, from the vantage point of the lowlanders specifically the Spaniards, has been relatively true for they have been living in the highlands since time immemorial. However, their virtual isolation is not synonymous with absolute non-interaction and unfamiliarity with the people of the plains. The fact that foreign writers, the Spaniards, were able to insert them in colonial sources through which ethnographic data were provided about them is an evidence per se that they had been in constant, if not often, contact with the outsiders. Thus, it is no wonder then that the American writers and cartoonists were able to publish works about them and paint images of them in political cartoons which initially circulated in the United States, the height which occurred during the Filipino-American War (1899 – 1913). One could not help but instinctively ask: why the surprisingly unprecedented interest on the historically marginalized, minoritized, so-called "uncivilized savages"? What was about the Negritos that warrant the lavish attention from the American press/media? What was the impact of the popular Negrito image on the Filipinos in general and what was their response? This paper would attempt to answer such fundamental questions. The research aims to focus on the Negrito ethnic group in the context of the cultural dimension of the horrible war that transpired between the Philippines and the United States.

A Re-asserting Region in a Transitioning Nation: The Cordillera of the Philippines during the Commonwealth, 1935-1941

Adonis Elumbre, University of the Philippines Baguio, The Philippines

The politics of integration that attended the inauguration of the Philippine Commonwealth 80 years ago is a specter that continues to haunt region- and nation-building at present. All roads seem to lead to this nodal point in history when one looks at the roots of the complex, and at times often violent relationship between ethno-regions and the centralizing Philippine state. This paper is an attempt to examine more closely the dynamics between the Cordillera region and the emergent Philippine state during the Commonwealth (1935-1941). In particular, the following questions will be raised: How did the Philippine Commonwealth articulate and actualize its vision of a strong state vis-a-vis the evolving regional dynamics in the Cordillera? What are the mechanisms employed by the emerging state in dealing with the region? How did the Cordillera perceive, challenge, and participate in the newly-minted, yet still American-sponsored, Philippine Commonwealth? How did American colonial politics intercede in this context? Was there continuity or change from their previous mediations in the region? An admixture of reactions from within the region does point to a complex historical picture—a region struggling to appropriate the nation, and a nation struggling to appropriate the region. In providing a narrative to this conjuncture in Philippine history, the paper hopes to (1) contribute to an understanding of how the Philippine Commonwealth initiated nation-building amidst pre-existing regional dynamics in the country, particularly in the Cordillera, (2) generate an account about an important transition in Cordillera history, specifically with regard to its engagements with the nascent republic, and (3) demonstrate the complexity of the period with the simultaneous attempts at deconstructing the colonial, constructing the national, and reconstructing the regional.

Baguio City 1941-1945: A Cosmopolitan City in a time of War

Jose Mathew Luga, University of the Philippines Baguio, The Philippines

Founded as the summer capital of the Philippines, Baguio City functioned as the annual retreat town for American officials to avoid the summer heat of the tropics. As a result, the American government has spent much budget for its construction, requiring a vast amount of manpower. This manpower was drawn from both the country's local and foreign population. As a consequence, the City saw a multiethnic population, which maintained a functional relationship with each other in the 1930s not limited to the Japanese as known builders, Chinese as storeowners, Americans running mining firms, and Filipinos of the lowlands as traders in the City Market. However, what happened to these relations of lives during the Second World War? It is therefore the goal of this paper to provide for an initial study as to how the multiethnic character of Baguio has been affected by the outbreak of the Second World War. In order to do this, the everyday life approach was used in this study, utilizing oral accounts of survivors, along with written published memoirs, to come up with an image of how these lives and relations have changed because of war. Doing so allows us to see how much nationality has served as a mediating factor to one's experience of war.

Philippine Foreign Policy on the Sabah Claim: From Boom to Wane

Jaconiah Shelumiel Manalaysay, Philippine-California Advanced Research Institutes, The Philippines

Foreign policy has always been a complicated and intricate institution in the tapestry of the Philippine government. The Philippine claim to Sabah and the resulting diplomatic clash with the Malaysian government has been a nagging ache between the two countries since the claim was first lodged by the Philippine government in June 1962. Since then, each administration, from the presidency of Diosdado Macapagal to the current presidency of Rodrigo Duterte, has taken its tolls to either pursue the claim, to try to reach a settlement, or put such claim in the backburner. And this has taken its toll on Philippine foreign policy, as with each change of administration is a change of policy direction, including the recognition of the plethora of issues in the region such as illegal immigration, piracy, and smuggling. The issue of the Sabah claim has withstood the test of time and any move towards resolution seems to breed futility, add to this the lack of institutional support from the different regional and international organizations that were established from the time the Sabah claim was lodged in the United Nations. This research aims to study the shift of Philippine foreign policy towards the Sabah claim from 1962 to the present. Using Ashizawa's 2013 value-action framework of foreign policy analysis, this research will use the comparative historical analysis approach in analyzing the claim, and data will be collected using primary and secondary sources, with key informant interviews for the former, and document gathering and review for the latter.

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Gender and Literature: Female and Male Perspectives

Chair: **Manuela Ciotti**, Aarhus University, Denmark

The Return of Arjuna: New Masculinities and Sexualities in the Eyes of the Millennial Writers of Indonesian Teen Popular Fiction

Diah Ariani Arimbi, Airlangga University, Indonesia

The Indonesian fiction today shows no different than anywhere else in the world. Teen popular fiction (or commonly identified as teen-lit / teen literature) is widely spread in full speed. More surprisingly, the writers of such writings are no longer dominated by writers in who are mature in the age. Many are written by young people: members of the millennial generation. No doubt that these writers, similar to the rest of young people in Asia, in particular South East Asia, are one way or the other exposed to the so-called Korean Wave (Halliyu) that has swept all over Asia in the last decade. Korean celebrities are famous in Indonesia, and Halliyu's codes of masculinities and sexualities are something in common for the young people today. Quite opposite to the Western counterpart, Halliyu's men are often portrayed as "pretty boys", having metrosexual personalities yet always believed to be the most masculine of all. They are not at all like Byronic heroes who are known to be "mad, bad and dangerous to know." Their masculinities and sexualities are always coded by having a beautiful face, soft voice and rather effeminated: an exact cloning of Arjuna, the middle knight of the five brothers of Pandawa in the popular Javanese wayang (shadow puppet stories based on the sagas of Mahabharata and Ramayana). Results have shown that indeed Arjuna has returned in the stories of teen fiction in accordance with the adoration of Halliyu's men and boys. In the frame of globalization, it is very common that the millennial generation has mixed and matched global and local taste in their social imaginary (to follow Appandurai's seminal notion of cultural dimensions of globalization). These young people are indeed products of ideoscapes combining traditional, local and global values.

Wars and Women in Southeast Asian Literature

Novita Dewi, Sanata Dharma University, Indonesia

In most literary works, war (and peace) has been conventionally thought of as territory governed by men. The depiction of women in conflict areas is likewise stereotyped in mainstream literature: Women are either helpless and victimised; or they are actors who likely spark conflicts. This paper is to discuss some selected Southeast Asian novels written in or translated into English using wars/conflicts as their backdrops whereby women come across as victors and peace-makers. The female characters in these novels are comparable firstly because they are strong and determined in facing adversity of life. Second, they are quick to change into tough realist and idealist characters when circumstances so demanded. Their capacity to transform and reform for survival makes them stronger twice over than the male

characters. It is thus important to redefine, this paper would argue, what constitutes conflict (and reconcilliation efforts) with which women's participation therein should be taken into account.

"Femininity" in Vietnamese contemporary short story
Thi Nam Hoang Nguyen, Vietnam National University, Hanoi, Vietnam

In Vietnamese contemporary literature, short story is a powerful developing genre. One of the specific features on the movement of this genre is "Femininity". First of all, this feature manifest itself in both quantity and quality of the female writers. From the older generations who grown up during war (1945-1975) to the younger generations, who born in 80s, 90s of the twentieth century, the proportion of female writers is large with many successful works. In addition, the Femininity in Vietnamese contemporary short story is also expressed by the artistic viewpoints of human - which is simulated in works by the writers: paying attention to the destiny of women; describing the proper soul of women; helping them express their heart and aspiration; recognizing them as the center of the world, embodied the Beautiful and the Good. The Femininity is not only the continuation of the national culture, but also the special feature of Vietnamese contemporary short story.

Panel 176 — 21 July 2017/ 16.30 -18.15 / Room 25

Book & PhD Presentations – Health

Chair: **Laurent Pordié**, National Center for Scientific Research (CNRS), France

Medical Pluralism for Southern Indian Communities: From the Perspective of Contemporary Non-codified Medicine - PhD Pitch
Sachi Matsuoka, The graduate school of Asian and African Area studies, Kyoto University, Japan

This study is aiming at clarifying comprehensively the medical pluralism for Indian communities through non-codified medicine (NCM) in southern India by geographical and historical reviews and also by ethnographic observation and analyses of treatment seeking behaviors based on long-term fieldworks.

In India, a variety of medical systems, not only biomedicine but also traditional medical systems, have been registered as codified medical systems. There are also NCM. The practitioners called Vaidyas have not been well studied as non-codified ones in the context of community health, but as traditional medicine or just of their ethno-botanic knowledge. While previous studies reported that Vaidyas who are less used by people, this study shows that a number of patients visited a Vaidya from outside the village. This finding thus implies that treatment seeking behaviors have changed depending on its cultural and social contexts, even though its medicinal effects had been proven by scientific survey.

Furthermore, this study describes the inter-relationship between NCM and the codified traditional medical systems, and then extracted following five key elements of NCM for communities; the first one is the treatment for chronic diseases attendant on pain; the second is conformity to intention of urban people preferring nature and traditions; the third is the holistic therapy; the forth is supernatural beliefs; the last is to give options for codified doctors who explore the true nature for better treatment. While the limitation of NCM, the security of the reliance due to lack of inspection, was mentioned, NCM has been clarified the multifunctional quality for communities.

As a variety of medical systems has been spreading all over the world under the globalization along with population aging. It is thus concluded that it is suggested to consider multilaterally the usefulness of NCM as medical resources not only in India but also in developed countries.

Healing and Wellbeing: Culture, Practices and Role of Government of Sri Lanka - PhD Pitch
Nirekha De Silva, Griffith Law Futures Centre, Australia

This thesis argues that the recognition, support and regulation by the Sri Lankan Government of healing and wellbeing practices play an important role in determining, promoting, protecting or destroying the traditional cultural aspects of healing. To make this argument this thesis looks into four aspects of healing and wellbeing in Sri Lanka: the diversity of healing and wellbeing practices in Sri Lanka; how structured, healing systems are more likely to be recognised, supported and regulated by Sri Lankan Government, while the informal healing systems are less likely to be recognised, supported and regulated; questioning the definitions of traditional knowledge in practical application in the Sri Lankan context, and, generally, the use of traditional knowledge as legal, social and cultural categories; the issues related to protecting the traditional cultural aspects of healing in the process of systematic regulation.

This thesis highlights existing diverse forms of healing practices matter because of their value in health and wellbeing of the community and the contribution towards the intangible cultural heritage of the country. Yet, it is not always possible for the Sri Lankan Government to protect the traditional cultural aspects of all forms of healing practices by recognising, supporting and regulating the diverse forms of healing practices existing in the country.

Knowledge, practices and perceptions of arborous environment in Eastern Himalayas - PhD Pitch
Vanessa Cholez, National Museum of Natural History, France

In the context of the globalization of lifestyles and rapid loss of biological diversity, this exploratory thesis is part of a larger study on the articulations of socio-cultural and ecological systems in the Eastern Himalayas. More specifically, it addresses the relations between the Bugun society – one of the major communities of Arunachal Pradesh (India) – and their arborous environment. Since the early 1970s, particularly after the 1962 Sino-Indian conflict, this forager-farmer society, practicing slash and burn cultivation, has chosen to settle because of the significant reduction of their territory after the Indian Confederation seized Bugun lands in order to build military camps.
After highligted bugun cosmological principles and their religious system (Phom-Kho) which is said to be animist (worshipping mainly mountain and river deities), I present tree perceptions by children and adults in order to evidence tree categorisation, using ethno-scientific methods (children's drawings and free-listing). Then, I examine uses, practises and local meanings of four trees as part of longevity and healing rituals and winter collective celebration. These trees are pine (Pinus wallichiana), viburnam (Viburnum cylindricum), juniper (Juniperus recurva) and rhododendron (Rhododendron arboreum). Finally, I show the way in which Bugun religious practices can be understood as an encouragement of plant diversity conservation. Also on one hand I seek to show how relations with plant can reveal social dynamics, on the other hand I seek to favor plant's incidences on social fact and knowledge composition.

Panel 177 — 22 July 2017/ 9.15 - 11.00 / Room 1

Archaeology in East and Southeast Asia

Chair: **Wai Yee Sharon Wong**, The Chinese University of Hong Kong, Hong Kong

Besides the Customs of Cambodia: Some New Findings between Chinese Historical Documents and Archaeological Data between Southeast Asia and China
Wai Yee Sharon Wong, The Chinese University of Hong Kong, Hong Kong

The study on the Chinese elements in the early Khmer ceramic production started from several decades, however, very few analysis have been done at an inter-disciplinary study between the link of Khmer and Chinese ceramics with reference to both archaeological and historical data. As most of archaeologists and art historians studying on this topic seldom read Chinese historical documents, they can mainly limit their studies on the translated Chinese document on Zhou Daguan's the Customs of Cambodia. The untouched sources of ancient Chinese records, such as chronicles from different Chinese provinces and counties and notes by Chinese travellers have not yet been utilized. This paper will discuss some untouched source of ancient Chinese chronicles from different Chinese provinces and counties and Chinese travellers' notes with reference to new archaeological data in Cambodia and South China. It will shed light on our new understanding of possible cultural exchange between Southeast Asia and China in pre-modern period.

The Invention of the Blue-and-White Pilgrim Flask in the Fifteenth Century China Trade
Xuan Chen, Palace Museum, China

A number of new blue-and-white porcelain types were created during the reigns of Yongle and Xuande in the early fifteenth century in the attempt of catering to the taste of Muslims in the newly developed overseas market. Many of these new porcelain types can find their direct prototypes in Islamic metal wares. However, there was a new porcelain type, the blue-and-white porcelain pilgrim flask, which cannot be matched to any particular Islamic metal ware. The paper attributes this new type of pilgrim flask to the deliberate consideration of the emperor and his imperial workshop. The designers of the porcelain pilgrim flask took detailed examination of the development of the pilgrim flasks in the Middle East since the sixth century AD, which were important souvenir of the early Christians and the later Muslims who

took long journey to pay their homage to the holy city. The implication of the blue-and-white pilgrim designed as imperial gifts for the foreign embassies and merchant groups coincides the original meaning of the pilgrim flasks in the pilgrimage. In addition, such porcelain pilgrim flasks with both the implication of pilgrimage and the popular Chinese designs and features potentially contributed to the tributary trade of the Ming Dynasty, which emphasized the political influence of China to the Muslims' world over the commercial concern.

Metallic Objects of Pyu Period and Ancient Iron Furnaces near Theyekittayar Ancient City
Ni Ni Khet, Inya Institute, Myanmar

The history of iron metallurgy in Myanmar starts with the ancient furnaces and subsequent development of iron-making techniques in the Samon Valley, Central Myanmar, where Iron Age people had settled in that region. From these early times, studies on the development of metallurgy have identified iron-making communities during the Pyu period. Analysis of some iron objects excavated at both sites, Samon Valley and Pyu Ancient City was conducted and has yielded interesting findings. During the Iron Age, iron was used by people in the form of implements for their daily activities and copper alloy objects for ceremonial and ritual purposes in order to show one's status. There is no evidence of production of objects using another type of metal. During the Pyu period, however, the development of metallurgy and techniques made it possible for people to use a wider array of metallic objects. Iron objects were still used by people for their daily life; but some copper alloy artifacts as well as silver, gold objects were also produced. Despite this better identification of the range of metallic objects, knowledge of how these metallic objects were produces remains very poor. This article will provide information on the development of iron smelting during the Pyu period and initiate some discussion on the production of non-ferrous metal object

Study of Dai Viet architectural ceramics in the Le so dynasty (1428-1527) through Historical documents and Archaeological sources from Northern Vietnam and its effects
Ngo Lan, Institute of Archaeology, Vietnam Academy of Social Sciences (Vass), Vietnam

The paper introduces the architectural ceramics such as brick, tile and components decorations on the roof in Le so period (1428-1527) in architecture site from Northern Vietnam aims to understand the production, processing technique as well as decorations on architecture in this period. According to the archaeological sources, the architectural ceramics in Le so period has been discovered in the types of buildings such as Thang Long Imperial Palace, Hanoi (Dong Kinh-Eastern Capital) and Lam Kinh tomb, Thanh Hoa (Tay Kinh -Western capital). They are related to the Royal architecture. On the basis of the historical documents and the set of resources from the findings of the French scholar, the discovery and study of the Vietnamese archaeologists, the paper content refers to the characteristics architectural ceramics progress over time in terms of material, color, form, decorative and techniques. Functional forms and use of different types of decorative tiles will also be mentioned in this study. The study also compared in the broader context of architectural ceramics in the region such as Chinese Imperial Palace architecture on the type, decorations, forms and techniques of some types from Ming dynasty. Research results show that the tradition and development of architectural ceramics in Vietnam as well as the exchange of culture and characteristics of Vietnam's culture in region.

Panel 178 — 22 July 2017/ 9.15 - 11.00 / Room 2

Politics and Plays: Activism in Art I

Chair: **Minna Valjakka**, National University of Singapore, Singapore

Translating political thought: an exploration of dramatic translation
Arnab Banerji, Loyola Marymount University, United States of America

Directors have often successfully navigated theatrical works and discerned the universal in them while adapting works in a different cultural setting. Some of these have, however, like Peter Brook's Mahabharata or the Kathakali King Lear have rung hollow to cultural purists and/or lay audiences because the cultural specificities seem to have been lost in translation. As a translator of plays from their Bengali and Hindi originals to English I often find myself having to cross the major roadblock of translating culture. What seems natural to a vernacular speaking ear often appears meaningless to an English speaker. I,

therefore, often find myself transliterating instead of translating to incorporate and cater to the expectations of my target audience. The exercise of editing and explicating often takes the flair out of the piece and renders it into an academic artefact. There are several questions that I am interested in thinking aloud, sharing, and learning about in this conference of scholars whose work requires an active agenda of translation. Does catering to target audience tastes and preferences devalue the original work? What is the purpose of translating theatrical work? Is it to acquaint readers of a different cultural expression or is it to introduce non-Asian artists and audiences to new performance options? And how does each of the above considerations effect and shape the nature of the translation exercise? I will be presenting as a case study, brief excerpts from Bijan Bhattacharjee's New Harvest, and Utpal Dutt's A Mother of Kakdwip to illustrate the challenges of the translation process in creating the kind of political immediacy the writers were able to infuse into the original. I will also briefly discuss the various strategies that I have adopted to circumvent the problem of losing the dramatic edge in translation.

New gestures in an ancient performance: a case study from the Tamil Diaspora
Cristiana Natali, University of Bologna, Italy

The paper explores the challenges faced by a separatist movement of Sri Lanka in introducing a new vocabulary for their political dance performances. The LTTE (Liberation Tigers of Tamil Eelam) were a military group active in Sri Lanka from 1976 and defeated by the government army in May 2009. Every year LTTE supporters commemorate the dead Tigers in public ceremonies held all over the world. Whereas in Sri Lanka, before the defeat, the ceremonies used to take place in the Tigers' war cemeteries, in Diaspora countries the settings for the celebrations have become public places such as theatres, sports centres, schools and public halls. Dance performances, particularly of bharata natyam, a South Indian style, have an essential role in these ceremonies since they are the means of showing the atrocities of the war on stage. Nevertheless bharata natyam is a classical dance style that springs from an ancient religious matrix and is not a dance conceived to recount a contemporary conflict. What we today call bharata natyam is in fact a dance form codified in the twentieth century that draws from a previous form known as sadir, traditionally performed in temples. For Tamil people supporting the LTTE, bharata natyam is not only a means to express religious devotion but also an artistic form to narrate the events of the civil conflict, such as the bombings of fishing villages, the suffering of mothers who have lost their children, and the fighting between the Sri Lankan Army and the LTTE. In order to stage the war events, new gestures (mudras), developed from the classical ones, have been invented to convey new "words" such as helicopter, bomb and gun. The changes introduced by the LTTE in bharata natyam represent an interesting example of the development of choreographic practices for political purposes.

Tradition and the performative text in Tólubommalāta
Aruna Bommareddi, Indian Institute of Technology Mandi, India

Tradition and the performative text in Tólubommalāta Tólubommalāta is one of the earliest shadow puppet plays and it is also one of the earliest performative forms in Andhra Pradesh, India. It consists of a live potential of a stage performance and the luminosity of a colour film. Historically speaking there are two distinct shadow theatre traditions in Andhra Pradesh. The first kind of puppet show that manipulates the puppets using a white screen finds citation in the works of Telugu writes Palkuruki Somanatha as early as the thirteenth century. The second type of puppets are moved with a small metal rod. The present enquiry is into the themes and techniques of the performers of tolubommalāta who are popularly known as bommalātavāllu in southern Andhra Pradesh. There are settlements of these families in Anantapur and Guntur districts of the state and I intend to work with the performers for this specific paper. My interest would be in exploring the transition of the performative practice between mythological themes like the Rāmāyana and the social themes like Bangārakka and Kétigādu. along with the learning of the technique of making of the leather puppet itself.

Lines, images and objects: Anthropology, art and performing identities in contemporary South Asia
Pedro Pombo, Indian Institute of technology Gandhinagar, India

Identities are performed both in geographical and social grounds. India, in its complexity, exists as a unitary place confined by its borders but also as an extremely diverse social landscape, with dynamic processes of contesting social and political cartographies inscribed upon places and bodies, from a growing movement for the legalization of gay rights to political dissent from Adivasi communities and the recent Dalit struggle in Gujarat. Behind the multitude of events and mobilizations taking place, there are

fundamental questions of spatial and social boundaries, notions of selfness and a increasingly recognition of the plurality that defines the cultural background of the country. These are themes studied by the social sciences, which have been questioned through the medium of art practice. Indeed, frequently, art is a powerful medium to raise complex questions and to explore beyond asserted geographical and cultural borders. This presentation engages with contemporary art projects to discuss how artistic projects can provide meaningful insights to social sciences, its specific languages opening new translations to identity performances and struggles. Through four projects, “My East is your West” by Gujral Foundation, Aanchal Malhotra’s photographic series “Remnants of a Separation”, “Coriollis Effect” by Delhi based Khoj association and Mahesh Shantaram’s photographic series “Africans”, we will understand how raising fundamental questions regarding borders and placemaking, intimacy and the memories of historical processes, these works talk about what constitutes ourselves and the “other”, a crucial theme for anthropology and for the understanding of identity discourses in contemporary India.

Panel 179 — 22 July 2017/ 9.15 - 11.00 / Room 3

Overseas Chinese: Between Assimilation and Isolation I

Chair: **Tina Shrestha**, National University of Singapore, Singapore

Everyday Life of Overseas Chinese and their interaction with the Host Society in Yokohama Chinatown
Yee Lam Elim Wong, The Chinese University of Hong Kong, Hong Kong

Yokohama Chinatown stands out as a landmark historical icon of local community history as well as the largest Chinatown in Japan. The Chinatown was established in 1859 after the port of Yokohama was opened for trade. After 150 years of development, the community is now resided by 3,000 Chinese people, including old and new migrants from mainland China and Taiwan. The history of everyday life of Chinese people in the Chinatown went missing or destroyed by the Great Kanto Earthquake in 1923 and devastation of WWII in 1945. To overcome the lack of archival materials, this paper aims to record the daily life of overseas Chinese residents in the community by oral interviews and primary documents gathered in the Chinatown. While the first and second generations lived apart from the host society and did not establish a strong linkage with the Japanese residents, the younger third and fourth generations have a closer relationship with the host society. Since the establishment of Yokohama Chinatown Development Association in the late-1970s, the overseas Chinese community showed their willingness to start conversation with the host society by inviting Japanese members from Yokohama city to join the discussion regarding to the development of Chinatown. More than 30 years have passed, do the relationship between overseas Chinese and Japanese residents in the area improved? What is the means for success? And how everyday life of overseas Chinese promotes a sense of unity in the community? This paper is the only English-written research based on everyday life of overseas Chinese with the use of participant observation and oral historical methods that investigates the relationship between overseas Chinese and Japanese society. The project aims to fill in gaps in existing literature by highlighting the development of the ethnic Chinese community through recording the everyday life of overseas Chinese.

Becoming Modern and Staging the Modern: the Spring Willow Society and Chinese Studying in Japan in the Early 20th Century
Yumin Ao, Kennesaw State University, United States of America

This paper explores the relation between the theatrical activities of Chinese students in Japan and China’s quest for modernization in the late Qing period. From 1896 onward, the government sent students to Japan, believing that this initiative to cultivate and train more talent for the future would quickly bring China into the modern world based on Western models and restore a strong Manchu rule. This strategy, however, ran counter to policy makers’ intentions. Indeed, it accelerated the end of the dynasty. Chinese students in Japan expressed their radical anti-Qing sentiments and vociferously criticized the government. This paper focuses on analyzing the role of theatrical practices developed by the first generation of Chinese dramatists in the transformation of China in the early 20th century. From the outset, the theatrical performances of the Spring Willow Society (Chunliu She) were closely bound up with the political purposes of its members——from equality to justice, and from resistance to oppression to consolidation of national identity. Chunliu She pioneered modern spoken dramas in Chinese language. More significantly, its members, a group of Chinese overseas students in Japan at that time, remolded themselves into radical youth equipped with modern revolutionary thought through their performance

activities. The paper (1) investigates the theater reform proclaimed by Liang Qichao in 1902 and the impact of Liang's political ideas about new citizens on the practices of Chunliu She members; (2) discusses the influence of Japan's new school theater on Chunliu She; (3) analyzes how Chunliu She members developed a new understanding of theatrical productions. Key Words: Chinese overseas students in Japan, the Spring Willow Society, the theater reform, the Japan's new school theater, the modern transformation in China

Where is "Homelands": The Home-Building of the Burmese-Chinese Migrants from State Farm for Returned Overseas Chinese in Guangdong
Chen-hsiao Chai, National Museum of History, Taiwan

Between the1960s and 1970s, amid nationalization policies and anti-Chinese movements across the countries of the Southeast Asia, many overseas Chinese were forced to migrate back to China and were settled by the Chinese government collectively in state farms for returned overseas Chinese. This paper will focus on those of such policy-based returned overseas Chinese communities who migrated from Burma back to China in the 1960s. They were mostly "Red Chinese", whose political affiliations inclined toward the Chinese government. Most of them were accommodated in Guangdong, rebuilding a new hometown and forming alternative community with different life history and social experiences. Along with China's economic reform and opening-up policy in late 1970s, amount of Burmese-Chinese from the state farm removed to Hong Kong and Macao, and became the second wave of the Burmese-Chinese migrants. They originally supposed to migrated to the "foreign countries" (such as the Britain or Portugal), while both of the sovereignty were handover to China in 1997 and 1999. The Burmese-Chinese migrants again "returned" to the motherland. The Burmese-Chinese from Tonghu state farm have established a close network and maintained an enduring connect between the hometown, Hong Kong, and Macao. Keywords: State farm for returned overseas Chinese, Burmese-Chinese, Returned overseas Chinese, Homeland/Hometown, Guangdong.

Panel 180 — 22 July 2017/ 9.15 - 11.00 / Room 4

Transnational Mobility in and Out of Korea: Identity on the Move

Convenor: **Yonson Ahn**, Goethe University of Frankfurt, Germany
Chair: **Yonson Ahn**, Goethe University of Frankfurt, Germany

Transnational Mobility in and out of Korea: Identity on the move (Panel organizer: Yonson Ahn)Transnational mobility in and out of Korea within the last decade has increased. This growing mobility flow is caused by skilled or unskilled migrant workers, marriage migrants, ethnic Korean returnees to the "homeland", and tourists or investors. The continuous flow of mobility in both directions, in and out of Korea, has brought issues of integration, belonging, and identity to the center of academic and political discussion. The goal of this panel is to generate dialogue among panelists across disciplines including Social Work, International Relations, Public Administration and Korean Studies, and these panelists have been working on a variety of issues concerning mobility in and out of Korea, across regions such as Asia, Europe and the post-Soviet Central Asian Republics.This panel seeks to investigate the complexity and diversity of identity and cultural differences which shape and is shaped in transnational spaces through transnational patterns of mobility both from and to Korea. The geographical regions covered in this panel are Korea, Germany and the post-Soviet Central Asian Republics. Formation and negotiation of identity and belonging of Vietnamese marriage migrants in South Korea, ethnic Koreans in the post-Soviet Central Asian Republics, former Korean guest workers in Germany, and North Korea defectors who re-emigrated from South Korea to a third country are the themes to be examined. Relatedly, the politics of migration mobility is interrogated in each presentation.

Negotiating a sense of belonging and 'home' of Korean Guestworkers in Germany
Yonson Ahn, Goethe University of Frankfurt, Germany

Migrants and immigrants feel at home in their countries of settlement yet also make identifications outside of it (Walter, 2001). Identity is often plausibly considered as 'becoming', of 'home' as being as much about the places of settlement as it was about a past 'homeland' (Brah, 1996; Ahmed et. al, 2003). The beginning point of this work looks at the sense of belonging and ethnicity which are seen as fluid and

porous, rather than static and bounded. The method used for this study is in-depth life history interviews conducted with Korean nurses in Germany between 2010 and 2016. Their narratives on identity are the main focus of analysis. In particular, this work explores the dual sense of simultaneous attachment to and distance from the "homeland" by the former guest workers who settled in Germany. This dual sense of attachment and distance are expressed in their feeling "at home" in the "homeland"and feeling like "a stranger at home". They experience a sense of "double inclusion", and at the same time, "double exclusion" in the home and host societies though everyday life. To negotiate these kinds of duality and complexity, they strive to redefine the meaning of "home" and "homeland" and maneuver in between two transnational spaces through diasporic mobility. This negotiation is achieved in diverse and transnational home making practices in both the diasporic home and the country of residence.

North Korean refugees on the go across borders
Yeun Hee Kim, Daegu University, South Korea

North Korean refugees in South Korea have been symbolic figures to attest to the superiority of the South Korean regime and to keep the hope and aspiration for the reunification of Korea alive. Therefore, the South Korean government and civic organizations have invested a lot of resources to support the successful resettlement and integration of North Korean refugees into South Korean society. However, a sizable number of North Korean refugees who initially settled in South Korea have recently left South Korea for third countries and sought asylum there. This out-bound migration of North Korean refugees was perceived either as evidence of 'policy failure' of the South Korean government in integrating them into society and reunification experiment on a small scale, and/or 'people failure' of North Korean refugees in developing ethnic and national identities in the South Korean society. This research aimed to first, to investigate the reality of emigration of North Korean refugees, and to assess the motives for, the patterns of emigration. Secondly, it examined the applicability of general migration theories to this phenomenon to dis-articulate it from dominant geopolitical and nationalistic discourses on North Korean refugees in the Korean society, and to re-articulate it in the context of general global migration. This research used both qualitative and quantitative methods. In conclusion, it discusses recommendations for theoretical and policy implications in the research of North Korean refugees.

Panel 181 — 22 July 2017/ 9.15 - 11.00 / Room 5

Urban Developments

The City, Aspiration, and Broken Promises: Uneven development and culture change in young Cambodian experience
Kenneth Finis, Macquarie University, Australia

This paper examines the tensions between aspiration and opportunity that the prospect of life in the city holds for young Cambodians today. Drawing from first-person accounts, it explores local experiences of how history, modernisation and economic inequality are seen to have influenced both personal opportunity and wider community cohesion. As Phnom Penh has increasingly developed in recent years, so too have the expectations of young people who are drawn to the city by the promise of employment or educational opportunities said to lead to higher paying jobs. Great expectations are placed upon education in particular as a path to a better life, commonly traced back to parental admonishments when respondents were young. However, many graduates continue to find themselves stuck in low-paying positions with qualifications that ill-equip them for a crowded job market, and economic migration overseas is increasingly talked of as an attractive prospect. While the impact of the Khmer Rouge period on community has often been discussed in the literature, the accounts in this study also raise how inequality of opportunity may be placing strains on community relationships today. Changes in the built environment which emphasise these divisions, as well in attitudes between economically-diverging families, has been felt expanding from city, to town, to village level in the surrounding areas. Drawing on ethnographic interviews and participant observation collected over periods of fieldwork between 2014 to 2017, this paper takes a person-centred approach in seeking to understand the motivations and the barriers faced by individual respondents as they describe their pursuit of education, employment, and financial security in and around Phnom Penh. The persistence of aspirational attitudes and a belief in education despite the tragedies of the 1970s is discussed, as well as the importance of addressing structural barriers as a crucial part of societal recovery.

A comparison of national identity and future outlook among highly educated urban youth in China and Taiwan

Desiree Remmert, European Research Centre on Contemporary Taiwan, Taiwan

The proposed paper analyses how different notions of national identity among urban Taiwanese and Chinese students and young professionals affect their outlook on the national as well as their individual future. Drawing upon 18 months of ethnographic fieldwork in Taipei and Beijing from 2012 to 2013, I will explore how the distinct socioeconomic and political landscapes of the two locales gave rise to very different future expectations among highly educated youth. Young Chinese took a significantly more hopeful and confident stance towards the personal and national future than their Taiwanese peers. While many of my Chinese intelocutors felt empowered by the Chinese governemnt's propaganda of incessant economic growth, many young Taiwanese felt weighed down by the stagnating Taiwanese economy. Moreover, they feared that the strengthening of economic ties with China that had been advanced by the then KMT government might eventually infringe upon Taiwan's democracy and make the island increasingly dependent on its powerful neighbour. However, also in Beijing tensions started to increase towards the end of my fieldwork in winter 2013, when Xi's anti-corruption campaign surged and raised fears of more restrictive policies. At the same time in Taipei, discontent with the government's handling of the expanding trade relations with China grew and resulted in the Sunflower Movement in spring 2014 during which thousands of students took to the street. These phases of political transformation and societal unrest had an important impact on how my young interlocutors imagined their future - while young Chinese grew increasingly concerned about their personal freedom, young Taiwanese appeared to regain confidence after having made their voices heard in the protests. In sum, my paper explores how the political transformations of the recent years are reflected in young people's notions of national identity as well as in their hopes and fears for the future.

Urban Flow between Mobilities: A study of Vehicles and Security Guard in Contemporary Metro Manila

Zenta Nishio, Kyoto University, Japan

In this research I discuss the “urban flow” between different “mobilities” of vehicles and security guards in the private sector in Metro Manila. Flow is becoming an important theme in Manila. Especially, Manila has been experiencing heavy traffic jams by public transportation “Jeepney” and emergence of privately own vehicles. This costs 57 million dollars a day. There are conflicts, negotiation and strategies in these mobilities. Traffic and flow are becoming the stuff of daily conversations, where traffic jams are the cause of much complaints. Both the rich and poor, they experience different spatial mobilities but could not escape from the flow. Focusing on mixture of mobilites, it shows us different urban images which previous studies have discussed Manila as a “divided city”. They discuss Manila as socially & economically divided, the progress of gentrification and strong social exclusions at play. Situation of mobilities indicate how these studies overlooked the relationship between mobilities and space. Mobilities are not just transportation from A to B, but also experience and core of the urban apparatus. There are always conflict between mobilities and the gatekeeper of mobilities. Even though there has been the ubiquitous installation of security guards at every shopping mall, gated community and high-rise condominiums, previous studies did not point out security guards as urban gatekeepers. These spaces are usually discussed as gentrified, excluded from the rest of urban sphere. However production of these spaces is deeply related with urban mobilities and interaction with the role of security guards. Urban flow is a new perspective for understanding the contemporary urban situation where it is a complicated network of multi agencies, mobilities of people and things.

Urban Anxieties in Philippine Regional Films

Katrina Ross Tan, University of the Philippines Los Baños, The Philippines
Laurence Marvin Castillo, University of the Philippines Los Baños, The Philippines

The study examines the articulation of urban anxieties in horror short films produced by independent filmmakers based in Davao City, the Philippines’ largest city located in Mindanao. It first maps the emergence of regional cinema as an alternative cinematic mode of production to the Manila-based commercial filmmaking system, before discussing regional cinema’s production of spatial imaginaries that contest the spatial figurations produced by mainstream cinema, particularly as demonstrated in mainstream horror films. The essay then reads Davao horror shorts against the multifarious constructions of the city in the national and local imaginary as a city in the national periphery, and analyzes how these

short films meditate on urban experiences in the region using the horror genre. These films reveal the people's complex views and attitudes towards urbanization and modernity, and articulate their anxieties over the socio-economic and political realities experienced in the regional city, such as extrajudicial killings, the enactment of a pioneering anti-discrimination ordinance, urban diaspora, and cosmopolitanism. The paper argues that these films imagine, not just the uneasy position of a regional city in the national topography shaped by the socio-economic operations of globalization, but also the anxiety of a Third World formation hounded by the specter of uneven development.

Panel 182 — 22 July 2017/ 9.15 - 11.00 / Room 6

Asian Migration and Intra-Household Dynamics

Convenor: **Choon Yen Khoo**, National University of Singapore, Singapore
Chair: **Brenda Yeoh**, National University of Singapore, Singapore
Institutional panel by: National University of Singapore

Migration in Asia, while not a new phenomenon, is occurring on an unprecedented scale. Migrants, from low-skilled wage labourers to upwardly mobile professionals, are moving to an ever-more diverse array of destinations within, and beyond Asia. It follows then that the diverse nature of migration in the Asian region is affecting households, in new and distinct ways. Following from Huijsmans (2015, 8), papers in this panel emphasise the importance of viewing 'the field of the household as a key relational space in which migration dynamics unfold and that itself is reworked through migration'. This panel is interested in the 'unfolding' of household dynamics brought about by migration, and the shifts that occur to migrant households across space and time. By migrant households, we mean households that are situated in migrants' point of origin, as well as those that may be established in migrants' destination countries. Papers that will form the basis of this panel draw upon intra-household dynamics from a broad range of vantage points that cut across generations, gender, class, and citizenship status. By exploring the household as a key relational space, this panel also considers the forms of mobility and immobility of various household members, and how this may change over time.This panel draws upon the following themes/questions to contribute to a comprehensive analysis of how migration is (re)shaping households:How does migration shape inter-generational aspirations? How does parental migration inform young people's own perceptions and understandings of immigration?How does migration shape marriage (and vice-versa)? For example, how do people negotiate normative expectations about marriage in light of their own, or other household members' migration? How do periods of prolonged migration of one or both spouses affect marital dynamics, and how might this differ from non-migrant households? And what role, if any, does migration play in marital dissolution? How is the household reworked during the course of migration? What new household formations arise in light of people's engagement in migration? How do decisions about childbearing and raising children play out in the context of migrant households, and how in turn might children affect timing and decision-making around migration?

Marital Dissolution and Transnational Householding in Indonesia

Silvia Mila Arlini, National University of Singapore, Singapore

Transnational householding is an increasing phenomenon globally, and within many Southeast Asian countries families experience "doing family" across international borders. To date, there is little systematic longitudinal research that allows for close examination of how families, both children and parents, sustain relationships over time and distance. This paper explores the relationship between migration and marriage in Indonesia. We draw on two waves of data collected from the CHAMPSEA (Children Health and Migrant Parents in Southeast Asia) survey Wave 1 (2008) and Wave 2 (2016), with a baseline sample of circa 1,000 households. The analysis contextualises an understanding of continuity and change in marital relationships and how aspects of the migration experience impact on marriage. We estimate logistic regression models to examine relationship between migration and marital dissolution within the couples and to compare couples that have not been separated by migration with those that have. We focus on changes in marital status of the wife and incorporate the partner's characteristics to see how characteristics from 2008 predict separation and/or divorce in 2016. Our findings highlight that families where both the husband and wife migrate internationally are the group most likely to have divorce/separation. As only a very few of them migrating to the same destination and the nature of their job likely prevents them from living together, migration of both wife and husband may exacerbate the

period of separation as well as the quality, contributing to destabilization in their marital relationship. Paper co-authored with: Lucy Jordan, University of Hong Kong, Hong Kong and Elspeth Graham, St. Andrews University, United Kingdom.

What's Up with the Family? The Filipino Transnational Household Eight Years On
Theodora Lam, National University of Singapore, Singapore

Migrating for the sake of the family has become a never-ending endeavour for many Southeast Asian families as large numbers of migrants continue to seek employment opportunities overseas for extended periods than initially planned. The state of the family and transformation of household dynamics over sustained separation of migrants from their left-behind family members have since come under scrutiny. Thus far, popular media has painted a rather bleak picture for transnational families in the wake of migration while several academic studies have hinted toward the transnational household as a sustainable living arrangement. Given these opposing views, this paper aims to provide a longitudinal perspective on transnational households by tracking some 500 Filipino transnational families formerly surveyed in 2008 in a study titled Child Health and Migrant Parents in Southeast Asia (CHAMPSEA) and resurveyed in 2016. It first seeks to explore how mobility and immobility of various household members have shifted over the years, and how such shifts have affected the responsibilities of different members within the household. Next, the paper hopes to understand how long-term migration has affected and transformed the configurations of households – particularly marital unions – over time. Finally, it considers the impact of long-term migration on gender and family dynamics in the family, especially relating to decisions over childcare, childbearing and childrearing. Overall, the paper aims to highlight the families' experiences of separation and query the effects of a longstanding absence of at least one key household member on the family.

Negotiation new norms: Migration, marriage and social change in Ponorogo Indonesia
Maria Platt, National University of Singapore, Singapore

Over the past two decades, women have become the majority of Indonesia's overseas labour migrants. Despite the strong shift towards women's labour migration, marriage remains an important and popular social institution in Indonesia (Jones 2010). Yet, a gap exists in our understanding of the marriage-migration nexus, particularly as it relates to young people in Indonesia's migrant-sending areas. The co-existence of both marriage and migration as significant social phenomena raises questions about how traditional marriage norms are being understood, negotiated and challenged by young Indonesians. This question is all the more crucial given the feminisation of labour migration in Indonesia and the subsequent re-casting of traditional gender roles and power-relations.This paper draws upon household survey (n=1,203) and qualitative data from Ponorogo – one of Indonesia's key migrant-sending regions. The analysis elicits the views of both young men and women, as well as their parents in order to gain an intergenerational perspective on marriage and young women's labour mobility. In doing so, the paper seeks to understand social change brought about by the concomitant forces of marriage and migration in Ponorogo. The paper approaches the marriage-migration nexus from three angles: i) prevailing social norms around marriage and gender; ii) household dynamics, including how parental migration influences ideals around young people's marriage and/or migration; and iii) young people's own expectations around marriage and how this sits in relation to their visions for their own, or their future spouses', migration.

The Entanglements of Migration and Marriage: Negotiating Mobility Projects among Young Women from Migrant-sending Villages in Ponorogo, Indonesia
Choon Yen Khoo, National University of Singapore, Singapore

Normative gender ideologies in Indonesia tend to depict men as breadwinners and women as homemakers. While labour migration has long roots in Indonesia, the last three decades witnessed its feminisation where women are now as likely as men to migrate for work. This major shift has spawned a burgeoning body of scholarship in the context of Southeast Asia, although much has focused on the impact of labour migration on gender relations in the household when parents migrate for work, leading to the reconfiguring of child-rearing and caregiving responsibilities. Young people's voices tend to be neglected as they are often treated as passive 'victims' or 'beneficiaries' of parental migration (Hoang et al. 2015). Based on 29 interviews with young women aged between 15 and 24 years from migrant-sending villages in Ponorogo, this paper draws attention to their perspectives on the entangled relationship between labour migration and marriage prospects. To foreground young women's agency in navigating

differentiated pathways, we interrogate the way normative gender expectations are threaded through their marriage and work aspirations. While young people often hold onto normative expectations of gender relations in the household, the uneven mobilities perpetuated by gendered migration regimes have resulted in the 'gendering of mobilities' where it is easier for young women to migrate for work than their male peers. Against this backdrop, we investigate the influence that normative marriage expectations and gender ideals have on young women's aspirations and how they imagine and construct their individual mobility projects.

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Economy: Product Localisation and (non)Unionisation I

Chair: **John Lambino**, Kyoto Tachibana University, Japan

Labour union strategy and non-regular worker unionisation: An institutionally adjusted insider-outsider model for Japan
Nicolo Rosetti, Kyoto University, Japan

Japan's unionisation rates and share of regular employees in the workforce have been in continuous decline since the 1970s. We use an insider-outsider model adjusted to Japanese employment institutions to link subjective short term choice sets of unions with long term institutional change. Non-regular work sets the entry conditions into the labour market, and by representing regular workers exclusively, unions protect wages and security for their members during economic downturns, without increasing involuntary unemployment at national level. This strategy is linked to the observed expansion and diversification of non-regular work in Japan, particularly in involuntary non-regular employees who were originally seeking regular work. A rise in the non-regular worker base further reduces unionisation rates and union bargaining power, suggesting that the long term exclusion of non-regular workers is unsustainable. We present a case study of UA Zensen, the major union federation leading non-regular worker unionisation at national level, to examine how union federations can overcome enterprise-level barriers to expansion. Despite UA Zensen's success, significant challenges to inclusive unionisation still exist, particularly in the manufacturing sector. Despite changes in union federations' official stance in the late 1990s, the data shows non-regular workers continue to be excluded at enterprise level.

An examination of active local development and the local power for economic reproduction
John Lambino, Kyoto Tachibana University, Japan

The paper introduces and presents the ideas on development developed in Japan and Okada's approach of the local power for economic reproduction. Policy makers on local development have often understood locality as a territory in which profit is maximized for capitalist enterprises. In contrast, Okada has argued that locality should be seen as a territory for people's lives. History has seen many cases in which the narrow pursuit of profit has caused environmental disasters and human suffering. Under this backdrop, Okada has defined locality as the spatial entity that holistically unites relationships between people, and between the people and the natural environment, and has argued that a local development policy has to be evaluated not on capital's profitability but on its effectiveness in bettering people's lives. In Japanese research, development has two personae: hatten and kaihatsu. Kaihatsu, which can be translated as passive development, is seen as the alteration of a territory from the top or outside. In kaihatsu, the people living in the territory are passive to and are receivers of development. On the other hand, in hatten, which can be translated as active development, it is contingent for the people living in the territory to be the doers of the economic development. In hatten, development is what is created by the people towards the fulfillment of their requirements and aspirations. To achieve active local development under an increasing economic globalization, Okada proposes the approach of the local power for economic reproduction, i.e. the ability of the local society to circulate local funds between local economic units such that the funds accumulate within the locality. He argues that as local economic units are more embedded in the locality, by increasing the local power for economic reproduction, the locality can pursue its aspirations, and sustain its development towards these ends.

Differentials in consumer's preference among Asian nations and Product Localization
Motohiro Kurokawa, Takasaki City University of Economics, Japan

Consumer market in Southeast Asian countries has been becoming crucial for manufacturing sector in developed countries, since its volume and presence has been increasing, accordingly, firms are carefully setting strategy and provision to enhance demands in each country. Although, we have been considering Asian region as production hub to reduce production cost, now we also expect its massive consumption expanding in the region. Moreover, many developed countries are meeting difficulty to realize economic recovery and continuous growth, firms are apt to abandon in securing domestic sales, then shifting to put more focus on the power of Asian consumers. Under such circumstance, firms do not simply export their generalized products, process of product localizing is necessary to respond consumer's preference shown differently. It actually occurs that several firms are trying to differentiate specification and brand management to cope with their demand, case studies of challenges are reported in recent years. In this study, consumer's preference in 4 countries (Thai, Vietnam, Myanmar and Laos) are tried to figure out through benchmarking, and reconfirm legitimacy that firm should consider market adaptation by change in specs and brand management. Characteristic of consumer market is thought to be defined by regulation, cultural/historical background, religion, customs and economic level, this study mainly focus on contrasts to income level to explain differentials among samples. As methodology, perception to several Japanese brands are surveyed by principal component analysis, results in 4 countries are compared to emphasize differentials. As results, perception to same products and brands are different among 4 samples, importance of localized products are supported. This study also suggests that conjoint analysis and AHP analysis method are applicable in setting specification and brand management.

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Institutional and Individual Factors in the Mobility of Asian Higher Education Students

Convenor and chair: **Sophia Woodman**, University of Edinburgh, United Kingdom
Discussant: **Yasemin Soysal**, University of Essex, United Kingdom

Asian students represent a major proportion of those moving globally for higher education, making up some 52% of the total of such students, with China sending the largest proportion, and India close behind. The motivations and strategies of these students and the attitudes and approaches of the institutions where they end up studying are thus crucial to understanding trends in the internationalization of the higher education sector as a whole. The international migration of students is an expanding field of research. However, this research has tended to adopt a macro-level perspective that compares conditions in sending and receiving countries using the classic frame of migration push and pull factors to study the socio-economic and policy determinants of these migration flows. More recently, the perspective of global competition to attract international talent has boosted innovation in this field of research with newer empirical strategies being adopted, and more attention to theoretical contributions. Significant research is now aiming to understand both individual level strategies and motivations, as well as how these play out in the context of a rapidly changing institutional landscape of HEIs on a global level. This panel draws on this emerging field to look at both individual strategies and institutional factors relating to the migration of Asian students for higher education. Two papers address approaches students and their parents adopted in planning for higher education and academic careers. One paper explores how South Korean expat families living in China engage in a careful calculus of lengths of stay abroad to give their children the opportunity of being eligible for 'special case' admission to a South Korean university as an 'overseas Korean national' student. The second paper on this theme examines how Indian students hoping for an academic career in the country are equally careful in timing their strategies for international student mobility, and combining this with opportunities for study at prestigious institutions at home. Another two papers explore institutional level factors that shape the context for mobility choices. One paper uses quantitative data from the UK to examine how measures of university prestige relate to the choices made by Asian students. Another draws on ethnographic observation to look at how universities in the UK and Germany seek to attract Asian international students, and the differing approaches they adopt to integrating them after arrival. Prof. Yasemin Soysal, an expert on internationalization of higher education, will be discussant for the papers.

Which Institutional Configuration Attracts International Students? A Study of Chinese and Japanese Students in British Universities
Hector Cebolla Boado, UNED Madrid, Spain
Roxana Baltaru, University of Essex, United Kingdom

In this paper, we evaluate what institutional characteristics of UK higher education institutions (HEIs) attract international students from China and Japan. HEIs compete fiercely to attract these students: Asian students make up the majority of this internationally mobile group, the largest share being from China, while historically Japanese students have made up a significant proportion. The paper explores what institutional factors—including whether universities are privately or publicly run, the proportion of administrators, their expenditure on goods and services, and the availability of third party funding—matter for these students by combining data from several sources. First, we use the 2014 HESA data to construct our dependent variable: the total numbers of Chinese and Japanese undergraduate and masters students in each UK university. We extract the total number of students in each university from the same data to control for the size of university. Our second source of data is used to build a measure of university prestige: the 2014 HES, an annual survey conducted by Youth Insight with a representative sample of about 11,000 students across British universities on why students selected their university and how they evaluate the academic and social context of their institution. Our final analytical sample is restricted to 120 British universities providing valid information from both data sources. In addition, we use secondary data from the European Tertiary Education Register which provides a census of the HEIs in Europe, including information on organizational characteristics and educational activities.

Migration, Education and Employed Mobility Among South Korean Migrant Families in Beijing
Xiao Ma, Leiden University, the Netherlands

By 2015, international students from South Korea accounted for the largest proportion (16.8%) of foreigners enrolled in China's higher education system. However, my study on South Korean migrant families in Beijing presents a sharp contrast to this fact, as most parents plan for their offspring to return to their home country for tertiary education. Their motivation to return is attributed to three main factors: their dissatisfaction with the Chinese university admission for international students, their migration status in China, and the special quotas reserved by Korean universities for the returned children of "overseas Korean nationals" (chaeoegungmin'g). The eligibility to become a "special case" (t'ŭngnye)in this university admission implies a higher possibility to be enrolled in a prestigious Korean university, which also represents the potential for decent employment and a brighter future in Korean society. Becoming such a "special case", however, requires meticulous planning for migration in terms of time and space, i.e. parents need to stay or remain in China with their children until "a good time" to return to Korea. If a student cannot become eligible for the special quotas, the return schedule would probably be altered or adjusted by their parents. Generally, this paper illustrates how mobile subjects can be engaged in appropriation of "mobility as capital", in pursuit of their educational desire in a transnational context. This project is based on one-year's ethnographic research in both Beijing and Seoul, and the data was primarily collected in methods of semi-structured interviews and participant observation.

International tracks have different gauges: approaches to attracting and integrating Chinese students in the UK and Germany
Sophia Woodman, University of Edinburgh, United Kingdom

Through analyzing how universities in the UK and Germany attract Chinese students and facilitate their adaptation on arrival, this paper contributes an institutional perspective on HE internationalization. Data is from three sources: interviews with key informants in student recruitment, international student advising and academic staff; ethnographic observation of recruitment events in China and university induction activities; and how universities present themselves online to international students in general, and Chinese students in particular. UK universities demonstrate divergent approaches to international students, with some adopting a "multicultural" approach that seeks to integrate students regardless of national origin, while others develop "international track" services directly targeting these students. They also vary in the extent to which they explain the value of their offerings to international students, or presume that university status does the job for them. By contrast, in Germany academic considerations dominate under the rubric of "excellence", as universities seek to attract "the best" students, with free tuition seen as putting education outside the market nexus, and Chinese students expected to "fit in." Advice providers in the UK question ethnic segmentation, while German counterparts attribute this to student preferences and say they "respect" this choice. Academics identify "problems" of perceived divergences in academic cultures. In responding to uncertainties in the internationalization of universities, informants draw on stereotypes of what Chinese students are like, what they are looking for in

international education, and what they need to prosper in European university settings. These different versions highlight conflicts over how to respond to internationalization.
Paper co-authored with: Basak Bilecen, Bielefeld University, Germany

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Democracy, Citizenship and Customary Practices in Indonesia

Chair: **Hans Hägerdal**, School of Cultural Sciences, Sweden

Reading Land Grabbing Narrative in Two Indonesian Literary Works: Women, Urban Space, and Remote Area
Usma Nur Dian Rosyidah, Airlangga University, Indonesia

Development has become such astonishing term that is closely related to the New Order Era that began in late 1960s in Indonesian government. The era itself signifies the rapid changes of bare land into buildings as well as infrastructure projects in Java and forests into mining and palm oil plantations in Borneo (Kalimantan). Eventually, development as the sign of the country's progress and advancement continues till today. The land grabbing narrative in two most-populated among Indonesia's five biggest islands is portrayed in two novels: Sketch by Ari Nur Utami and The Last Bakumpai by Yuni Nurmalia. The protagonists of the two novels, Katarina in Sketch and Aruna in The Last Bakumpai, are women who struggling to avoid the ecological destruction caused by what so called as 'development' that eventually becomes more and more capitalistic in urbanized Java and in remote Kalimantan respectively. By applying postcolonial ecofeminism framework, the three questions being discussed in the paper are: 1) How is development being employed in the narrative of land grabbing in the novels?; 2). How does development affect women?; and 3) How do women strive againts the capitalistic power of development amidst the ecological crises in urban space and in remote area? The analysis leads to the findings that development creates almost no space for women to continue life as the future-mother for the existence of human species and that women, in fact, are the most powerful characters in the narrative of land grabbing as their role turns to be the sole hope to save the ecology of the both the urban space and the remote area.

Pontianak's Local Regime: Competition among Ethnic Groups for State
Longgina Novadona Bayo, Gadjah Mada University, Indonesia
Dias Prasongko, Gadjah Mada University, Indonesia

Local regime that characterized in Pontianak shows the interaction between 'dua tungku', they are ethnic group and state. Both represents informal actor and formal actor. The existence of informal actor which is not single led to competition among ethnic groups. They compete to preserve their existence and strengthening position in order to maintain or create bargaining power for the sake of their interest. They struggle for power in state. In this locus study, there is an unwritten agreement among ethnic groups to divide formal position through representation base. It means these ethnic groups as informal actor playing their role as local regime by joining in state domain, as it consequences, they hold predicate as formal actor. Therefore, they have double face, as informal actor and a formal actor. Nevertheless, in the context of democratization, local regime that driven by ethnic groups and state actor often seen not good for democracy regime. This study sees that democratization facilitates the strengthening of identity groups that use in ethnic groups to make a strong bargaining power to get their interest. Keywords: 'dua tungku', ethnic groups competition, groups identity and existence, and democratization.

Adat revitalization in Democratization in North Lombok
Debbie Prabawati Suwito, Gadjah Mada University, Indonesia

North Lombok society has a long history, much longer than the age of the new autonomous district government established in 2008. Included in the cultural area of Western Lombok, the history of North Lombok society could not be separated from the story of the formation of Sasak community, or the emergence of the Kingdom Selaparang in 17th century. Despite the Islamic influence is quite strong historically, society in North Lombok do not recognize "master scholar" (ulama, tuan guru) as it is well known in other Lombok areas. Their social life order is instead resting on the teachings of Wetu Telu, which considered as not part of Islamic teachings. The most important actors in local politics in North Lombok is a nobleman, dominant ruling class since the era of the Kingdom Selaparang. In today's era of

democracy, their domination still remained. However, it is more because they have more resources. They are not fully supported by adat communitity as the adat was marginalized by the central government during the New Order government. Recently, the indigenous communities in North Lombok trying to revive their adat. The paper explores whether the traditional order will be accommodated in democracy, or vice versa, exploited by political elites competition. Keywords: Lombok, democracy, adat, democratization

Urban Progressives - Urban Poor Activist Struggles in Metropolitan Jakarta
Mark Philip Stadler, Asian Dynamics Initiative (ADI), Denmark

This presentation is about urban poor activism in Metropolitan Jakarta and how the activists struggle for changing the rampant urban poverty problematic in a transformative way. The focus is on how the activists try to bring about urban resistance amongst the poor city dwellers by framing the urban poor problematic as a political issue. The conceptual question is how the activists struggle for "The Political" in the urban poor problematic, the moment when the poor demand to be treated equally with the rest of society. The project examines the struggles of three urban poor activist groups which are of non-sectorial nature and which have a representation in a huge number of kampungs (=urban settlements/villages) of Jakarta, namely the Urban Poor Consortium (UPC), the Indonesian Peoples' Struggle Union (Serikat Perjuangan Rakyat Indonesia; SPRI) and the Jakarta Citizens' Forum (Forum Warga Jakarta; FAKTA). These three organizations have different even contradicting outlooks, visions and missions for their struggle for The Political: UPC is a humanist organization focusing on community organization and development of "kampung culture", SPRI is interested in creating a social movement and politicizing the kampungs in order to evoke change of government and FAKTA has a rights-based legalistic approach to safeguard their constituency when they face evictions or are in need of legal advocacy in front of a court. New initiatives involving these activist groups are joint ventures such as the Forum Kampung Kota (Urban Village Forum; FKK), a consortium-like conglomeration of academics and activists, and the Indonesian Peoples' Movements Confederation (Konfederasi Pergerakan Rakyat Indonesia; KPRI), a political grass-roots party that is composed of activist groups for farmers, fishermen, traditional communities and the urban poor. Both the FKK as well as KPRI are platforms for struggle with very high effectiveness and potential for political change.

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The Dilemma and Governance of Mekong Region Development and Environmental Cooperation

Convenor and discussant: **JoonPyo Lee**, Seoul National University, South Korea
Chair: **Eunhui Eom**, Seoul National University, South Korea

The Research aims to analyze the conflicts and related factors of development and environmental cooperation in Mekong River Basin(MRB). This panel will analyze attributes and issues of each key actor(or/and stakeholder) involved in Mekong River Basin development, assessing the existing governance in MRB and suggesting an improvement plan in terms of development and environmental cooperation. Finally we seek to move from conflict to cooperation by constructing new governance in MRB.

Hydropower as an effective energy option response to climate change?: Conflicting relationship between hydropower and climate risk in the case of Tonle Sap, Cambodia
Sun-Jin Yun, Seoul National University, South Korea

The Paris Agreement was adopted at the 21st Conference of Parties (COP) and is expected to come into force globally within this year 2016 by ratification by at least 55 countries representing at least 55% of global emissions. The New Climate Regime, in which all countries are required to participate in managing their CO2 emissions, will replace the current Kyoto Regime. One of the poorest countries, and only a minor contributor to climate change, Cambodia also submitted its INDC (Intended Nationally Determined Contribution) before the COP-21 and proposed a 27% reduction in emissions below Business-as-Usual (BAU) by 2030 with a section on adaptation. One of the low-carbon options Cambodia considers is hydropower on the Mekong River. How effective and sustainable is the low-carbon renewable option of

hydropower? This paper explores dam construction plans to expand the use of this alternative low-carbon energy option and examines its appropriateness. Even though hydropower development on the Mekong River is planned to supply low-carbon electricity for economic growth and improvement of quality of life of the people, it, along with the effects of climate change, exacerbates the livelihoods of people living downstream, especially local residents of Tonle Sap Lake. This study employs in-depth interviews with local residents, governmental officials, professors, researchers and NGO activists as its research methodology. While exploring the contradictory effects of hydropower use in terms of climate change mitigation and adaptation, this study suggests expansion of decentralized non-hydro renewable energy options for a more equitable and sustainable future in Cambodia.

Dams in Laos – a solution to sustainable development?
Seungho Lee, Korea University, South Korea

The research aims to evaluate the roles of hydropower dams in Laos in the course of the modernization of the country since the 1960s. Special emphasis is placed on the contribution of hydropower to the country's steady economic growth as an essential vehicle for obtaining hard currency. The era of hydraulic mission in Laos still continues, and additional 100 dams are built until 2050. Opponents stress devastating impacts of the dams against biodiversity, ecosystems, and livelihoods of people in the Mekong River Basin. Such criticism primarily stems from international civil society, however, the government seems to be committed to continuous dam building. Particular attention is paid to two cases, Nam Ngum 1 Dam and Nam Teun 2 Dam. Nam Ngum 1 Dam has played a key role providing stable electricity to Vientiane, and Nam Teun 2 Dam can serve as a useful example to disclose a recent commitment of the government to achieving socio-economic development. Policy implications are a strong drive by the public sector for hydropower development, a rapid establishment of hydropower export, and the contribution of dam projects to boosting local economy. Long-term challenges are ahead, including ill-management of environmental issues, little voice from civil society, and a lack of vision for hydropower projects to balance between socio-economic development and environmental protection. It is concluded that the achievements gained through hydropower development can be offset by social and environmental issues, which should properly be tackled by the government in the foreseeable future.

The Ideals and Reality of Greater Mekong Subregion Connectivity: Focus on Road Transportation
Sangkook Lee, Yonsei University, South Korea

This study examines the ideals and reality of GMS connectivity that the Asian Development Bank has developed since 1992 with a focus on road transportation. Road connectivity has so massively advanced that it has now become possible to travel across GMS by car. Although it is an outstanding outcome in the age of globalization, the study critically evaluates the current state of connectivity by bringing historicity, agency and locality into discussion. It reveals that the current connectivity must be understood as part of historical development of connectivity that began in ancient times and was greatly promoted during the colonial period. The study highlights corridors as a key strategic framework whereby the ADB attempts to transform the GMS into a single-unit market. In particular the study pays attention to the North-South Corridor that is expected to be a symbolic and influential path for China to advance into Southeast Asia with the completion of the Fourth Thai-Lao Friendship Bridge in December 2013. The study unveils the reality of road connectivity: first, maritime transport is still a dominant mode for intra-GMS trade; second, mountainous terrains restrict road connectivity; third, the building of the bridge has brought about the decline of river transport and also internal division in local society; and fourth, river connectivity, despite its symbolic importance, has been hindered by natural obstacles

Rural Economy and Income Diversification: Evidence from Paksapmai Village in Laos
Taeyoon Kim, Seoul National University, South Korea
Yongeun Lee, Seoul National University, South Korea

The traditional vision of rural economies of developing countries is in transition. The large share of incomes earned in rural households in the developing world is shifting from farm to nonfarm sources. This study presents the various income sources of rural households, as well as the household characteristics including farm assets, education of the household's head and its members. The analysis is based upon unique household data collected by the authors in a 2017 survey of 180 households in Paksapmai village situated on the Southern part of Laos. This is to investigate livelihoods of rural households, more specifically, the factors that derive rural households and individuals in their income source diversification.

The United States, China, Japan's Strategies on Mekong Governance and Implications for Korea
Yohan Lee, Hankuk University of Foreign Studies, South Korea

As the Mekong River Basin(MRB) was increasing regarded as a huge potential hot spot with abundant socio-economic resources as well as political and diplomatic partnerships, Major powers such as the United States, China, and Japan have sought for the close relationship and institutional governance with the Mekong region. The United States officially launched the Lower Mekong Initiative(LMI) since 2009, China also held the First Lancang-Mekong Cooperation(LMC) on March 31st 2016 while Japan made Japan-Mekong Summit from 2009. This article tries to study by the comparative method on the rationales, policies and strategies for MRB among major countries. Korea also wants to take part in the Mekong issues, thus it has embarked on various efforts to promote the Korea-Mekong relationship including the annual Korea-Mekong Foreign Ministers meeting started from 2011. Finally this study takes account of the practical ways for the cooperative governance from major countries perspectives on the MRB, and looks at the approach and strategic positioning of Korea towards the MRB.

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Heritage and Identity in East and Southeast Asia

Chair: **Cecilia Dal Zovo**, Institute of Heritage Sciences, Spain

Locating and dislocating subaltern groups of China's maritime periphery
Edyta Roszko, University of Copenhagen, Denmark

Locating on the crossroads of important maritime trade routes, Hainan has long been outside effective Chinese control, being inhabited by different groups such Dan-jia, Lingao, Cham, and Li. While Dan-jia and Lingao are considered to be sea nomads whose life-style in floating villages came under enormous pressure from the state's development projects Cham are known as maritime and mobile people who in the past, through trade, connected China and Southeast Asia with Arab world. Through centuries the Cham interacted with the indigenous people and the earliest inhabitants of Hainan—known as Li—who historically occupied mountain zones and derived their living from fishing, hunting and trading. The problematic conceptualization of a monolithic nation and culture in China's public discourse tends to underplay the regional, historical, and cultural differences, and to marginalize places and people such as those in Hainan because they are seen as representing an extreme, unusual, and unsettled situation that fits only partially into the imagined Chinese territory and nation. The spatial marginality and ambivalence of such peripheral communities remain a major concern of the Chinese state, which tries to incorporate them through various cultural agendas and development programs. By locating these subaltern groups in a wider perspective of linked regions, places and histories of the South China Sea this paper brings into focus China's maritime periphery that do not easily fit into dominant Han narratives and more recent state efforts to re-draw national geo-body.

Using heritage, making boundary in present Taiwan
Miki Nakanishi-Tsubota, Japan Society for the Promotion of Science, Japan

This paper examine the process of re/constructing ethnic/nation boundary in present day Taiwan by utilizing heritage from Japanese colonial period. As a multi ethnic country which has been suffering the effect of the cold war regime, Taiwan has difficulties to unify nation. Restoration of Taiwan from Empire of Japan after the World War II and evacuation of KMT to Taiwan from China made Taiwan as a place to maintain authentic Chinese culture. Ignoring multi ethnic construction, two Chinese groups and nine indigenous groups in 1945, KMT introduced mono-Chinazation policy on islanders. Conversely, both local Chinese and indigenous cultures and languages were oppressed. However, since 1990s, aimed to reconstruct a new Taiwan based Chinese identity which was expected to divide Taiwan from Peoples Republic of China (henceforth POC), both local and indigenous cultures has been adopted in tourism and by government. Around the same time, utilizing Japanese colonial heritage and local and indigenous culture, islanders also looked for their identity which would differentiate from both idealized Chinese by KMT and POC. Recent studies analyze this stream as decolonization. However, the process does not simply show decolonizing from Japan or cold war regime, rather it reveal re-colonizing and appropriating Japanese colonial heritage. Through analyzing personal interview, social media, and governmental

discourse and appropriation of heritage, firstly the paper will explore chaotic identity and struggling and effort to make boundaries between different ethnic groups but simultaneously to unify ethnic groups. Then this research will indicate the process is a negotiation of producing a new ethnic identity as Taiwanese.

Cherishing the Dark Past: The Heritage of the Native Chieftancy in Contemporary Southwest China
Jan Karlach, The Hong Kong Polytechnic University, Hong Kong

The „native chieftain system“ (ch. tusi zhidu) has a long history of development and in some isolated cases prevailed until the mid-20th century. The Chinese royal court appointed local hereditary rules to manage their own people living in areas, which were, at least from the court‘s point of view, dependant on the empire. With the course of time and dynastic changes, especially during the Yuan, Ming and Qing dynasties, rules and guidelines for the appointment of native headmen (ch. tusi or tuguan) and their integration into the bureaucratic system often changed. Both sides had to constantly re-negotiate their patron-client relationship, continually abudant with discrepancies between the written law and the actual practice. Until now, the imperial titles and ranks holders‘ abolished offices (ch. yamen) can be found scattered over the vast regions of Southwest China and beyond. Some of them are crumbling buildings, some had been turned into farming fields, while another are recognised as protected cultural heritage sites and are turned into museums. Three of them had been inscribed on the UNESCO's List of World Heritage in 2015. However, every single one of them constitutes a complex network of relationships and emotions. The aim of this paper is to interpret the data from a year-long ethnographic fieldwork in order to examine the complexities in relationships of the various local communities, which surround such places, to their own past and to the emerging present state projects and discourses. Using methods of participant observation and semi-structured interviews, I was able to collect a broad spectrum of different imaginations, nostalgias, stigmas, memories of violence, hopes etc. All within the context of emerging modernity with Chinese characteristics. Like in the past, the relationships between the locals and the „royal court“ are very fluid, so are the methods of governance on various local levels.

Climate Justice and Indigenous Socio-Cultural Resilience: Cases from Taiwan
Chun-Chieh Chi, National Dong-Hwa University, Taiwan

In summer 2009, Typhoon Morakot swept through southern Taiwan, and dumped unprecedented amount of rain in southern Taiwan. Many indigenous villages, especially those in the mountainous areas, were severely damaged with much human and property loses. The Taiwanese government, working with a few NGOs, constructed thousands of “permanent housing units” in a dozen sites to resettle more than 30 indigenous villages. This paper presents the relocation process of indigenous Haocha and Ali villages, and discuss about these villagers’ individual as well as collective efforts in coping with the relocation of their settlement from their traditional territories. Much emphasis will be placed on how indigenous communities’ socio-cultural heritage and fabrics helped the villagers in coping with their newly settled geographical area and new housing/community arrangements. In addition, indigenous traditional ecological knowledge (TEK) will be investigated to evaluate both their continuity and their utility in their new settlements and new economic practice. Finally, indigenous communities are the victim of climate injustices; the author of this paper, working with indigenous community members, will apply the concept of “climate justice” to discuss and made suggestions on how to alleviate indigenous sufferings due to climate change, and how to assist affected indigenous communities in their betting coping with the effect of relocation while manage to sustain and enhance their socio-cultural heritage.

Self-reference in Vietnamese mealtime ritual invitations: where are the selves?
Duyen Thi Mai Dang, Massey University, New Zealand

This presentation discusses self-reference, which means the (non)use of person reference terms by invitation extenders to address the inviters themselves, in Vietnamese mealtime ritual invitations (VMRIs). VMRIs are commonly extended in Vietnamese everyday meals to invite people to start, continue, join for meals, and partake in some food and drink from meals, and more. These invitations/offers for food/meals manifest food-related manners in Vietnamese food-sharing culture that help to enhance familial and cultural bonds and reinforce Vietnamese cultural norms. Person reference in these special invitations is worthy of investigation because it reveals much about the linguistic and socio-cultural values that underlie the use of the Vietnamese system of address terms, about perceptions of politeness and appropriateness across genders and generations of users, and about the ways Vietnamese people think,

feel, believe, communicate, and behave.By investigating self-reference in the invitations collected in New Zealand- and Vietnam-based participants' diaries, interviews, video-clips, observations and informal talks, this presentation argues that the way invitation extenders reference (and do not reference) themselves choosing certain terms reflects how they construct their selves and position others.

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Aspects of Female Identity

Chair: **Manuela Ciotti**, Aarhus University, Denmark

Uniform Civil Code and women in India
Arunima Deka, OKDISCD, India

The debates around UCC have once again come to the forefront, something which has been intriguing the Indian women's movement for a long time now. While debating its implications for the rest of India, we often forget to mention about the peculiarity with which it is entangled when we talk of India's Northeast. For Northeast, with its troubled political legacy, the UCC debate can turn particularly problematic for two reasons, firstly, the tussle between institutions of modern nation state and existence of constitutionally recognized customary laws, already functioning community/ clan based institutions like the village councils etc. Secondly, multiplicity of religious practices amongst various tribal groups, those which are beyond the ambit of the established or predominant religious practices. Will a UCC be able to address such heterogeneity, is a question worth pondering upon. Speaking of rights of women in context of the region is already a difficult terrain and UCC will aggravate the tensions further, reasons which this paper would attempt to map out. For Northeast India, a UCC cannot be a gender just formulation unless the conflict between community, customary laws and anxieties about institutions of modern state are solved first. Based on empirical insights from various parts of Northeast India, this paper will critique the homogenizing tendency of a UCC, and also attempt to sketch its implications and challenges to gender justice in the region.

Women's Leadership Identity in a Global Context
Maria Guajardo, Soka University, Japan

Women's leadership identity is shaped by cultural and gender expectations (Meyer, 2015). As foreign born women move to a new cultural setting in East Asia, specifically Japan, they are faced with challenges in establishing a leadership identity that conforms to the local setting while at the same time maintaining the integrity of their view of leadership as embodied in their home country. The complexity of defining a new leadership identity for women, who had moved to Japan to work, was explored in this case study. Cultural expectations shape the leadership behavior supported and promoted in a host country, and these expectations differ for men and women. Women's narratives shed light on the process of designing and embracing a leadership identity that is emerging and may be different than a woman's leadership identity held in their home country. Dissonance and resonance as described by Boyatzis (2005) in the formation of a woman's identity is explored. As women in Japan are targeted to occupy 30

"Ideal Life" as Depicted in Japanese Women's Magazines: Changing Women's Roles and Socio-economic Stratification in the 1990's
Mika Hattori Vermeulen, Nagoya University of Foreign Studies, Japan

The 1990's brought about a new economic stratification in Japan. The idea of "Japan as a middle class society" and the bursting of the economic bubble in the early 1990's introduced a new economic reality in which various economic levels became much more prominent in the popular press. Some previous studies on popular women's magazines and consumer culture in Japan have demonstrated that contents in those magazines have tendencies to focus on only one economic level and thus not present a clear picture of society as a whole. In this study, I have analyzed the "ideal life" as depicted in several magazines targeted at Japanese women in different economic levels during the 1990's. In particular, firstly, I used the advertisements in the magazines to gauge the economic level of each magazine's target readers. Then I compared each magazine's description of the "ideal life" for women at each economic level. Finally I further analyzed the readers' points of view as expressed in the comment pages. Based on the results I found in this research, I discuss types of "ideal life" as reflected in women's magazines and changing roles

of women in Japanese consumer society. [Keywords] women's magazines, middle class Japan, socio-economic stratification, ideal life

Constructing and marketing beauty in Indonesia
Jeaney Yip, University of Sydney, Australia

This research analyses the discursive construction of beauty through skin care advertisements and its visual representations in Indonesian women's magazines. We focus on how they inscribe cultural and competing discourses in constructing and marketing beauty in the Indonesian context. Indonesia is an industrialising and increasingly global country with a sizable emerging middle class that is the largest in Southeast Asia. Due to this size, Indonesia has been the target of multinational corporations in marketing consumer goods. Consumerist in orientation, the middle-class have the resources to use material goods as social markers of identity and status, but they are also interested in pursuing comfort and wellness to enhance one's life standing. Research by Jones (2008) indicates that there is evidence of correlation between personal economic growth and the increasing use of personal care products. As quality of life improves, personal care and aesthetics becomes an indicator of social superiority and mobility that is especially distinguishable in a developing country like Indonesia. Advertising of course constructs beauty as advertisers notoriously promotes a "beauty ideal" (Greer 1999) which has long been criticised for representing women in a problematic way (Kates, Shaw and Garlock 1999). We explore various constructions of beauty as the products not only promise youthful, smooth and fair skin to affluent middle-class consumers, but promote the constant 'upscaling' of lifestyle norms. We show how leading brands successfully tap into particular meanings to construct ideas of beauty which their female target markets are able to identify with, legitimised by localised aspirational signifiers specific to these markets. Rather than essentializing culture and as a departure from the common assertion of the Westernisation of beauty in another context, our research seeks to uncover the mobility and shifting constructions of beauty that is particular to cultural contexts and locations.

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War and Humanitarianism in Asia, C. 1900-1950

Convenor: **Maria Framke**, University Rostock, Germany

Historiographies of humanitarianism have stressed the central role of war and violent conflict in the formation and growth of relief movements in Europe, where the urge to mobilise aid to victims of war and war-induced calamities accelerated the formation of organisational and institutional structures that preceded today's conglomerate of modern humanitarian actors. As such, war (and particularly the two World Wars) gave way to the mobilisation of relief to soldiers and civilian groups during, as well as in the aftermath of conflict in which 'humanitarians' responded to a diverse set of needs covering the provision of food, medical care and protection. Testing the assumption that wars exhibit a catalyst force in the genesis of humanitarian movements, the panel assembles international scholars for a debate on the connection of war and humanitarianism in South- and South-East Asia. By shifting the focus to Asia, the panel adds an important and often over-looked regional perspective to current debates on global humanitarianism and intends to stimulate the transgression of geographical boundaries in the exploration of historical phenomena and processes pivotal for the formation of philanthropic movements. Last but not least, the contributors wish to highlight the role of both indigenous activists and international organisations in the response to war-induced calamities Asia. By reconstructing the specific motives and agendas of these actors we hope to contribute to a better understanding of driving forces and sources of relief in the region as well as their global entanglements and repercussions.

«Keep them pure, fit, and brotherly!»: The Indian YMCA's 'Army Work' in the Great War (1914-1920)
Harald Fischer-Tiné, ETH Zurich, Switzerland

The outbreak of the First World War was hailed by some American YMCA -secretaries working in India as presenting "overwhelming opportunities" to massively enlarge the Christian Association's range of activities among non-elite segments of both the European and Indian population of the subcontinent and boost its general popularity. Financially supported by the Governments of Britain and British India as well as by donations from the Indian public, the Y embarked on 'army work' in several theatres of war almost

from the outset. The present talk takes stock of the wide spectrum of the Y's activities ranging from providing first aid-courses and establishing Girl Guides groups for Indian women in Bombay and Calcutta to the screening of educational movies and magic lantern slides for Indian and British troops in Mesopotamia or organising sport events in Northern France. In particular, it addresses the question of the underlying objectives and wider impact of the Y's humanitarian 'war work' schemes. Equally, it tries to establish to what extent pre-existing racial and cultural stereotypes influenced its programs designed for European and South Asian soldiers.

From war relief to war making: Overseas aid from the Straits Settlements and the legacies of World War One

Mark Frost, University of Essex, United Kingdom

This paper challenges certain Eurocentric histories which date the transformation of humanitarian aid from a national into a transnational phenomenon to World War One, to in fact argue the opposite. It begins by building on current trends in the historiography of the British Empire which emphasise the multi-centred origins of ideologies, policies and social movements, to explore flows of humanitarian aid which emanated from Britain's colonial Straits Settlements and then traversed the globe. Before 1914, the leading humanitarian activists behind this outpouring of globally-directed benevolence were Chinese, Indian and Arab merchants who typically mobilized their employees, kinsmen and co-religionists to act as international benefactors. The motivations that lay behind such generosity were complex, as this paper will discuss. But our primary focus will be on the dramatic impact World War One had on the colony as a regional hub for the organization of humanitarian relief. Between 1914 and 1918, overseas aid-giving became an imperially-endorsed popular practice in the Straits which drew in all levels of society. At the same time that it bolstered the appearance of loyalty to Britain and her allies, it offered local Asian elites a new public space in which to contest colonial racial hierarchies and demand rights as equal imperial citizens. However, after the war, and for a variety of reasons, overseas aid-giving in the Straits became a less avowedly universalistic and more overtly patriotic activity, one that ultimately morphed into a clandestine form of nationalist overseas war-making.

Non-state humanitarian relief during World War II: The Indian Burma refugees

Maria Framke, University Rostock, Germany

During World War II British India fought on the side of Great Britain against the Axis Powers. The Japanese advance in Southeast Asia in 1942 caused a mass exodus of Indians residing in Burma. Out of fear, more than 140,000 people attempted to flee to the 'safe haven' of British India, mostly on foot; a trek that involved immense suffering. While the British colonial state set up relief and rehabilitation authorities to assist the refugees, a large share of the humanitarian work was carried out by the Marwari Relief Society, a caste-based relief organization, and by the Indian National Congress (INC).Although research has been done on the Indian refugees from Burma, the question of humanitarian assistance by non-state organizations and their cooperation with the British colonial state and international organizations, such as the Red Cross, has not been adequately addressed. By focusing on the Marwari Relief Society and the INC, this paper investigates not only the complex motives and objectives, but also both associations' strategies of providing relief and the structures necessary for their work. It furthermore asks, whether their humanitarian actions became a tool for advancing and legitimizing Indian nationalism. Finally, knowing that the British-Indian state incorporated the humanitarian relief work into its own military and administrative structures during World War II, the question arises how this cooperation with the state shaped the humanitarian work of the Marwari Relief Society and the INC.

"I am sure, readers want to give any help they can": Mobilising relief to famine-stricken Bengal during World War II, 1943-45

Joanna Simonow, ETH Zurich, Switzerland

In midst of the Second World War a humanitarian disaster of massive dimensions affected the population of British India's eastern province Bengal. Attempts of the British colonial authorities to downplay and conceal the severity of the crisis were facilitated by the dilution of international public attention to war-torn Europe, leading to a temporary blackout of news from the famine-affected areas in the international press. Against these obstacles, a heterogeneous set of actors in the British Empire and beyond strove to raise awareness for the crisis, pointed to the responsibility of the government to save the lives at risk and engaged in the provision of food and medical relief. Illuminating the prospering of networks of

committees devoted to famine in India in the 1940s, the paper highlights the diverse agendas of civil-society actors as well as their different strategies applied to arouse empathy and solidarity with the crisis-stricken population of Bengal. In doing so, the paper will contribute to the overarching question of the panel by pointing to the ambivalent role of war in both driving and limiting the mobilisation of aid.

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Reframing Myanmar in the 21st Century I

Chair: **Sharon Bell**, Massey University, New Zealand

The Aspirations of Myanmar's Kachins Who Are Studying in Baguio City, Northern Philippines
Farland D. Valera, University of Baguio, The Philippines
Tun Aung Naw, University of Baguio, The Philippines

At the onset of ASEAN integration, the internalization of higher education has steadily become a pivotal trend that the academe has to brace for. The globalization of education has increased cross-border mobility for international students who aim to gain higher education in countries like the Philippines. As Myanmar has began to democratize its polity, young Burmese have also moved with the development of cross-border education. With this backdrop, this paper purports to explore the motivations of Burmese students, particularly those from the Kachin ethnic group, in coming to study in Baguio City and the nationalistic aspirations they forge as they aim to earn a college degree here. The participants, all of them studying in tertiary education institutions, are at least in their junior year of study already and have been residing in Baguio for at least two years. The data collected through five key informant interviews and one focus group discussion shall be thematically analyzed and presented using the emic approach. This paper shall be presented in three prongs, namely: (a) the motivations of Kachins in acquiring education beyond Myanmar's borders; (b) the nationalistic aspirations of the Kachins while studying in a foreign country; and (c) the image of contemporary Myanmar as viewed by her sons acquiring college degrees in Baguio City, Philippines.

Consumption and Cooperation: Follow up a Case Study of Social Capital in a Village in Northern Shan State, Myanmar
Ralph Gust-Frenger, National Chi Nan University, Taiwan

Myanmar is in the middle of a political and economic transition. This process also has it's "dark sides", among other growing economic inequality. Particularly vulnerable is the rural population whose main livelihoods are agricultural activities, and who still comprise more than two-thirds of the population. The paper is based on previous research from 2013-2015, a case study examining forms of inter-household cooperation and collective action in a village in Northern Shan State in Myanmar. That research found that in the course of the ongoing economic changes in the region, increased border trade with China, and transition from subsistence paddy-growing to market-oriented corn growing, non-cash based reciprocal labour exchange still was crucial for generating necessary livelihood outcomes, particularly for poorer and struggling farm-households. Agricultural village-land was still partly managed according to customary systems, with a considerable area under communal management by the traditional village leaders, assuring a necessary production factor also for poorer community member households, if needed. In follow-up research since then, it was observed that changes of consume patterns accelerated considerable. The number of motorbikes, phones, cars, brick houses are increasing quickly, financed by cash sales of corn, but also loans of traders. Both the production factors labor and land are being based increasingly on a cash-based marked system. Is it hypothesized that increased cash-based transaction and consumption increases general risk, especially for poorer households, indebtedness, and livelihood inequality of the households. Follow up qualitative research is using in-depth interviews with former research participants, village key informants and direct observation. The subjective experience of changing livelihood conditions of rural households under accelerating economic and social changes in a previously rather remote region is being highlighted.

Possibilities for transformation or more of the same? Ethnic health system development in Shan State, Myanmar
Sharon Bell, Massey University, New Zealand

Myanmar has endured over sixty years of conflict between the military and ethnic groups. The state has failed to provide essential services such as healthcare in the ethnic states. This has led to extremely poor health outcomes in these populations. Health system development in conflict-affected areas has received attention on the ways international non-governmental organisations (INGOs) can build the capacity of the state to meet welfare needs. Less is known about INGO engagement with non-state armed actors and the possibilities for transformation these relationships offer. The research draws on qualitative fieldwork conducted in a community on the border between Thailand and Shan State, Myanmar, particularly focusing on women. It explores the effectiveness of the approaches that an INGO takes at a micro level as it trains rural Shan people as medics. The case study seeks to address a gap in understanding ethnic health system development in Shan State, a continued locus of conflict between the military and various non-state armed groups. This paper offers three conclusions about the transformation of the ethnic health system offered by the partnership between the INGO and the non-state armed group. First, it proposes that despite engaging community capabilities, effectiveness is limited by the technocratic, de-contextualised approach employed by the INGO in its medic training programme. Second, the partnership between the INGO and armed ethnic organisation does hold legitimate transformative potential as it supports ethnic desires for the decentralisation of its health system. Third, it argues that a major shift in international aid architecture from funding cross-border work to that from within Myanmar jeopardises capacity development of ethnic organisations, limiting health system development.

Being Akha, Becoming Modern: Transregional religious networks and the making of divergent Akha Worlds in the Upper Mekong Region

Micah Morton, ISEAS-Yusof Ishak Institute, Singapore

In this paper I discuss the post-1980s efforts of certain Akha ethnic entrepreneurs to cultivate divergent Akha Worlds of a modern and yet religious nature. Akha elites' worlds in the making encompass some 730,000 Akha residing in the transregional space of upper Mainland Southeast Asia and southwest China. Akha unification efforts have occurred amidst the region's post-Cold War transformation from the opium producing battlefields of the Golden Triangle to an international market for resources, labor and tourism. In particular, I discuss the competing efforts of two religio-political Akha factions - first, a self-declared Neo-Traditionalist faction, and, second, an evangelical Baptist faction - to proselytize and cultivate transregional religious networks throughout their larger Akha Worlds. Akha elites' transregional projects have occurred within, across and beyond the boundaries of China, Laos, Myanmar/Burma, and Thailand – reflecting their simultaneous embeddedness as citizens in particular nation states and orientations towards larger Akha Worlds in the making. The paper addresses the central question of how Akha, in their divergent world making efforts, have been influenced by and appropriated regional and global flows of resources, actors, ideas, and materials pertaining to culture, religion and modernity. The paper aims to reposition Akha as central rather than peripheral to debates over the shifting nature of contemporary identity politics and focus on Akha worlds in the making as cosmopolitan spaces of historical and geographical connectivity.

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Combining Drugs: Polytherapy and the Association of Medicinal Substances in Asia

Convenor and chair: **Laurent Pordié**, National Center for Scientific Research (CNRS), France
Institutional panel by: CERMES3 (Research Unit of Science, Médicine, Health and Society - CNRS/EHESS/INSERM)

The paradigm shift that saw pharmaceutical production and biomedicine enter their molecular era in the middle of the twentieth century might be challenged today. On the front line stands the crisis of innovation, characterized by increasing attrition rates and a declining number of new molecular entities put on the market, and recognized by both industries and regulatory authorities. A number of "new" treatments thus account for the reorientation of existing molecules towards new therapeutic targets. In this context, active substances are also combined for an increasing range of disorders, as in the case of HIV tri-therapy, treatments for epilepsy and tuberculosis, or Artemisinin Combination Therapy for malaria. While it holds a marginal place in the global practice of biomedicine, the use of these composite pharmaceuticals is of significant material and epistemological, as well as social and sociological relevance. This is particularly true in Asia. Whether it concerns the innovative hybrid formulas stemming from the

industry of traditional medicines, the physicians' clinical practice aiming to answer novel epidemics and drug resistances, or the extemporaneous drug assemblages made in pharmacies and other (illicit) outlets, pharmaceuticals are often combined with the intention to create original, poly-molecular therapeutic entities. These practices are not to be confused with, or understood as medical 'prescriptions' but as producing single yet composite materials on their own. This panel takes these objects as a privileged vantage point for the study of material culture and economy, regimes of knowledge production, and social and regulatory environments. It brings together a multidisciplinary panel (anthropology, history, social pharmacy) in a collective attempt to shed light on the many dimensions of polytherapy as it faces epidemiological, medical, legal and sociocultural challenges in India, China, Cambodia, Thailand and The Philippines.

Models of Drug Effects in Combination Drug Therapies in India: Combination or Contradiction?
Stefan Ecks, Edinburgh University, United Kingdom

"Combination drug therapies" administer two or more therapies to patients at once. They include combinations of separate pills, the combination of several active ingredients in a single pill, as well as combinations of drug and non-drug forms of therapy. This paper explores the uses of combination drug therapies in India. In biomedicine, combinations of drugs are extremely common, and usually labelled polypharmacy. Both therapeutic and market reasons can account for this. Fixed-dose combinations are also very common in the Indian pharmaceutical market, and they can be found across all therapeutic segments. If such fixed-dose combinations can count as "new" entities depends on whether they are categorized from a perspective of pharmacology or from a perspective of branding. The paper will also explore the logic of "combination" from both a biomedical and various non-biomedical angles. Combination therapies rest on an idea of specific aetiology that is not shared by non-biomedical healing traditions in India such as Ayurveda, Unani, and Indian homeopathy. It will be argued that biomedical "combination" drug therapies are co-constituted by both non-pharmacological and non-biomedical concepts of what a "drug therapy" is.

Re-assembling Drugs in Cambodia. An Anthropology of thnam psohm
Laurent Pordié, National Center for Scientific Research (CNRS), France

Pharmacies play a key role in Cambodian healthcare. Although the personnel of these outlets are generally unqualified, they do possess specific knowledge about drugs. This is rendered especially acute in the way they combine (psohm) medicines (thnam). These drug sellers are supplied with industrial products, which they unpack, re-assemble and sell to patients in the form of thnam psohm, or combined medicines. Presented in small plastic bags, these assortments of individual pharmaceuticals are the most common prescription regimen in the country, so much sought after that some industries and larger pharmacies now involve themselves in their mass-production. This paper examines the way in which these unqualified drug sellers acquire their knowledge – through a range of unofficial and official channels – and how, in turn, they transmit it to their family members. Second, it explores the drugs' association logics and the various characteristics contemplated to create the combinations. The reinterpretation of therapeutic indications and understanding of pharmacological families, the cost, colors, forms and provenance of the drugs, as well as the patients' preferences influence the choice of the drug sellers and lead to dramatic epistemological heterodoxies. While the thnam psohm pose major public health problems, they are adapted to people's needs and expectations, resonating as they do with their visual, imaginary and economic universes. This paper finally reflects on the way the pragmatics of pharmaceutical practice, mingling official and unofficial regimes, translate into pharmaceutical value.

Yachud in Thailand: The Public Health Scenario, Health Professions Responses, and Consumers Perspectives
Niyada Kiatying-Angsulee, Chulalongkorn University, Thailand

The combination of drugs is a common feature in the health cultures of Asia that concerns both traditional healers (herbal compounds) and biomedicine (combination of several items in one prescription). In Thai language, the term yachud indicates the latter pharmaceutical combinations; it refers to a plastic pack of three to five drug tablets and/or capsules sold in private outlets for various ailments. The yachud may target biomedically defined disorders such as malaria, as well as a range of symptoms (muscle-ache, joint-pain) and traditional etiologies, such as phit kaboon and padong. These

"combined medicines" have been more recently use for weight control. This study aims to examine the history and the current state of yachud in Thailand, and offers a reasoned analysis of consumers' perspectives. Considered as a dangerous practice, the use of yachud has raised concerns for health authorities in 1980 and led to an amendment of the Drug Act 1967 that prohibits their sale. While abundant efforts have been put together to improve the situation, the yachud are still very popular in both rural and urban settings. Disappointed with the current health care system, patients use these products as a form of self-medication, hoping for speedy recovery. In order to understand the persistence of this practice, this paper will explore matters pertaining to the perception of risk between patients and health professionals, the economy of drug selling and the distribution channels, involving as they do today the use of new technologies, such as the Internet.

Global Pharmaceutical Mixtures: Artemisinin-based Therapies from Formulations to Molecular Combinations (1975-2005)
Jean-Paul Gaudillière, INSERM-EHESS, France

Artemisinin-based combination therapies have become the key medications used in malaria treatment programs worldwide. This situation is often referred as a major if not the most important success of research policies aiming at the "integration" and/or the "modernization" of Asian – in that case Chinese – traditional medicine. Based on a collective inquiry launched within the framework of the ERC project GLOBHEALTH, this paper examines the role "mixtures" have played in the trajectory of artemisinin and its derivatives from the late 1970s to the early 2000s. It argues for the succession of two different regimes of integration. The first one, which dominated the 1970s-80s, was a regime of reformulation. It combined the use of complex plant extracts originating in classical Chinese materia medica with: 1) the testing of mixtures in animals and humans; 2) the search for clinical equivalences between malaria and categories in the so-called TCM. This paradigm operated in China with limited international extensions most of them linked to WHO primary health care strategy. The second regime emerged in contrast in international arenas, first of all R&D programs, which linked Chinese as well as Western academics with pharmaceutical firms. This molecularization regime focused on the synthesis of artemisinin's analogs and turned mixtures into chemical combinations whose envisioned merit was to reduce the probability of drug resistance. This transition provides a remarkable basis to discuss the dynamics of pharmaceuticalization in global health.

Informing Vita plus: A Case Study of the Reconfiguration of Filipino Health Herbs
Anita Hardon, University of Amsterdam, the Netherlands

In this contribution I describe the design and marketing of a popular herbal panacea in the Philippines. The product, First Vita Plus, contains five so called 'power herbs', which have been tested for their health effects in Filipino labs. The herbs are packages into a sugary health drink, and come with different fruity tastes. Vita Plus was designed by a community-oriented physician, who intended to increase health of the poor by working with a social marketing company to increase access. As a result, Vita Plus is sold through multi-level marketing, with exaggerated health claims. I describe the way distributors in Palawan (an island where these Filipino herbs grow abundantly) convince their friends and families to use Vita Plus through health testimonials ans semi-scientific powerpoint presentations. Our interlocutors pay alot to become a member of the scheme and while some become rich by selling the products, many end up being in debt in their attempt to link up with the global service economy. I reflet on the way in this case traditional herbal medicines are reconfigured into a 'modern' health drink, and how in the process they become 'informed' (Barry 2005).

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Mobile Technology and the Paradoxes of Connectivity in Southeast Asia I

Convenor: **Panarai Ostapirat**, Thammasat University, Thailand
Chair: **May Ingawanij**, University of Westminster, United Kingdom
Discussant: **Prasert Rangkla**, Thammasat University, Thailand
Institutional panel by: Thammasat University

This panel is a comparative exploration of emergent dimensions of mobile communication environments and everyday practices in Southeast Asia. It brings together anthropologists and media researchers

working in Myanmar, Lao PDR, Vietnam and Thailand with a shared focus on conceptualising mobile technology and agency in the context of fast developing telecommunication infrastructures and diverse and volatile state control regimes in the region. Over the last five years mobile telecommunications services have expanded rapidly if unevenly across Southeast Asia. Whilst Thailand and Vietnam have long had among the world's highest per capita rates of mobile phone subscription, the more or less extensive liberalization of mobile telecommunication infrastructure in both Lao PDR and Myanmar has led to steep increases in mobile adoption in the last two to three years. Notwithstanding continuing socio-spatial inequalities of access to mobile services, for the majority of the population in Thailand, Vietnam, Lao PDR and Myanmar a mobile phone has become an intrinsic part of everyday life. The infrastructures of mobile telecommunications are also undergoing rapid transformation with the recent introduction of third generation and anticipated roll-out of fourth generation mobile broadband networks. Industry forecasts predict that mobile broadband adoption will continue to grow rapidly, driven by the market in affordable internet-enabled handsets and subscription packages targeting lower income users previously excluded from the market. In tension with the liberalization of national telecommunications markets is another regional trend: states in the region have sought to harness the economic promise of digital connectivity, whilst simultaneously conducting mass surveillance and exercising stringent political control over the way in which their citizens use these communication infrastructures. Whilst there is no shortage of optimistic market analysis of the broader trends of digital connectivity in Southeast Asia there is a relative lack of scholarship on the highly diverse everyday practices of mobile media use emerging in the region. This knowledge gap persists despite a growing body of research that has emphasized the locally contingent, culturally specific nature of mobile use. In relation to this background the panel explores the paradoxes of digital connectivity emerging in Southeast Asia and their impacts on the space and time of social action by staging a dialogue between scholars investigating diverse local contexts and everyday practices of mobile mediated communication and use.

The Art of Speaking on the Line

Arthit Suriyawongkul, Foundation for Internet and Civic Culture, Thailand

Legal risk, social pressure, and political climate may limit space for discussion but not the topics of discussion themselves. This article explores the ways Thai people consider safe enough to use for expressing their opinions on social media. Parody and sarcasm fan pages on political issues become popular on Thai Facebook since at least around 2012. Many of these fan pages are heavily graphic-based, which may highlight on what kinds of content that have more ability to spread on a social network site. Some of them like "Manee Mee Share" creates original drawing based on characters from standard primary text books in the 90s, while others like "Talamae Pop-Culture" rely on 'image macro' using same image for different messages.I argue that 'meme literacy', which include sense of humor, language competency to pun things up, and ability to communicate with memes, allows sensitive issues to be discussed and shared further. Tools like 'meme generator' lower the barrier for one to participate in this graphic-based conversation. Observing what are intentionally omitted from these graphics and conversation also illuminates the real limits of freedom of expression in Thailand, and observing the conversation around what is omitted may allow us to see what people think about the unspeakable.References:-- Gauntlett, David. 2011. Making is Connecting: The Social Meaning of Creativity, from DIY and Knitting to Youtube and Web 2.0. Cambridge: Polity Press.- Shifman, Limor. 2013. Memes in Digital Culture. Cambridge, MA: MIT Press.

Civil Cyber Society: Cyber activism and the Rise of Civic Movements in Vietnam

Yukti Mukdawijitra, Thammasat University, Thailand

In the recent years, there is a significant increasing number of Internet users in Vietnam. This is due largely to the government's investment and facilitation of media infrastructures and the country's economic growth. Not only opening opportunity for a key number of Vietnamese population to access to information worldwide, but the Internet also creates a new challenge to Vietnam's politics. Drawn from my ethnographic, documentary, and online researches on Vietnam since the early 2000s, I argue that the Vietnamese, both inside and abroad, are now utilizing the Internet to disseminate ideas and to create activities that illustrate a formation of "civil cyber society." This paper presents how these online activities or "cyber activism" help creating the current Vietnamese civil society. Given the fact that Vietnam is a totalitarian state, it is challenging to investigate how political participations and social movements in Vietnam are now evolving with the help of cyber activism. Additional questions to be explored are: to

what extent does the Vietnamese civil society benefit from the Internet? What tactics are effective and ineffective for the cyber activists? How do the government reacts and controls the cyber activism? To what extent and in which condition the cyber activism are welcomed, avoided, or ignored by the Vietnamese Internet users?

Thailand 4.0: Sociotechnical Imaginaries of Connectivity and Social Change under Authoritarian Rule

Richard MacDonald, Goldsmiths, University of London, United Kingdom

Since July 2016 Thailand's military rulers, the National Council for Peace and Order, have been promoting a new economic model referred to as Thailand 4.0, a designation that connotes a developmental vision of the future modelled on the incremental improvement of an IT upgrade. Innovation, efficiency, and connectivity are the buzz words of this imagined future, populated by 'smart homes', 'smart farms' and 'smart cities'. During the same period, a series of amendments to the 2007 Computer Crimes Act have passed into legislation expanding further the state's power to limit the circulation of ideas and opinions and exert greater control over the internet. Taken together these developments are indicative of the Thai state's deeply ambivalent conception of connection and connectivity, in which the automated capture and circulation of data by corporate and state agencies is deemed to enhance efficiency, promising a future escape route from the 'middle income trap', but the circulation of diverse ideas and opinions among citizens constitutes a 'democracy trap' that threatens order and harmony.
This presentation offers a preliminary analysis and a methodological reflection. The analysis draws on the fertile concept of sociotechnical imaginaries (Jasanoff and Kim 2015) to explore the dialectic of connection and control in state policy and action, and the migration and retooling of a Silicon Valley, post-political, efficiency rhetoric in a context of authoritarian rule. The methodological reflection envisages an ethnography that addresses the socio-technical imaginaries of connectivity through a comparative focus on two of the planned projects through which Thailand 4.0 is to be materialised: village broadband and smart cities. An ethnography of projects, as Walker (2012) suggests, implies attending to the unfolding time space through which regulatory intent engages and confronts local desire.

Digital technologies, power, and intermediation in Myanmar and India

Elisa Oreglia, SOAS University of London, United Kingdom

A central trope of information society is that of "flow." An implicit assumption underlying such a vision of information flows involves the removal of gatekeepers and intermediaries. Subsequent developments are showing that information does not flow so freely; and that intermediaries proliferate. How do we define, and then explain the persistence of intermediaries? Drawing on ethnographic field work in agricultural markets in Myanmar and India, and adopting an actor-network theory perspective, we tease apart the different functions played by human agents – traders, brokers, auctioneers, etc - and non-human – mobile phones, cash - intermediaries in these markets to understand the practices and the power hierarchies that exist around them, the characteristics that make them resilient in a time of change, and which of these many functions and roles can or cannot be replaced or supported by digital technologies. What value do these financial agents bring to monetary and financial transactions? What value do these transactions bring to the lives of intermediaries? Are intermediaries strengthened in their position of power by digital technologies, or can digital technologies challenge existing power hierarchies? Our research aims at mapping out the financial and mobile phone practices of different market actors, of end-users and intermediaries, in order to uncover their differing needs and expectations. Identifying the role played by different material forms of money and by intermediaries in fulfilling these needs and expectations, we argue, can help explain why promises of disintermediation languish and both cash and financial intermediaries persist in the digital age. Co-authored with Janaki Srinivasan, International Institute of Information Technology, Bangalore, India

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Asian Diplomacy and Policy I

Chair: **MD Aftab Alam**, University of Delhi, Zakir Husain Delhi College, India

Monster or trusted friend? Sir Harry Parkes and the Meiji Restoration in Japan

Robert Morton, Chuo University, Japan

Sir Harry Parkes, the British Minister to Japan from 1865 to 1883, was seen as a towering figure in Britain and among European ex-pats in China and Japan. In Japan his reputation was more mixed – according to the Minister of the Right in 1871, the government 'trusted profoundly to him as a support'. However, others in Japan could not forgive his verbal and sometimes physical abusiveness to even senior ministers and saw him as only interested in advancing the interests of his own nation. Nevertheless, there was a strong feeling of gratitude in Japan for what was perceived as his having assisted the Imperial cause in the Meiji Restoration in 1868 – this was in spite of his British Foreign Office instructions to maintain strict neutrality。 Using material collected in the Foreign Office files at the UK National Archives, as well as Parkes' letters sent to friends and colleagues stored elsewhere, this paper will take a new look at Parkes' role in the Meiji Restoration and look at what the expectations of the British Foreign Office were and how far he went in meeting them while balancing support the Imperial forces? Did he indeed support them, or was this a later invention by Ernest Satow, A.B. Mitford and others? This paper will also look at his personal relationships with Japanese officials and consider what his feelings about Japan truly were.

Britain and the Bonins
David Chapman, University of Queensland, Australia

To the east of Japan lies a neglected, but nonetheless important, narrative of nation. Until now, this narrative has largely been ignored by scholars and left out of the early history of Japan's emergence on the international stage. The narrative begins at the end of the Tokugawa Period, continues into the Meiji Period and involves the tiny and isolated Ogasawara (Bonin) Islands. In this presentation, I argue that the islands played a significant and important role in Japan's imaginings of and emergence as a modern sovereign nation. This significance and importance is reflected in the negotiations the islands generated between Britain and Japan over their sovereign control. Japan had to deal with Anglophone notions of territory, sovereignty and nation while Britain, clearly uninterested in retaining the islands as part of its empire, negotiated for continued access and the interests of British subjects living there. This history provides a novel perspective on early Anglo-Japanese relations and Japanese early arbitrations over nationality and nationhood.

The US-Japanese Trade Relations in the 1910s
Yoshiaki Katada, Meijo University, Japan

My paper will examine the US-Japanese trade relations in the 1910s, thereby better understanding the characteristics of Japan's economic development in the context of its trade. The reason why this paper deals with Japan's trade relations with the US is that the US was not only by far the largest trade partner for Japan but also one of the very few countries with whom Japan could have a large trade surplus. In investigating the trade relations, this paper will be particularly concerned with trade between Yokohama and San Francisco. Due to its conspicuously crucial role in Japan's trade with the US, this paper focuses on Yokohama. In those days, the port of Yokohama accounted for around 80 percent of Japan's entire trade with the US. Therefore, Yokohama's trade with the US will demonstrate the changing characteristics of Japan's economic development as well as its overall trade with the US. The reason why my paper will pay attention to the port of San Francisco stems from the fact that this port played a major role in the US trade with Japan. During the 1910s, the ports of the US West coast consistently occupied more than half in terms of the amount of the entire US trans-Pacific exports to Asia while they constituted about 30 percent in terms of value. Moreover, the majority of their exports were shipped to Japan. Of these, most were shipped from San Francisco to Yokohama. Thus, it is effective to explore the trade relations between Yokohama and San Francisco, because although all of the ports on the US West coast were vital, San Francisco handled the brunt of that trade. In conclusion, using the trade between Yokohama and San Francisco as the primary example, this paper will examine the changing status of the US-Japan trade relations.

From OVOP to OTOP and beyond: Local development policies, rural empowerment politics and political leadership in Asia-Pacific
Valentin Noble, Kyoto University, Japan

From a movement initiated in 1961 to expand a local economy left out by a state-driven policy promoting rice production, OVOP ("One Village One Product") has turned into a prefecture-wide public policy in

1980 under the mandate of Japanese Oita Prefecture's governor Hiramatsu Morihiko. OVOP's carrier has known a fantastic rise in the early 2000's, when the movement was used as a base for crafting national policies in Thailand ("One Tambon One Product", or "OTOP"), where it was incorporated into the set of economic policies called Thaksinomics. Its adoption led to a visit of Prime Minister Thaksin Shinawatra in Oita Prefecture in November 2001. Simultaneously, Japanese authorities discovered the interest of OVOP as a tool for international development, and have since made it one of their major cooperation policies. After a brief explanation of the original movement in Oita Prefecture the issue of the transfer of the program from Japan to Thailand will be focused. The proactive promotion of the OVOP movement from Oita prefecture and its leader governor Hiramatsu Morihiko, as part of his concept of "local diplomacy", has had some impact on the process. We show that the success of what could be called a paradiplomatic approach from Oita prefecture, with for example the organization of the Asia Kyushu Regional Exchange Summit from 1994, is partly due to the absence of any competitors to Oita in the field of international exchange and cooperation among the other local governments in Kyushu, as well as the appeal that the OVOP movement can have as a "policy brand" which had been at the center of Oita's international exchanges for almost two decades when Thaksin took the idea. Furthermore, the political leadership of Hiramatsu Morihiko and his commitment to the OVOP cause have constituted a formidable PR force for OVOP expansion abroad.

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Building Meaningful Democracy in Thailand

Convenor and chair: **Thawilwadee Bureekul**, King Prajadhipok's Institute, Thailand
Institutional panel by: King Prajadhipok's Institute

Thailand is moving towards meaningful democracy after passing through 13 coup d'états after changing from absolute monarchy to constitutional monarchy in 1932. This panel explains the extent of Thai's support for democracy and what mechanisms that have been implemented for democratization. The first paper is related to the Asian Barometer survey results on 'support for democracy'. The results provide important insights on how different groups see the future of democracy. In addition to the expected geographical and regional cleavages, there is greater complexity than may otherwise be assumed over how competing political attitudes and demographic indicators correlate with each other which deserves further study to fully interpret. The second paper is 'Access to Community Rights: The right to public participation in environmental and natural resource management and preservation'. Although the constitution guarantees the community right by requiring that individuals and communities have the right to participate in the management and maintenance, conservation and exploitation of natural resources and environment, but in practice, the community rights have not been established in the state regime of Thailand. Only a strong community and potential can be accessed to the community rights according to the spirit of the constitution. The third paper is 'Student council and its role in motivating democracy in schools'. The objectives of this research are to study the process of motivating democracy in schools through Student Council activities and to propose appropriate guidelines to execute the activity, according to Thai context. The results lead to significant information about success factors, as well as recommendations to develop and strengthen democracy through Student Council, that are appropriate with the context. The forth paper is 'Disparities in Education: Social Quality in Thai's Views'. This study aims to analyze the factors that influence disparities in education in Thailand, such as the opportunity to exercise their rights; the inequality of income and property. The last paper is 'Community Integrity Building: Learning Practice from Three Local Governments in Thailand'. The objectives are to study integrity building process, find integrity building gaps, and propose appropriate measures for building community integrity in these areas, using the qualitative methodology. The paper shows the result of the activities and how to support integrity at the local level. In conclusion, this panel indicates that grass root empowerment by many means is important for Thailand future to achieve meaningful democracy.

Support for Democracy in Thailand

Thawilwadee Bureekul, King Prajadhipok's Institute, Thailand

Thai democracy rests against the backdrop of increasing levels of global dissatisfaction and alienation with democratic processes. However in both recent history and further, Thai democracy more than most other countries have faced significant socio-political disruption, cleavages and a disproportionate number of

coups. Using data from four waves of the Asian Barometer Survey, this research exposes the dimensions and characteristics of democratic support within different geographical, social, demographic and economic groups in Thailand. The results provide important insights on how different groups see the future of democracy. In addition to the expected geographical and regional cleavages, there is greater complexity than may otherwise be assumed over how competing political attitudes and demographic indicators correlate with each other which deserves further study to fully interpret.

Access to Community Rights: The right to public participation in environmental and natural resource management and preservation

Pattama Subkhampang, King Prajadhipok's Institute, Thailand

The Community Rights are a set of rights which local communities have more participate in decision making powers by the individuals and communities have authorities or the Right to Self-Determination in public environment and the natural resources. World Today facing the crisis of natural resources and environment, so that theoretical assumptions of common pool resource (CPR) have been proved that meaningful in practice. For Thailand, Although the constitution guarantees the community right by requiring that individuals and communities have the right to participate in the management and maintenance, conservation and exploitation of natural resources and environment. But in practice, the community rights has not been established in the state regime of Thailand. Only a strong community and potential can be accessed to the community rights according to the spirit of the constitution. Moreover A duty or obligation of the people and communities that have called on the state agency to manage the promotion and protection of community rights. Including compliance with the constitutional provisions in respect of the rights and participation of all people and communities as well.

Student council and its role in motivating democracy in schools

Lertporn Udompong, King Prajadhipok's Institute, Thailand

d. The stimulation of democracy among youth, who is the future of the nation, is considered one of the significant factors in developing good citizenship in a democratic country. A key procedure that has been applied to achieve democratic behaviors in highly democratized countries over the world is 'Student Council', which has also been applied in Thai education system for over four decades. Nowadays, Student Council in Thailand has evolved over time. The objectives of this research are to study the process of motivating democracy in schools through Student Council activities and to propose appropriate guidelines to execute the activity, according to Thai context. Qualitative method is primarily used in this study, in order to gain insights from the real situation, both in Thailand and Japan. The collected data, both documents and interviews, has been analyzed, using Content Analysis. The results lead to significant information about success factors, as well as recommendations to develop and strengthen democracy through Student Council, that are appropriate with the context. The preliminary study found that the key factors of Japan's development in democratization are the clear educational goals and common belief in the approach to education. The mutual concept for both countries is that democracy must be learned through practicing. However, the Student Council activities in Thailand and Japan are different in terms of democratic concept that is expected to be cultivated in youth, which an important starting point, leading to the designing of specific Student Council activities in the two countries.

Disparities in Education: Social Quality in Thai's Views

Ratchawadee Sangmahamad, King Prajadhipok's Institute, Thailand

Social disparity is an issue that has been widely discussed. It may mean social inequality. If any society has disparity problems, it may lead to social conflict, weak economic development, and poor quality of life. In this paper, I would like to focus on the disparity in education, since education is fundamental to developing people. However, equal access to education is an important problem. Some researchers say that access to education is affected by socio-economic status of people and the education system. This study aims to analyze the factors that influence disparities in education in Thailand. This paper presents the results from the Citizen Survey on Life and Society in Thailand, which was conducted by King Prajadhipok's Institute using the ACSQ (Asian Consortium for Social Quality) standard questionnaires during October 2014 to March 2015. The results show that the factors affecting people's opportunities to access education are that the society does not give people an opportunity to exercise their rights; the inequality of income and property; the dissatisfaction with education; gender; and age. Therefore, the social policy that is appropriate for Thailand should be the strengthening of socio-economic security.

Thailand should improve the quality of education and meet the labor market needs. Finally, the government should give more opportunities to people in order to access their rights equally.

Community Integrity Building: Learning Practice from Three Local Governments in Thailand
Nittaya Ponok, King Prajadhipok's Institute, Thailand

The research objectives were to study integrity building process, find integrity building gaps, and propose appropriate measures for building community integrity in three Local Administrative Organizations in Roi-Et province. The research relied on qualitative methodology by exploring relevant literature, making an action plan with communities, and interviews. The results showed that the three areas have been conducting activities involved with integrity principles but it was not explicit. There was no goal setting and strategic ways to proceed with integrity-building activities. After making an action plan to build integrity in communities, all three areas nominated working groups, worked with outside networks and felt valued by their activities. However, various gaps along the integrity building process remain, such as misunderstanding the concept of integrity, low public participation, community member readiness, and lack of community coordinators. To be more effective in integrity building more widely, the government should declare and compel an integrity culture through all media. Integrity building tools should be collected and developed, key community institutions such as family and religion should be regenerated to support integrity diffusion and development, an integrity environment should be created, integrity activities should be evaluated and learned from, and ownership and responsibility should be cultivated among community members.

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ASEAN and Regional Dynamics

Chair: **Richard Griffiths**, Leiden University, the Netherlands

Bridging the Intra-ASEAN Division of Cooperative Military Arrangements
Olli Suorsa, City University of Hong Kong, Hong Kong

Bridging the Intra-ASEAN Division of Cooperative Military Arrangements Bilateral and multilateral military cooperation -- or defence diplomacy -- has played an important arbiter role in Southeast Asia: Namely between the Association of Southeast Asian Nations's (ASEAN) ''core'' states -- Indonesia, Malaysia, Singapore, Thailand, and the Philippines -- on the one hand, making the establishment of ASEAN possible and, on the other hand, keeping the regional intramural tensions from spiralling out of control. By the end of the cold war in Asia ASEAN had developed an extensive and overlapping network -- or ''spider-web'' -- of cooperative bilateral defence arrangements with one another, with practical collaboration ranging from cooperative border patrols to joint-exercises and intelligence exchanges, and high-level ocntacts. The inclusion of the old ''nemesis'', Indo-China as well as Myanmar, into ASEAN, however, created a clear division within the grouping's cooperative military interaction between the ''core'' and the new members. Cambodia, Laos, Vietnam, and Myanmar became part of the regional military arrangements through the admission to the association's multilateral ASEAN Chiefs of Defence Forces Informal Meeting (ACDFIM), since 2000, and then to the ASEAN Defence Ministers Meeting (ADMM) in 2006. Importantly, however, while part of ASEAN regional defence diplomacy framework the CLMV group remains an outsider in the sub-regional ''spider-web'' of cooperative military efforts of the ''core'' and, similarly, lack substantial extra-regional defence diplomacy engagement of the ASEAN-6. Despite the positive development and inclusion of the CLMV states into the multilateral fora of ASEAN defence diplomacy, this author argues that the regional habit of bilateral military dialogue still carry an immense importance in further mitigating the lingering intramural tensions and in bringing the new members' military establishments closer to the ''core'' -- bridging the intra-ASEAN division of cooperative military arrangemetns -- both in depth and spread.

David vs Goliath: The Philippine-China Dispute Over Contested Seas
Raymund Liongson, University of Hawaii-Leeward, United States of America

South China Sea has become a potential flashpoint for conflagration or a setting for new redefined bilateral relations. China continues to aggressively assert control over South China Sea, posting navy ships, undertaking massive reclamation projects, and building military installations on reclaimed reefs and

islands. In protest, the Philippines filed an arbitration case against China, which it won. The UN arbitral tribunal concluded that there was no legal basis for China to claim historic rights to resources within the 'nine-dash line'. China has refused to heed. Meanwhile, the United States and other Asian nations are alarmed of the developments. The South China Sea is a vital trading passage for China, Japan and Korea, as well as other nations on the western rim of the Pacific, serving as their only bulk trading route with key markets in the Americas and Europe, among others. The contested area is also host to rich marine, oil and natural gas supplies. With the recent tirades from the new Philippine President against the U.S. and pronouncements of possible economic trades with China and Russia, a window for possible bilateral talks with China is ostensible. Or is it? How should this dispute be resolved peacefully but justly? Or, is war inevitable on this side of the region? Co-authored with Raenalyn Suan, University of Hawaii-Leeward, United States of America; Aelyssa Grace Sabado-Macanas, University of Hawaii-Leeward, United States of America; Veronica Robles, University of Hawaii-Leeward, United States of America; David Ballesteros-Brown, University of Hawaii-Leeward, United States of America

South China Sea Changes: Effect upon ASEAN
Jim Placzek, Thammasat University, Thailand

This paper records the basic events of China's occupation of the South China Sea in 2015, reviews China's motives, and discusses the immediate and long-term results for ASEAN, China's motives are summarized and reviewed. China's actions are aimed at the US, and are the first step in its push for superpower status. In this grand plan and first confrontations, the effects upon ASEAN are strongly negative, but in this larger conflict ASEAN is simply collateral damage. Geographically, the maritime center of ASEAN has been cut out and there is little or no remedy available. These factors combine to push ASEAN back 40 years to its situation at the time of founding. ASEAN has few if any options. It's best overall strategy is to continue to balance external powers as best it can, while continuing to develop its own regional identity and community through economic developments and soci-cultural understanding. Ultimately illusive ASEAN unity will earn the region respect from the great powers. This may not take as long as it seems today, for a few evolving reasons, including globalization, the internet, and a multipolar mutually-dependent world.

The Role of ASEAN in India's Act East Policy
Elangbam Bijoykumar Singh, Manipur University, India

The initiation of India's Look East Policy and its subsequent graduation to Act East policy is considered a paradigm shift in the development discourse of Northeast India. The region comprises of eight states viz Arunachalpradesh,Assam,Manipur,Meghalaya,Mizoram,Nagaland,Sikkim and Tripura . The region shares a long international border with its neighbouring countries with China and Bhutan on the north,Myanmar in the east,Nepal in the west and Bangladesh in the south and west. Rich in natural resources and a treasure house of floral and faunal bio-diversity , the region used to be a gateway to east and southeast Asia before India's attainment of independence in 1947. The partition in 1947 converted overnight the thriving region into a landlocked region with poor connectivity. History,geography and politics combined to cast Northeast India as a far away land,remote,isolated and sorrounded by intimidating and hostile environment. despite its resources the region has inexorably slipped into the backward category. The emerging geopolitical scenario provides a window of opportunities.The region enjoys special advantage over other parts of India in view of India's Act East Policy in general and India's economic engagement with her eastern neighbours through India-ASEAN FTA and other bilateral FTAs. India-ASEAN FTA is central to India's growing engagement with her eastern neighbours. However the exposure of India to ASEAN via the northeast is limited. The border area of Myanmar and Northeast India is sparsely populated, less developed and less connected. Enchancing the connectivity would open new opportunities for the development of the border area which in turn would contribute to narrow the development gaps. The paper seeks to examine how the connectivity with ASEAN may be leveraged to kickstart the economy of the region ushering in inclusive development. It will also show how this can be considered a paradigm shift in the development discourse of Northeast India.

ASEAN CSR networks and the evolution of "business and human rights": A nexus of the regional governance of CSR and human rights
Toru Oga, Kyushu University, Japan

The Association of Southeast Asian Nations (ASEAN) published the ASEAN Socio-Cultural Community Blueprint in 2009 and agreed to promote corporate social responsibility (CSR) as an integral strategy in ensuring sustainable and inclusive socio-economic development in ASEAN. Accordingly, the ASEAN CSR Network (ACN) was established in 2011 with support from the ASEAN Foundation. Since then, ACN has launched numerous projects concerning human rights. This study focuses on the institutional building of the ACN and the evolution of its adoption of "business and human rights" practices. Through collaboration with the ASEAN Intergovernmental Commission on Human Rights (AICHR), ACN has promoted business and human rights practices, as well as CSR. This study thus examines ACN and collaboration with AICHR, and it uncovers a nexus of regional governance between CSR and human rights. Although ASEAN human rights mechanisms have stagnated under AICHR, ACN has more positively engaged in business and human rights practices as a part of promoting CSR. The main argument of this study is that in the ASEAN context, CSR has functioned as another route to influence the improvement of human rights. Therefore, a contribution of this study is an exploration of how CSR has accelerated and deepened regional human rights governance.

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Japanese Language and Soft Power in Asia I

Convenor and chair: **Kayoko Hashimoto**, The University of Queensland, Australia

This is the first part of an inquiry into how Japanese language can function as one element of Japan's soft power in Asia. Japan has been ranked top among Asian countries for its soft power, but contrary to the popular view in Japan that Japanese pop culture has fostered international interest in Japan, "culture" is not the strongest area in terms of soft power (Soft Power 30 Portland analysis, 2015). Within the culture itself, the promotion of languages - both the national language and foreign languages - is an area about which Japan has demonstrated some ambivalence because of the country's nationalistic ideology and historical past. The fact that the Japanese language is not widely spoken and Japanese people's English language skills are among the poorest in Asia is likely to constitute an obstacle for Japan in exercising its soft power (Nye, 2004). This collection of cross-disciplinary works in the fields of language policy, language teaching, sociolinguistics, cultural studies and history is distinctive in seeking an understanding of the links between Japan's language policies and broader social, economic and political processes, as Japan attempts to reinvent itself in preparation for the 2020 Tokyo Olympics. This panel presents historical continuity in the way Japanese language is perceived and promoted by policy makers. The first presenter examines Cool Japan as a symbol of Japan's interpretation of its cultural power. Hashimoto argues that the exclusion of Japanese language from the Cool Japan strategies indicates the one-dimensional nature of the strategies and their lack of engagement with local communities in Asia. The second presenter examines the failed kanji (Chinese character) abolition movement in the Meiji period. Hovhannisyan demonstrates how Japan once attempted to reinvent the language by removing the Chinese elements in its quest for universality in Asia. The third presenter highlights Japan's dilemma in educating the local people in Japanese language in occupied Singapore. Matsuoka argues that because of the established status of English in Singapore, Japan had no choice but to focus on the "Japanese spirit" without being able to exercise cultural superiority.

Cool Japan, but not the language?
Kayoko Hashimoto, The University of Queensland, Australia

This paper examines the Japanese government's Cool Japan strategies and asks why they do not include Japanese language. While Cool Japan previously focused on pop culture and associated products, it has now been declared to be "a national movement encouraging the Japanese people to fully exercise their creativity in the international community" (Cool Japan Proposal, 2014). The latest proposal, however, does not include Japanese language, which is – or could be – an indispensable source of engagement in Asia. It has been pointed out that Japan's weak performance in terms of languages is likely to constitute an obstacle for Japan in exercising its soft power (Nye, 2004). In fact, Japanese people's poor English skills and the difficulty of spreading Japanese language outside Japan are closely related. Even though the ultimate purpose of teaching foreign languages (mainly English) is to equip Japanese people with the language skills to promote Japan to the international community, the actual use of the language as a means of communication with real people has not be given priority. In a similar vein, as the purpose of

the dissemination of Japanese language around the world is to "communicate Japanese distinctiveness internationally through Japanese language" (Liddicoat, 2013), the "Japanese owned language" has tended to be imposed on learners without consideration of the specific local context. By analysing recent official documents, this paper argues that the exclusion of the language from the Cool Japan strategies reflects a one-dimensional approach that does not pay due attention to the recipient country's context.

Japanese language education in the Greater East Asia Co-Prosperity Sphere and the kokuji mondai (national script problem)
Astghik Hovhannisyan, Hitotsubashi University, Japan

In 1942, the linguist Ando Masatsugu wrote an article arguing that the only way to achieve success in spreading the Japanese language throughout the Greater East Asia Co-Prosperity Sphere was to make it easier to learn, particularly by reducing the number of Chinese characters and reforming the kana scripts. While Ando's proposal can be viewed as one of the early proposals to create "easy Japanese" (yasashii nihongo), a language that colonial subjects would not find difficult to learn, it was also an attempt to renew the long-standing debate on how the Japanese language should be written. Since the early Meiji period, numerous individuals and organisations have advocated the limitation or abolition of kanji on various grounds such as "import of civilisation", "export of civilisation", "quest for universality", and "democratisation of the language" (Yasuda, 2001). This chapter deals with the kokuji mondai (national script problem) in wartime Japan. Analysing arguments made by the Romaji and Kana Movements (while the proponents of romaji were putting emphasis on the universality of the Roman alphabet, kana advocates tended to stress that kana embodied the Japanese spirit) and various pro-reformers, the paper will demonstrate that the kanji abolition advocates saw the expansion of the Japanese empire as an opportunity to renew and reinvent their pro-reform arguments, supporting their position from the perspectives of "export of civilisation" and "quest for universality", which could generate soft power for Japan.

Media and cultural policies and Japanese language education in Japanese-occupied Singapore, 1942-1945
Masakazu Matsuoka, Hitotsubashi University, Japan

While the significance of soft power has been emphasised since the first decade of 21st century as a new trend in Japanese media and cultural policies, the importance of Japanese cultural power had already been discussed in the first half of the 1940s. Recent studies on modern Japanese history have examined the wartime Japanese people's perceptions of both Japanese culture and the cultures of the other countries in its empire. This paper reconsiders Japanese language education as part of Japanese media and cultural policies in Japanese-occupied Singapore, analysing the educational use of media such as radio broadcasts and local newspapers. While Japanese language was seen as a medium for local people to access modernity in Korea and Taiwan, the "Japanese spirit" was emphasised in Singapore, where English had been the medium for accessing modern civilisation. It was believed that Japanese language would be unlikely to replace English in this role, which undermined the Japanese rulers' sense of cultural superiority. Driven by their inferiority complex in relation to Western civilisation, they sought legitimacy through ruling Singapore not "culturally" but "spiritually". So, while pre-war and wartime Japanese language education as part of Japanese media and cultural policies was initially based upon the idea of cultural superiority over the rest of Asia, this concept was challenged in wartime Singapore.

Panel 197 — 22 July 2017/ 9:15 - 11:00 / Room 21

Roundtable - Tribute to Benedict Anderson: A Roundtable Discussion on his Works and Impact on Asian Studies

Convenor: **Charnvit Kasetsiri**, Thailand
Chair: **Peter Carey**, University of Indonesia, Indonesia

Prof. Anderson (August 26, 1936 – December 13, 2015) is one of the most well-known scholars on Southeast Asia and the academic world at large. His academic masterpiece: 1983 Imagined Communities: Reflections on the Origins and Spread of Nationalism, has been translated into 33 languages in 38 countries, including many Asian languages. Like most Southeast Asian academics his specialty is on one country i.e. Indonesia. However

in the period of teaching and researching for half a century Anderson had managed to cross the fixed national boundaries and language limitation. He crossed over from Indonesian into Thai and Philippine studies, and to a certain extent the global one. His prolific works starting in mid 1960s till his 2015 passing away, have made strong impact on many leading academics and students. Therefore, it is a good opportunity that at the 10thInternational Convention of Asian Scholars, to be held in Chiang Mai, Thailand, July 20-23 that we shall have such a panel. It is timely and appropriate to gather academics from different generations and backgrounds, who are familiar with Anderson's work, and hear what they have to say of the man who passed away on December 13, 2015. Their views would enhance not only the studies of Asia but for the world at large.

Malinee Khumsupa, Chiang Mai University, Thailand
Melani Budianta, University of Indonesia, Indonesia
Penny Edwards, University of California, Berkeley, United States of America
Yew-Foong Hui, Hong Kong Shue Yan University, Hong Kong

Panel 198 — 22 July 2017/ 9.15 - 11.00 / Room 22

Spirits, Deities and Divination: Comparative Approaches to Ritual in Mainland Southeast Asia I

Convenor and chair: **Peter Jackson**, Australian National University, Australia
Co-convenor: **Bénédicte Brac de la Perrière**, Centre Asie du Sud-Est, CNRS/EHESS, France

Research on rituals and practices on the margins of official or orthodox Buddhism in Southeast Asia has expanded considerably in recent years. The growing prominence and rising visibility of spirit mediumship, divination, cults of amulets and other forms of ritual in the Buddhist communities of mainland Southeast Asia raise many analytical and theoretical issues that that can benefit from comparative and cross-disciplinary perspectives. In the past, inquiry on these topics has at times been limited by an emphasis on single country studies and a focus on institutional Buddhist practice and doctrine that has overlooked the invocation of spirits and other ostensibly "unorthodox" forms of ritual. This series of panels reflects the rapid development of this field of research and the emergence of a community of interpretation drawing on comparative methods that transcend the limitations of single-country area studies approaches. The panels bring together researchers from anthropology, cultural studies and cultural history as a first step in establishing a cross-disciplinary network of Southeast Asia studies scholars interested in new forms of ritual practice and belief. The case studies from Burma-Myanmar, Thailand, Vietnam and Singapore will collectively explore the question of whether the forms of ritual we are now observing in the region are genuinely novel and emergent or rather, by contrast, represent a resurgence of older forms of religious practice.

The Place of the Bottataung Lady: The Growing Fame of a Religious Figure on Burma's Spirit Possession Scene

Bénédicte Brac de la Perrière, Centre Asie du Sud-Est, CNRS/EHESS, France

Located between spirit worship and monasticism, the "knowledge path" (weikza lan, P. vijja) constitutes a diverse burgeoning field of practice in Burma today. Practitioners combine religious virtuosity (intensive meditation practice and strict obedience of Buddhist precepts) with dedicated engagement in one or more of the disciplines composing this "esoteric" field (alchemy, astrology, magical squares and drawings, traditional medicine and exorcism). Its emergence as a field of practice identified as such in Burma dates from the ousting of esoteric knowledge from the monastic field in the nineteenth century and has allowed for a diversity of roles, from exorcists organised in congregations to cult leaders, identified as medaw and bodaw, whose spiritual careers tap diverse spiritual agencies. In the last three decades, first with the opening of a market economy and subsequently with the political transition, this field has become the locus of new developments, particularly the formation of massive celebrations of figures belonging to the "knowledge path", such as the anniversary of Bomingaung's "way out" at Mt Popa, in September, and the anniversary of the Bottataung Lady at Yangon each December. I analyse how in under a decade the celebration of the Bottataung Lady has become an extraordinary complex festival with the interplay of diverse actors from different religious fields looking for ritual places. I consider how the figure of the pagoda treasure guardian emerges from the interactions (competition, ignorance or contempt) of

different ritual specialists building their own spiritual careers on contrastive positioning in the various fields involved.

Spirit Possession, 'Saffron Washing', And The Mainstreaming Of Religious Innovation In Contemporary Thai Buddhism

Erick White, Cornell University, United States of America

Fueled by the expansion of capitalism, democracy and civil society since the 1980s, Thailand has witnessed an efflorescence of popular religiosity. Shaped by the rising prominence of an increasingly national urban social order reliant upon Bangkok-centric print and digital media, culture industries and heritage commercialism, Thai popular religion has become a mass phenomenon. Its substantive content has also taken on similar Buddhist-centric forms and meanings across a range of shared dimensions, including its supernatural pantheon, symbolic and semiotic vocabularies, cosmologies and beliefs, ritual repertoires, aesthetic forms, material cultures and ceremonial cycles and events. A diverse spectrum of religious virtuosos and specialists coordinate, collaborate and compete with each other as they innovate upon this shared culture of mass popular religiosity. While Buddhist monks are culturally privileged actors in Thai popular religion, other religious virtuosos - including spirit mediums – also play important roles. Historical and ethnographic evidence indicates that spirit mediums have served as crucial catalysts in generating novel beliefs, practices and aesthetics within popular religiosity and in rearticulating existing religious elements. Yet due to the stigma often attached to spirit possession these innovations need to be repackaged to render them more palatable to mainstream Buddhist sensibilities, actors and institutions. Drawing on ethnographic data, archival sources and existing academic scholarship, this paper will analyse strategies of 'saffron washing', whereby religious innovations originating from spirit mediums are cleansed of their stigmatising aura of anarchic trance, devotional excess, primitive superstition, and immoral chicanery and thus rendered more properly 'Buddhist', orthodox and mainstream.

Searching For The Missing Dead In Vietnam

Oscar Salemink, University of Copenhagen, Denmark

In Vietnam, the dead and the living engage in a reciprocal relationship of mutual care. The living take care of the dead on their usually generations-long journey to the other world by offering them spiritual and material comfort via ritual means, for instance by offering food on the ancestral altar, or by burning paper effigies of money or goods that the dead might covet on their lonely journey. The grateful dead, in turn, take care of the living by not harming them, or even by protecting them from harm. This mutually beneficial relationship is predicated on a good death and a series of appropriate funerary rituals that put both living and dead at ease. But not all dead died peacefully at home, with offspring to take care of them. If the dead body is missing – i.e. its location unknown, for example as a result of war, or removal of graves – then this relationship of mutual care is broken, resulting in much anxiety among living and dead alike. In this paper I will explore the search for missing dead by variously ritualised means, including soul calling, clairvoyance, spirit possession of expert mediums and of lay people, and extrasensorial capabilities. I the paper I will argue that the common objective of these unorthodox ritual techniques is the restoration of the reciprocal relationship of mutual care between the living and the dead.

Narratives Of Diviners In Contemporary Thailand

Edoardo Siani, SOAS University of London, United Kingdom

This paper explores the world of divination in contemporary Bangkok. It proposes that Thai diviners offer narratives that fill the gaps and resolve contradictions that are found in numerous 'official' and 'mainstream' narratives in Thailand today. These failing or unsatisfactory narratives include those of: (1) a supposed 'real Buddhism', which actually comprises confused discourses of religious orthodoxy; (2) of a politics that is characterised by secrecy, leading to widespread perceptions of injustice; and (3) of an ostensibly 'successful economy', the workings of which are actually reveled to be obscure, leaving people with a sense of having been abandoned.

Panel 199 — 22 July 2017/ 9.15 - 11.00 / Room 23

Post-WW1 Visions of the International Order in East Asia

Convenor: **Gerard Godart**, Hokkaido University, Japan
Chair: **Roger Brown**, Saitama University, Japan

The new international order in the aftermath of the First World War, although created primarily with Europe in mind, also had far-reaching effects in East Asia. A palpable sense that a new era had begun created high expectations, hopes, as well as dark fears about the new order and the future. This panel investigates the rise of new visions of the international order and East Asia, particularly in Japan, in the interwar period. In retrospect, it is of great significance for Japanese and East Asian history that dissatisfaction with the status quo both at home and abroad, and radical ideas and visions of how to change it, moved from the fringes to the mainstream within a relatively short span of time, contributing to the destabilization of the region. While well-known radical thinker-activists such as Kita Ikki have received much attention in scholarship, this panel highlights the rise of new ambitious visions of reform in different strata of society. Christopher W. A. Szpilman investigates the calls for reform and totalitarian ideology among highly influential academics, writers and journalists, such as Imai Tokio, Itô Masanori, and Kita Reikichi. Roger Brown discusses political elites, focusing on the network of reformist peers, bureaucrats, and educators active in Yasuoka Masahiro's "Golden Pheasant Academy." Torsten Weber examines the rise and spread of Asianist thought in both China and Japan, and especially how the moment of the creation of the new international order in 1919 influenced perceptions of "Asia." Clinton Godart revisits the intellectual changes among mid-ranking reformist officers in the Imperial Japanese Army, focusing on their perceptions of Asia and the new world order, their visions of future conflict, and what they thought was necessary to survive in an age of total war. Together, these papers will demonstrate that new radical visions of reform were much more widely shared than previously thought.

Affirmation, Contestation, Divergence: The Impact of 1919 on Perceptions of 'Asia' in China and Japan
Torsten Weber, German Institute for Japanese Studies DIJ Tokyo, Japan

My paper focuses on the emergence and popularization of Asianist conceptions in the post-World War One era. The central question is which impact World War One, the subsequent peace conference, and its immediate aftermath had on East Asian perceptions of Asia. In how far is Asianism – which could simplistically be defined as the view that affirms the existence and the political significance of 'Asia' – related to the simultaneous rise of nationalist and internationalist thought and activities in that period? Was Asianism consciously proposed as "nationalism writ large" or "worldism writ small" or as a more pragmatic regionalist in-between? In order to address these questions my paper compares the idea of (A) an Asian Monroe Doctrine as an older instantiation of Asianist political thought that had been discussed between Japanese and Chinese thinkers and activists from the late 19th century onwards to (B) new Asianist "worldism" (as a form of internationalism) that was influenced by Lenin`s and Wilson`s internationalism. The emergence of this new stream of Asianist thought is particularly meaningful as an alternative to nation- or race-centred jingoistic Asianist conceptions that openly leaned towards imperialism and proposed hegemonic views of regional and global politics. At the same time, the popularization of an Asianist agenda that was more based on solidarity and inclusion than aggression and exclusion facilitated a debate between proponents of both streams who – in principle – agreed on a self-affirmative view of Asia as a place that belonged to Asians.

Future War and Future Peace after 1919: The Imperial Japanese Army in the Wake of the First World War
Gerard Godart, Hokkaido University, Japan

For one young officer in the Imperial Japanese Army, the wake of WW1 was a moment of the formation of a vision of the future. Ishiwara Kanji (1889-1949), later planner of the 1931 Manchurian Incident and arguably the most visionary military theorist of interwar Japan, turned to Nichiren Buddhism, and traveled and study China and Europe. His experiences and changing beliefs led to his theory of an inevitable "final war" between a unified Asia, led by Japan, against the United States, followed by eternal peace. But Ishiwara was not the only one to combine religious ideas, Asianism, and geopolitical theories, make bold predictions of a coming world war, world peace, and Japanese worldwide influence. This paper will explain intellectual changes in the Imperial Japanese Army in the wake of WW1, focusing on mid-ranking officers who changed the outlook of the Army in the interwar period such as Nagata Tetsuzan, Obata Toshishirō, and Mutō Akira, as well as prophets of future conflict, such as Satō Kōjirō. This paper will investigate changing perceptions of China, Europe and the United States, expectations of war and peace

in the context of the changing world order, new aspirations and possibilities for the spread of Japanese ideals abroad, as well as new fears over the increased roles of public morale and new media. The combination of extreme optimism over Japan's future with dark fears over its ability to survive in total war contributed to the destabilizing role of the Army in later decades.

WWI and the Rise of Radical Right Wing Ideology in Japan
Christopher Szpilman, Teikyo University, Japan

This presentation focuses on the rise of totalitarian and radical reformist ideology in Japan after WWI by discussing the hitherto largely ignored writings of highly influential academics, writers and journalists. These include sociologist Imai Tokio (Tokyo Imperial University), journalist Itô Masanori, philosopher Kita Reikichi (Waseda), sociologist Wakamiya Unosuke (Keiô), Nagai Hôsuke, and political scientist Sugimori Kôjirô (Waseda). The rise of this ideology is directly related to the effects of WWI upon Japan. First, the men in question based their calls for radical reforms (e.g., national mobilization, radical reforms of the economy and national integration) on the lessons they drew from WWI, in particular, the German efforts to achieve total mobilization. Second, the rapid decline of Western power and prestige in East Asia during WWI inspired confidence in Japan's ability to expand in Asia and called into question the Japanese government's policy of cooperation with the West. Third, WWI generated a profound intellectual crisis as a result of the collapse of the imperial Russia, Germany and Austria-Hungary, the emergence of the United States as a world power and the birth of a communist Russia. The sense of crisis was exacerbated by the spread of pacifism and other liberal ideas within Japan. The abovementioned men helped shape public opinion that was hostile to liberalism, democracy, rejected pacifism, the League of Nations, and supported expansionary policies on the continent and thus contributed in a significant way to placing Japan on a collision course with the U.S.

Domestic Renovation and Elite Criticism of the Post-WWI International Order: The Case of the Golden Pheasant Academy
Roger Brown, Saitama University, Japan

In the wake of the Great War, linking internal renovation (kakushin) with a Japan-led restructuring of the international order in Asia became a common characteristic of nationalist ideology. During the 1920s and 1930s, expressions of dissatisfaction with the status quo both at home and abroad spread from the fringes of political activism to centers of elite policymaking. How and why the relatively marginalized views of the early 1920s came to increasingly animate political competition and drive government policymaking during the early 1930s is a matter of great significance to understanding the history of interwar Japan. This presentation will shed light on this historiographical matter by examining the perspectives of political elites associated with the organizational network run by the nationalist ideologue Yasuoka Masahiro (1898-1983), which centered on the Golden Pheasant Academy and included the National Mainstay Society. Those men who left a record of their views on foreign affairs in publications tied to this network include reformist peers Prince Konoe Fumimaro (1891-1945) and Count Sakai Tadamasa (1893-1971), reformist bureaucrats Yoshida Shigeru (1885-1954) and Matsumoto Manabu (1887-1974), the educator Nakayama Hitoshi (1895-1073), and the diplomat Akizuki Satsuo (1858-1945). While the strongest support for Yasuoka came from reformist officials focused primarily on matters of domestic governance, these men incorporated a critique of international conditions into their case for reforming internal political structures. In this paper, I will clarify both the ideological content and political reasons for this linkage, and consider the importance of this development to the history of interwar Japan.

Panel 200 — 22 July 2017/ 9.15 - 11.00 / Room 24

Roundtable - New Developments in the Africa-Asia's Axis of Knowledge

Convenor: **Lloyd Amoah**, African Association for Asian Studies, Ghana
Co-convenor: **Philippe Peycam**, International Institute for Asian Studies, the Netherlands

In September 2015, a historic conference, 'Africa-Asia: A New Axis of Knowledge' was successfully held in at the University of Ghana, Legon, Accra, Ghana. The conference was the fruit of extensive global consultations and networking involving many institutions, groups and individuals in Africa, Asia and

beyond. The event was coordinated by A-ASIA, IIAS, and ICAS. With over 300 participants originating from 39 countries, mainly from Africa, Asia and beyond, and 55 panels and roundtables running in parallel or in succession for three days, each focusing on specific themes or subjects of Asia-Africa interests, the Accra conference was the largest on the subject of Africa-Asia as a space of intellectual interactions ever organised and as such, an event of historic dimension. Since the Accra event, A-ASIA has grown out of the planning and organization of the conference. A-ASIA is now based in Accra, Ghana. The challenge is to continue to build from the momentum created in 2015 by anchoring further the A-ASIA network in Africa, and by seeking ways to sustain a high level of international collaboration on the theme of Asia-Africa. The Africa-Asia Chiang Mai roundtable seeks to review new developments on Asia-Africa in the two world-regions and beyond. The focus of this review around which the roundtable will pivot will be to deepen and extend the networks built, and chart new intellectual and institutional paths going forward.

Aarti Kawlra, International Institute for Asian Studies, the Netherlands
Jatin Dua, International Institute for Asian Studies, the Netherlands
Cláudio Pinheiro, Rio de Janeiro Federal University, Brazil
Tom Asher, Social Science Research Council, United States of America
Engseng Ho, Duke University, United States of America
Il-Soo Kim, Korea-Africa Centre, South Korea
Rohit Negi, Ambedkar University Delhi, India
Yoichi Mine, Japan International Cooperation Agency, Japan
Dorothy Tang, The University of Hong Kong, Hong Kong

Panel 201 — 22 July 2017/ 9.15 - 11.00 / Room 25

Book & PhD Presentations – Indonesia

Chair: **Willem Vogelsang**, International Institute for Asian Studies, the Netherlands

Hate Spin: The Manufacture of Religious Offense and its Threat to Democracy - Book Presentation
Cherian George, Hong Kong Baptist University, Hong Kong S.A.R.

In the United States, elements of the religious right fuel fears of an existential Islamic threat, spreading anti-Muslim rhetoric into mainstream politics. In Indonesia, Muslim absolutists urge suppression of churches and minority sects, fostering a climate of rising intolerance. In India, Narendra Modi's radical supporters instigate communal riots and academic censorship in pursuit of their Hindu nationalist vision. Outbreaks of religious intolerance are usually assumed to be visceral and spontaneous. But in Hate Spin, Cherian George shows that they often involve sophisticated campaigns manufactured by political opportunists to mobilize supporters and marginalize opponents. Right-wing networks orchestrate the giving of offense and the taking of offense as instruments of identity politics, exploiting democratic space to promote agendas that undermine democratic values.

George calls this strategy "hate spin"—a double-sided technique that combines hate speech (incitement through vilification) with manufactured offense-taking (the performing of righteous indignation). It is deployed in societies as diverse as Buddhist Myanmar and Orthodox Christian Russia. George looks at the world's three largest democracies, where intolerant groups within India's Hindu right, America's Christian right, and Indonesia's Muslim right are all accomplished users of hate spin. He also shows how the Internet and Google have opened up new opportunities for cross-border hate spin.

George argues that governments must protect vulnerable communities by prohibiting calls to action that lead directly to discrimination and violence. But laws that try to protect believers' feelings against all provocative expression invariably backfire. They arm hate spin agents' offense-taking campaigns with legal ammunition. Anti-discrimination laws and a commitment to religious equality will protect communities more meaningfully than misguided attempts to insulate them from insult.

Entanglement: Individual and Participatory Art Practice in Indonesia - PhD Pitch
Elly Kent, Australian National University, Australia
Discussant: **Edwin Jurriens**, University of Melbourne, Australia

Recently, participatory art and aesthetic practice has dominated global contemporary art discourses. In spite of its prevalence and long history in Asia, relatively little attention has been paid to the phenomenon there. This is the first body of research to address combined individual and participatory art in Indonesia, where both domains of practice are often practiced simultaneously. The arguments set out in the

dissertation are the result of research into primary and secondary written resources, translations, field observations, interviews with artists and with other experts in Indonesia. Sanento Yuliman described the "artistic ideology" of Indonesian modernism as simultaneously autonomous and independent, and heteronomously tied to tradition and society's needs. This formed the foundations from which modern art discourse in Indonesia involved artists in the lives of the people (rakyat) while also defending artists' individual expression: a binding knot of the kind that Jacques Rancière describes as the "aesthetic regime". I draw attention to the way participation consistently features alongside individuality in discourses from those early artists; during art's instrumentalisation in development discourses; and when contemporary artists began involving the rakyat in participatory art. Case studies addressing the work of five contemporary artists (Arahmaiani Feisal, Made "Bayak" Muliana, I Wayan "Suklu" Sujana, Tisna Sanjaya, and Elia Nurvista) show how contemporary artists have extended this continuum to involve people in the making of art, while still maintaining significant individual practices. I demonstrate how particular contexts and networks of production have continued to engage with the early modernist concepts of autonomy and heteronomy, as well as exogenous and originary endogenous discourses, to create conditions which mandate the practice of both participatory and individual art for many artists. In responding to these conditions, the work by contemporary artists presented in this research consciously engages with and reconstructs discourses from Indonesian and global art histories.

Maudu': A Way of Union with God - Book Presentation

Muhammad Sila, Research Division, the Ministry of Religion, the Republic of Indonesia, Indonesia

The village of Cikoang, situated on the south coast of South Sulawesi, Indonesia, is home to a community of Sayyid whose members trace their genealogical descent back to the Prophet Muhammad through their home in the Hadhramaut in southernmost Arabia. This is a study of how their identity is maintained both through kinship and marriage and through systems of belief and religious practices. The distinctiveness of the Sayyid of Cikoang is emphasised not only in their home village but also in places to which they have migrated, such as Kelurahan Penjaringan in Jakarta. This study explores the continuing strength of such an identity in contemporary Indonesia.

Kinship and marriage systems sustain the conviction of a bloodline that differentiates the Sayyid from other residents of Cikoang. Although marriages do occur between Sayyid and non-Sayyid, these are most usually between a Sayyid male and non-Sayyid female on the principle that children will inherit the descent status of their father. Sayyid women are compelled to marry only within the Sayyid community or to remain unmarried. A complex system of titles and status categories marks out different marriage arrangements entered into in the region.

Cikoang beliefs and religious practices, as enunciated by the Sayyid, persist despite the criticism of modernist Muslim groups in Indonesia, which are discussed in this study. Cikoang village members trace these practices to the words and actions of their founder, Sayyid Jalaluddin al-'Aidid, although they tend to justify them by reference to the Islamic scriptures of the Qur'an and the Hadith.

The Sayyid of Cikoang affirm the absolute oneness of God and strive to reach unity with Him within the gnosis of ma'rifatullah. The oneness of humanity and Allah, best exemplified in the persons of the Prophet Muhammad and his descendants, is enacted in Cikoang by the Sayyid through the celebration of the occasion of Maudu' or Maulid Nabi (Ar. the birth of the Prophet) and throughPattumateang (Mak. the purification of deceased souls). These two rituals form the critical practices of the faith of the Sayyid. As well, the veneration of the

Prophet and of later holy persons informs the theosophical doctrine of Bahr ul-Nur (Ar. The Sea of Light), the mystical order which they espouse. This is an order so far seldom treated in the study of Indonesian Sufism.

Digital Indonesia - Book Presentation

Edwin Jurrriens, University of Melbourne, Australia
Discussant: **Ross Tapsell**, Australian National University, Australia

Digital technology is fast becoming the core of life, work, culture and identity in Indonesia. In 2016, there were 76 million Indonesians with a Facebook account, the fourth highest in the world. Jakarta has been named the world's 'most active city on Twitter'. While the number of Indonesians using the internet has followed an upward global trend, for communities in disadvantaged regions the infrastructure and media for digital communication and information are underdeveloped. How can we make sense of the rapidly changing arena of digitalisation in one of the world's most diverse, geographically vast nations? We argue that the first step is to put the very idea of a technological 'revolution' into a critical perspective. This

book is intended to weigh arguments about the impact of 'digital Indonesia' by explaining its opportunities, but at the same time defining its challenges.

Panel 202 — 22 July 2017/ 11.30 - 13.15 / Room 1

Archaeology in India I

Chair: **Alexander Stolyarov**, Institute of Oriental Studies of the Russian Academy of Sciences, Russia

Early Agricultural Communities of Middle Ganga Plain
Ranjit Pratap Singh, Banaras Hindu University, India

The middle Ganga plain is now credited with one of the early centres of origin of agriculture and domestication, which paved the way for development of the Neolithic and Chalcolithic Cultures and Civilization in the early Iron age in the area. The evidence of such transition in India is found in the Mesolithic Cultures, which suggests that the agriculture and domestication was a slow developmental process, extending across several millennia but it had a revolutionary effect on human history. The evidence of wild rice, millet, jujube etc. from excavations of the Mesolithic sites and scenes of plants in the rock paintings in the hilly regions indicate that the plant food was included in the Mesolithic diet. A good number of grinding stones from many of the sites also suggest that the wild grains were pasted for consumption. Their artefact inventory comprises microliths and debitage, plenty of sand stone fragments and other raw materials brought from the Vindhyan region. Fragments of querns, mullers, hammer stones, etc. fashioned on sand stone, quartzite and basalt have been reported. These findings indicate that the Mesolithic people used to collect wild seeds, edible roots, etc. for supplementing their dietary items. On this context the occurrence of wild rice from at Chopani Mando and domesticated rice from Lahuradeva assumes considerable importance. The changing climatic conditions during early and middle phase of Holocene in the middle Ganga plain played a significant role in the evolution of early farming cultures. The excavations and explorations conducted during the last five decades have furnished a complete cultural sequence of the region from Epipalaeolithic onward. The pastoral and farming practices of this early stage are characterized by incipient traits. Archaeobotanical studies provided ample evidence of agriculture which will be discussed.

Understanding Past Climate: Archaeological investigations of Indus northwest India
Ravindra Nath Singh, Banaras Hindu University, India

Archaeologists have often hypothesised that the growth and decline of early civilisations may (or may not) be related to episodes of climatic and environmental change, and in South Asia, the Indus Civilisation has been the subject of considerable debate in this regard. To understand the relationship between climate, environment and human behaviour it is imperative to assess how local environmental conditions changed over time, and ascertain how past human societies responded to such pressures and potential threats. It is also essential that the nature of the interconnections between these processes is not simply assumed, but is demonstrated through the assessment of how local environmental conditions change over time, and how the life-ways of ancient populations operate at various scales: from villages to cities to regions. This understanding can only come by examining the interconnections between archaeological evidence and that for climate, hydrology, and sedimentology, which are all too often treated as independent data sets. The Land, Water and Settlement project was a multidisciplinary collaboration led by researchers from BHU and the University of Cambridge that involved scholars from several Indian and European institutions. It carried out an investigation of the interrelationship between ancient climate, environment, hydrology, landscape and settlement systems in Haryana, northern Rajasthan and western Uttar Pradesh between 2008 and 2012. Starting in 2015, the TwoRains project will expand on this initial research to investigate the degree to which "climate change caused collapse". This paper presents an overview of the results of the collaborative Land, Water and Settlement project, and it introduces the aims and objectives of the TwoRains project. Both projects investigate the relationship between humans and the environment on the plains of north-west India. They combine the use of satellite remote sensing, on the ground survey, archaeological excavation, sedimentology and geoarchaeology as well as palaeoclimate reconstruction.

Tradition of Genealogy Narration in North Indian Early Mediaeval Copperplate Land Grants (4th – 13th centuries A.D.)
Alexander Stolyarov, Institute of Oriental Studies of the Russian Academy of Sciences, Russia

The study of genealogical portions of the North Indian copperplate (CP) grants given in verses is more complicated than that of its "business" or "grant" portions, owing to the abundance of the vague mythological poetry. In practice such study comes to be a search of historical parallels between certain names and events. The direct analysis of the content of one or several CP grants can give no information on any of these possibilities. However applying the method of comparative formal analysis to the study of genealogical portions of the closed set (i.e. within one or several dynasties) of CP grants it is possible to reveal some characteristics and trends of the political life of this or that dynasty (or dynasties). Some basic principles of grouping the verses of the genealogical portions of CP grants are brought forward. According to them verses are roughly grouped into four main groups: 1. Directly genealogical; 2. Indirectly genealogical; 3. History narrating; 4. Mythology narrating. As it was said this is the rough grouping. Beyond doubt it could be developed. In whole the purport of the genealogical portion was to testify the ruler's competence or ability to make land grant, in other words to testify that his ideological-ethical claims were equal to his political claims. Otherwise he had to refer to some more powerful dynasty. The propositions described above are examined on the examples of the genealogical portions of CP grants of such North Indian dynasties as Gahadavalas, Palas, Senas, Imperial Gangas, Bhanjas, Somavamsis, etc.

Ancient Pilgrimage and Trade Routes: A Note on Scared Geography of Sarnath (India) and Lumbini (Nepal)

Nandji Rai, Banaras Hindu University, India

Although, the link between Buddhism and ancient trade has been studied (Ray 1986) earlier, understanding of the socio-religious mechanisms which enabled early Buddhist monks to establish themselves in new areas. Despite a rich body of art-historical and epigraphical scholarship on several monastic complexes of India, little attempt has been made to relate these monuments to wider aspects of the landscape. With the aim of articulating these relationships, a survey of available literature was carried out which has enabled to present integrated study of settlement archaeology and ancient routes. Lumbini was linked through popular 'Uttarapath' (Northern Route or Road) to Kapilvastu, Ramagrama and other important cities during the Buddhist period. Sarnath, is one of four holy Buddhist sites sanctioned by the Buddha himself for pilgrimage. The other three sites are: Lumbini (birth); Bodh Gaya (enlightenment); and Kushinagar (death).The trade routes between India and this region of Nepal pass through western hills and the Himalayas. During the lifetime of Siddhartha Gautam his followers, especially monks and nuns, used to pass through these routes (Rhys Davids, 1971). As stated in the ancient Buddhists literature the Brahamaṇ and ascetics used to travel from Kausambi to Vaisali passing through Sāketa, Śrāvasti, Setabhya, Kapilvastu, Kuśinagar, Pāvā. Vinaya piţaka refers to a direct road from Kapilvastu to Vaisāli (Regmi, 1982). Buddhist monks and followers used to travel in the ancient period to Tibet and Mangoliā through a route passing. These ancient routes are still important to the traders and pilgrims as it was in the past. In present communication, an attempt has been made to corroborate various archaeological data which have been unearthed recently through explorations and excavations in India and Nepal particularly by Robin Coningham (Durham University, UK) and Giovanni Verardi (Naples, Italy).

Panel 203 — 22 July 2017/ 11.30 - 13.15 / Room 2

Politics and Plays: Activism in Art II

Chair: **Minna Valjakka**, National University of Singapore, Singapore

Illusionary Victory: Shanghai's Propaganda Posters in the 1950s

Le He, Cornell University, United States of America

The propaganda poster is an art instrument of the Chinese Communist Party (CCP) to publicize its political claims and mobilize emotional participation of the masses on economic construction and political evolvement. In the early 1950s, propaganda posters were designed by art school students and artists ranging from woodcut, traditional painting, oil painting and cartoon. It was until 1954 that it became institutionalized with the first propaganda poster team founded in Shanghai under the East China People's Art Publishing House, leaded by Cai Zhenhua. As China's publishing center in the Republican years, Shanghai was also the base for propaganda poster production. Hence, focusing on Shanghai, the CCP was

endeavored on cultivating professional propaganda painters by reforming their ideology and, in effect, the style evolved from New Year prints to socialist realism in reflecting the correspondent policy shift. However, I argue that the popularity and impacts of the propaganda poster on mobilizing both propaganda artists and the masses was overstated by government, which I called it the "illusionary victory". In fact, the market share of the propaganda poster was relatively low from 1949 to 1956 in comparison with non-political posters produced by private publishing houses like Caihuayilian, Xushengji, Lushan and Sanyi. The urbanites, who were still largely unfamiliar with Communism, were more inclined to traditional new year prints and calendar posters. Despite CCP's mandatory reform and acquisition of private publishing houses, such situation was not changed until 1956 when the CCP gained total control of the commercial publishing industry and eradicated other old forms of posters.

The Art of War: the role of North Vietnamese Visual Communication in the Vietnam Wars 1946-1975
John Michael Swinbank, Muroch University, Australia

The Vietnamese people's struggle for independence and unification is a 'David & Goliath' story of survival against the superior military might of two world powers, France and the United States of America. It is also the extraordinary and largely untold story of the role played by Vietnamese artists in the battle for the 'hearts and minds' of the Vietnamese people. When war broke out in 1946 between the newly proclaimed Democratic Republic of Vietnam and returning French forces, Vietnamese student artists from the Indochina College of Fine Arts in Hanoi joined their new President, Ho Chi Minh in the jungle to build a new nation through propaganda materials that would communicate an idealised common destiny for all Vietnamese. It was the beginning of 30-year collaboration that was a unique solution for communicating national messages to a diverse largely rural population and a communications strategy for securing civilian support for a long term 'people's war'. Dubbed 'soldiers on the cultural front', an 'army of artists' articulated State-sanctioned messages, but imbued them with such striking individuality they frequently transcend party-machine agitprop, becoming a message from one Vietnamese to another. Originally devised to convey propaganda, the posters find their own voice artistically to rise above the party rote to address deep cultural need and personal desire, Similar but different to its fellow communist Soviet and Chinese versions, the Vietnamese iteration shares a seductive 'shared fantasy' power reminiscent of 1930s French travel posters. Considering these origins and influences, this paper traces the development of the North Vietnamese visual propaganda from its revolutionary collaboration to state control to its current status as highly collectible art as well as popular souvenir artefacts of an event that touched the world, and suggests that it has much to tell us about how propaganda uses art and vice versa.

Wild Beast: The Politics of Desire in Contemporary China
Hongwei Lu, University of Redlands, United States of America

A distinctive characteristic of contemporary Chinese society is its consistent fascination with the discourse of desire. The Chinese existence, past or present, is suddenly defined as omnipresent with the energy of desire. I use the discourse of desire as a point of departure to examine the cultural dynamics and social mechanisms in post-socialist China, when socialist revolutionary ideology loses its grip on China, which turns toward transnational capitalism and its affiliated values. Desire has come to signify a state of mind, the dynamics of change, the release of social and individual energy, and new cultural demands. Desire is produced and variable in complex ways in its intimate bind with local historical context, social forces, moral concerns, and with different religious and cultural value systems. My paper will explore issues like "symbolic castration", "political sexuality" and "physical liberation."A distinctive feature of the post-Mao and reform period is its re-fixing the body. The libidinal body becomes a common reference point for new social rhetoric, and stands for the release of social desire and its replacement by individual compensation. The sensual body and libidinal code share a common thematic concern and artistic stance—i.e. the doubling of emerging expectations around desire with the desire to reformulate cultural sensibility, and the articulation of this desire in global terms. This reconfiguration of desire is committed to larger social change, and is at the heart of massive ideological dislocations.

Performativity and the Politics of Identity in Postcolonial Macao in the Internet Age
Zhongxuan Lin, University of Macau, Macao

Based on four years of participant observation on 37 Macao Facebook communities and 12 in-depth interviews, this paper examines the performativity and the politics of identity in the historical context of postcolonialism and the grand context of cyberspace. It mainly inquires the following research questions:

How the “Chinese” identity was developed as a dominant and legitimizing identity in Macao and how it was resisted by Macao’s Internet users in various Facebook communities? How did Macao’s Internet users reclaim their “Macanese” identity as a sort of resistance identity that escapes the shadow of “loving the country”? How did Macao’s Internet users reject the monopoly of the “Chinese” identity and the dichotomized identities of “Chinese” and “Macanese” and restructure project identities based on new cultural elements and activism? This inquiry proposes a possible identity-focused approach for future postcolonialism studies, especially studying postcolonialism in cyberspace. This approach particularly implicates the possibility of performing identity as politics by other means in postcolonial countries and regions.

Political world view in Mor lam
Weerachon Gedsagul, Ramkhamhaeng University, Thailand

This paper aims to study the culture of the traditional “Mor Lam” performance as political art, by using contextual analysis. Mor Lam was shown to have cultural relations with folkways for a long time in particularly lifestyle of residents in the Northeastern Thailand. The academic study of the Mor Lam points out that it used as a communication tool for various occasions such as explaining history, teaching, and most importantly for political communication, but does not explain of what influence the idea of producing a lyrics body or “Klon Lam” thoroughly. Therefore the authors suggest that the influence of what is thought to affect the production of Klon Lam came from the Buddhist faith, which has the political ideas behind mixed with beliefs about supernatural powers and also the influence of political ideology or ideas from the West which depicted in some of the text. So it can be said that the political “world view” of Mor Lam is "Buddhist" and "Animism" which can help us to understand the uniqueness of Thailand past and present political issues, more than just a typical “Western” political “world view” analyses.

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Overseas Chinese: Between Assimilation and Isolation II

Chair: **Tina Shrestha**, National University of Singapore, Singapore

Chinese Assimilation and the Anti-Chinese Movement in the United States 1848-1882
Yucheng Qin, University of Hawaii-Hilo, United States of America

Contrary to the popular opinion that Chinese immigrants before the Chinese Exclusion Act of 1882 clung to Chinese traditions and culture without any assimilation in the United States, this essay will argue that many of them actually assimilated to American modes of living in this early period. In addition, in order to survive and fight against the anti-Chinese movement, the Chinese immigrants, huiguan or native place associations, and Qing government had to pick up American customs, obtain American national ideas, make use of the legal system of the United States, and join the family of nations. The anti-Chinese movement, which actually promoted Chinese assimilation, was an important propeller to globalization.

‘shameful forms of oppression’: Chinese Indentured Labour in British North Borneo during the 1920s
Claire Lowrie, University of Wollongong, Australia

From the early twentieth century, the indentured labour practices which had sustained European colonialism following the end of slavery were subject to increasing humanitarian critique. In response to international criticism, the colonial administrators of British Malaya banned the use of Indian indentured labour in 1910 and Chinese indentured labour in 1914. Yet, coercive and punitive labour practices continued to be used in mining and agriculture within British Malaya and in the protectorate of North Borneo which was adminstrated by a Chartered Company. The British North Borneo Company relied on Chinese indentured labour for the cultivation of rubber, copra and other tropical products. As criticisms of indenture gathered pace from the early 1910s, the company looked to the Netherlands East Indies to secure an alternative labour source. The use of Javanese indentured labour by the British North Borneo Company from 1913 has been documented by historians such as Maureen de Silva. Far less attention has been directed at analysing the conditions under which Chinese labourers were employed up until 1932 when indenture was formally abolished in North Borneo. The conditions under which Chinese labourers were employed in Borneo were controversial with journalists, the Chinese government and the Anti-Slavery and Aborigines Protection Society calling on the company to change its practices. By analysing the

controversy surrounding Chinese labour in North Borneo, this paper aims to shed new light on the history of indenture and the international campaigns which sought to bring it to an end.

Protests by Chinese indentured workers in French Congo, 1929-1933
Julia Martinez, University of Wollongong, Australia

In the late 1920s, when the employment of Chinese indentured labour was already the subject of considerable international criticism, the colonial government of French Equatorial Africa decided to employ Chinese workers to complete their railway line. The Chinese government was concerned that the French could not guarantee worker health and safety and denied their application, but with the help of the government of French Indochina the recruitment went ahead regardless. This paper explores the nature of Chinese worker protest during their time in Africa, and their struggle against French notions of what constituted appropriate treatment immigrant workers. In many colonies the indentured system of labour had already been phased out, with administrators recognising that indenture in its early form, with the problematic use of corporal punishment, penal sanctions, lack of suitable health provisions and workers' compensation was a human rights issue. Certainly the Chinese labourers of this era had little expectation that their three-year contracts would be administered along the lines of the old indenture system. This paper seeks to provide one all but forgotten case study that demonstrates why it became necessary, given the failure to ensure adequate working conditions for workers to introduce the International Labour Organization to adopt the Forced Labour Convention, 1930.

Overseas Chinese in the History of Thailand during the 20th century
Petr Moskalev, St. Petersburg State University, Russia

Overseas Chinese currently make up a considerable ethnic minority in the Kingdom of Thailand. People of Chinese descent have been coming to Thailand to settle for centuries and contacts between the Chinese and the Thai have been long and fruitful. The history of Thailand in the 20th century has been filled with many significant events and the Chinese ethnic minority has often played an important role in them. A few representatives of the Overseas Chinese community in Thailand have become very successful businessmen in the course of the 20th century and have contributed to the economic growth of the country. Some of them have risen to become prominent figures in Thailand's political life, as well as in the international relations within the whole region of Southeast Asia. Equally important is the role of the Overseas Chinese community in the development of bilateral relations between China and Thailand. The importance of Overseas Chinese in Thailand has not diminished during the first 15 years of the 21st century. That been said, it seems fascinating to examine and analyze the role of the Overseas Chinese people in the historical development of Thailand in the 20th century. Research in this field has been extensive both in recent years and before, but many events in Thailand's modern history still are left to be reviewed from the perspective of involvement of Overseas Chinese in them. Understanding the historical role of Overseas Chinese in Thailand allows to draw up some original conclusions on the current state of affairs of this ethnic community in Thailand and to track the way it has evolved throughout the past century.

Panel 205 — 22 July 2017/ 11.30 - 13.15 / Room 4

Postcolonial Displacements: Migration, Narratives and Place-Making in South Asia

Convenor and chair: **Erik de Maaker**, Leiden University, the Netherlands
Discussant: **Sanderien Verstappen**, Leiden University, the Netherlands

This panel explores the multiple ways in which migration in South Asia contributes to the imagining, questioning, subverting and reframing of territories, nations and communities. Foregrounding the contested fringes of the politically divided South Asian subcontinent across historical and contemporary socio-political contexts, the contributors to this panel ask: How do people in South Asia engage, resist and support the arbitrary borders that divide, define and delineate the states of the subcontinent? And how are cultural imaginations, narratives, and claim-makings shaped by histories, memories and experiences of mobility and migration? The panel explores displacement, in the context of South Asia's fraught history of partition, through two conceptual cores: social, ethnic and political migrations across disputed borders and boundaries; and cultural memories, imaginations and representational strategies of migration and refugees that reconfigure self-hood and nation-making in the region. These two complementary angles of

enquiry, converge on questions of place alignment, place-making and loss of place. How do mobilities – historical and contemporary, produce narratives of identity and nation? And how do such narratives conceptualize place? The panel explores themes foregrounded by the 'Postcolonial Displacements: Migration, Narratives and Place-Making in South Asia' project of Leiden University.

Partition Migration And Rehabilitation: Minority Displacement And Dispossession In Bengal
Subhasree Ghosh, University Of Calcutta, India

In the annals of 1947 Partition historiography, communal riots occupy a pivotal position. Post-independence, the Barisal riots of February 1950 occupy a pre-eminent position in Partition literature, being the catalyst of the largest mass migration in a single month in the eastern sector. Deviating from this high politics of communal violence, this paper attempts to explore a somewhat 'sporadic localised' riots in Calcutta and its twin city across the river—Howrah—in February-March 1950. Culling information from archival documents, personal memoirs, newspaper reports and government records, the paper would bring to fore the broad implication lurking behind this communal violence and contextualise the issue in the larger framework of the rehabilitation policy of the West Bengal government, saddled with an unending stream of refugees from East Bengal, post-independence. The riot-torn belt of Pilkhana in Howrah district, or Ismail Street/Zakaria Street in Calcutta, were predominantly Muslim-inhabited areas and the ulterior motive of the government was to rehabilitate the Hindu migrants, by evicting the Muslims and instilling fear psychosis so as to prevent their return for good. The paper, thus, analyses the flip-side of rehabilitation, where Hindu rehabilitation at times became co-terminous with minority persecution, eviction and displacement. The 1950 riots signal the beginning of the changing mosaic of the post-Partition cities, where fear and mutual distrust racked the psyche of the citizens of two communities and the undercurrent of subtle fear ran through.

Indelible Linkages: Mizo Societies at the Indo-Myanmar Borderlands
William Singh, Pachhunga University College, India

The Chin-Mizo borderland between Northeast India and Myanmar displays the linkages of the Mizo society across the borderlands through representations - a) the institutional (associations, organizations, churches, press, etc) and b) at the personal capacity (family, kin, music, lyrics and novels). The indelible link of cultural ties, spiritual, movement of people across border exists in this part of the borderland - due to the existence of kin and families at both sides of the borderland. The paper wants to show that spiritual, linkages and memory exist at both the institutional and personal levels to maintain community solidarity, which are beyond the political aspects of border. Further, the paper also wanted to show that in analyzing borderland networks - both the institution and the personal linkages are at play to transform that very relationship into a newer form, which may have desirable and undesirable outcomes. The paper focuses mainly on the Mizo societies dispersed across Mizoram and Chin Hills on the borderlands between India and Myanmar.First, the paper reveals the earlier forms of Mizo linkages between Mizoram and Chin Hills by analyzing Gospel Mail. Second, it revisits the divided opinions of leaders and administrators, whether to join Burma or India on the eve of Indian Independence, and touches upon the inception of pan Mizo organization demanding for the unity of Greater Mizoram, since 1966. Lastly, it is an attempt to capture the newer form of linkages, to sole task of which is to maintain community linkages across the borderland.

Negotiating space and identity in a post-colonial metropolis: middle and lower class refugee squatters in suburban Calcutta
Aditi Mukherjee, Leiden University, the Netherlands

Displacement has played an important part in shaping and configuring the urban spaces of South Asia. Throughout its colonial past and post-colonial present the region's major urban concentrations have witnessed challenges to settled connections between people and places, leading to unpredictable and contradictory turns in urban configurations. My paper examines a particular displaced group, the Hindu East Bengali refugees, who migrated to Calcutta in the wake of the partition of 1947 and explores issues of displacement and re-emplacement in Calcutta's ever changing urban context for the first two decades after Indian independence. I focus on two class and caste groups of East Bengali refugees settled in two different types of urban squats: the middle class refugees settled in jabardakhal (squatters') colonies and lower class refugees in ex-camp sites. I peruse the process of place making engendered by these two

groups in their settlements and what it entailed for the landscape and their own identity. A central preoccupation of my study is to unpack the different experiences of displaced groups based along the lines of class and caste and provide insights into the different ways of inclusion and exclusion within modern third world city-scapes. My study shows that the more resourceful middle class colony dwellers succeeded in penetrating urban decision making, and achieved considerable integration. But the lower class namasudra refugees were barred from any meaningful participation in the civic bodies for a long time and their rehabilitation was achieved more through the informal appropriation of space.

A Postcolonial Tribe: Asserting And Challenging The Two Nations Theory Among The 'Pakistani' And 'Indian' Diaspora

Sanderien Verstappen, University of Amsterdam, the Netherlands

Following the partition that separated India and Pakistan on the grounds of being perceived as distinct national communities, and consequent processes of nation-building, development, and displacement, many people in South Asia have personally experienced the power as well as arbitrariness of national territories. How are these disputed imaginations of nation, border, and place being reproduced, asserted, or challenged among those now considered as 'Overseas Indians' and 'Pakistanis'? Building on an ethnographic case study of a Vohra community event in the USA, with 350 American Gujarati-speaking Muslims derived from India *and* from Pakistan, this paper explores a set of practices that continue to link migrants from India and Pakistan with each other and with acquaintances in India and Pakistan: the cultivation of a notion of shared geographic origins, the transnational reproduction of kinship affiliations and marriage exchanges, and the reformulation of older notions of 'caste' and 'community' into the American language of 'family' and 'tribe'. The paper contributes to the panel's discussion of mobility and cultural memories by asking how national and place-based imaginations are being reworked in the context of transnational migration.

Upland Mobilities: Myth, Migration and Settlement in the Indo-Bangladesh Borderlands

Erik de Maaker, Leiden University, the Netherlands

This paper explores narratives, trajectories and interpretations of movement with reference to origin, connectedness, belonging, and other claims to 'soil' among uplanders of Northeast India. Located at the fringes of two of South Asia's largest states (India and Bangladesh), the people of these borderlands experience marginalization in terms of social hierarchy, economic exclusion and cultural rejection. The increasingly coercive presence of the state in this fringe region in economic and military, as well as social and cultural terms, has been and continues to be conducive towards the substantiation and production of ethnicity and indigeneity. False dichotomies such as those between hills and plains, tribe and caste, civilized and primitive, modern and traditional, deriving from crude evolutionist sociological models that originate from the colonial period, contribute to the creation of social hierarchies. The people of South Asia's eastern uplands increasingly experience these as arbitrary, humiliating and unacceptable, even though they also put these to strategic use. Building on my long term ethnographic engagement with the Garo Hills of western Meghalaya, this paper focuses on narratives of origin, migration and belonging, and how these take on new meanings in contexts in which ethnicity and indigeneity serve to formulate claims to scarce resources, political power, and being with or against the state.

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Rural to Urban Migration and its Consequences

Chair: **Lincoln L. Lewis**, Independent Researcher & Architect, Singapore

Rescuing communities through restoration of Japanese traditional buildings in depopulating areas

Barry Natusch, Nihon University, Japan

Japanese rural areas have for many years been suffering from depopulation due to sub-replacement fertility and emigration of young people. The 2014 census revealed that a quarter of the Japanese population is above the age of 65 and this proportion is even greater in rural areas. Rural communities face economic and social service challenges which need innovative solutions. The Japanese government has attempted to address these demographic changes by implementing policies such as increasing the fertility rate and giving the elderly a more active role in society but there are also bottom-up approaches

which can help communities rebuild their cultural core. Drawing on theoretical models of cultural values and facilities management in heritage buildings, this survey focuses on initiatives in restoring old buildings and how this can help local economies recover, create monuments of living history, reshape cultural identity, recycle buildings into new uses, attract tourism and build a sense of community pride. A number of case studies are presented citing quantitative and qualitative data to show that while the restoration of old buildings naturally provides work for the building industry, once a stock of heritage buildings has been built up this can lead to quite unrelated businesses moving in, new community activities developing and a new culture evolving. Successes in Japan are compared with efforts in the United States, Europe and Asia by considering the organizations involved, rating procedures for evaluating buildings, and local building codes and regulations. Solutions and strategies are applicable to rural and urban areas in any country which is losing population as young people move to more vibrant urban centers.

The Settlement Intention of Rural Migrants in Urban China
Pu Hao, Hong Kong Baptist University, Hong Kong

The industrialization and urban development in China have driven a huge portion of the rural population to its urban areas. While discriminating institutions engendered by the household registration (hukou) system exclude most rural migrants from urban rights and benefits, the option of converting hukou has become increasingly available. Nevertheless, few rural migrants have chosen to settle down in cities by obtaining an urban hukou, which contradicts a common perception that rural migrants desire permanent urban residential status. Based on a recent migrant survey in Jiangsu Province, this paper explores rural migrants' intention of hukou conversion with respect to the availability, type, and quantity of rural landholdings in their home countryside, as well as their socioeconomic attributes and migration patterns. The results of regression analyses and qualitative investigations indicate that both the possession of farmland and housing land in rural areas significantly influences the intention of rural migrants to obtain an urban hukou in their destination cities. Moreover, systematic variances in settlement intention are found between the "born-after-1980" generation and their older counterparts, as well as between migrants from the more and less affluent regions. These findings suggest that the decision of hukou conversion incorporates varied concerns and purposes among rural migrants in Chinese cities, which should be addressed with more responsive rural and urban policies.

Betting on the Big or Assisting the Small: Market Dynamics, State Policies, and the Contest for the Future of Chinese Agriculture
Qian Zhang, Singapore Management University, Singapore

In the past two decades, Chinese agriculture has undergone a fundamental transformation. Rural-to-urban migration has unleashed an exodus of agricultural labor to non-farm wage jobs. Those who remain in agriculture – a workforce that has become increasingly feminized and aged – commercialized their operation and are now mostly producing for market exchanges and cash income rather than self-consumption. A small portion of these family farmers have managed to scale up their production significantly through leasing in land and hiring labor. Urban capital has also made headways into agriculture by establishing large-scale corporate farms. Vertical integration, capitalization, and scaling up have become the dominant trends, and the three types of producers are vying for survival or dominance in this new landscape. Who has an upper hand in the intensifying competition for land, labor, market share, and policy favors? How do state policies shape the dynamics of this competition? Do cooperatives offer a viable path for small farmers? These are among the questions discussed in this paper.

"Migration and civilization": A Foucault's perspective on the social service provision for rural-urban migrants in China
Fengshuo Chen, Shenzhen Center for NPO Research and Evaluation, China

China's reform and opening-up since the late 1970s has brought about rapid economic growth, accelerating urbanization, and an unprecedented number of rural migrants into the urban areas. Despite the tremendous benefits for the cities, the massive population movement also incurs a series of social issues. As reported in the literature, some of the migrants have had negative contact with the urban citizens and perceived discrimination from them. The public tends to hold a stereotype of migrants as uncivilized, and this image is further magnified by the social media. To address the issue, academics advocate for social inclusion of the migrants, though the paths vary. One school of the scholars believe that the crux of the problem lies in the urban-rural cultural differences, and migrants can be included on

condition that they are “re-socialized” to be a qualified citizen. Along this line, some social service providers in China design and implement programs intending to improve migrants’ behaviors and mindset as a citizen, including both adults and children. However, the literature shows that the migrant participants tend to consider such programs as neither practical nor useful in their daily lives. Through Michel Foucault’s conceptual lenses, this article argues that the urban-centric discourse sets citizen as a “norm;” accordingly, the society expects the rural migrants to be “normalized.” Therefore, the social services mentioned earlier emerge and serve as a means to “discipline” the migrants. This article aims to alert the readers to such a "dividing practice" which defines “normal” and “others” based on the implicit discourse. Meanwhile, the social service providers are encouraged to rethink about their roles as well as their programs with a critical view in terms of professional values, principles, and ethics.

Panel 207 — 22 July 2017/ 11.30 - 13.15 / Room 6

Land and the Dynamics of Exclusion in Southeast Asia

Convenor and chair: **Mukdawan Sakboon**, Chiang Mai University, Thailand

Land grabbing, access to forest and natural resources and the government socio-economic and political policies in development, natural resources’ management, and program and policy such as special economic zones as part of the regional integration in Southeast Asia have remarkably changed land use and the meaning of lands among administrators, investors, villagers and other stakeholders. Available studies (Ong 1999, 2000, 2006) have pointed out that in many areas, the state’s attempt to accommodate regional integration and the flexibility of neoliberal capitalism can be viewed as the “space of exception” or “graduated sovereignty.” Importantly, the contestation over land use and the meaning of lands in many areas of Southeast Asia (in the mainland and the archipelago) as a result of the nation-state government policies to accommodate capitals has posed a significant question about what scholars have portrayed as “post-national sovereignty” which might not lead to the less roles of the national sovereignty but to the potential capitalizing on administrative apparatus and justification for capitalist corporation (Nyiri 2012). Significantly, these “graduated sovereignty” which have been transformed into attempts by corporations promoting cash crops such as palm oil and rubber plantations in collaboration with the nation-state governments’ policies on special economic programs including export processing zones, special economic zones, or free trade zones, have led to counter narrative in many areas in the Southeast Asian regions. The panel discusses the above issue with studies from Central Java which look at historical evolution of the issue of land grabbing in Java, Indonesia, to the impact of land use and resource management in the ancestral domain in the Philippines on local livelihood, and the recent Thai government policy on special economic zone and the movement of the local communities in northern Thailand.

Changes in status and utility of lands in Mae Sot Special Economic Zone Development: Socio-economic, and cultural Impacts and movement of community and civil society
Mukdawan Sakboon, Chiang Mai University, Thailand

Under the framework of regional integration, the Thai military government has recently exercised its power authorized by special article under the Constitution to take back land from individual and private owners or transform its denuded forest into the special economic zone areas. This study investigates the Thai State’s land management in the form of special economic zone policy which affects the power relations among several stakeholders as well as the relationships between lands and people, and citizen. It emphasizes the changing of the status and the use of lands and its impacts on the community while also investigating the community’s effort in the solving of the problem. The study is conducted in Mae Sot District, Tak Province in northern Thailand to understand the impact of the SEZ policy on economic, social and culture of the community in the Mae Sot SEZ and their counter movement. It also aims to comprehend the change in the social and cultural meaning of land and its relationship with people. The study argues that the State policy of SEZ is a form of the accumulation by dispossession (Harvey 2003) through the State practice of power through the changing in the status of State’s land and the taking back of lands from individual owners. This policy is a state discourse in the transforming of the sovereignty over land into commodity under the neo-liberalism economy in the name of the national interests.

Of Rice, Sago, and Palm Oil:Land use and resource management in the context of Ancestral Domain in the Philippines

Jessie Varquez, University of the Philippines, the Philippines

The Indigenous Peoples Rights Act in 1997 paved the way, among other things in the context of right for self-determination, for the titling of lands among many indigenous groups in the Philippines. The titled lands are called Ancestral Domain that is awarded collectively to an indigenous group. One such indigenous group are the Agusan Manobo who dwell on a specific ecological niche - i.e., intensive wet rice farming situated in the environs of a nationally protected wildlife sanctuary called Agusan Marsh – in Mindanao island in southern Philippines. Of the many valued resources found in their Ancestral Domain, the most important food resource for the Agusan Manobo are rice fields. Sago (Metroxylon sagu Rottb.), which serves as an emergency food source, is also distinctly found in their area. Recently, however, rice fields and other land tracts have been gradually converted to palm oil farms as a strategic decision that is deemed to provident better economic yields and prospects than rice production. Through ethnographic methods and approach, this paper examines the dynamics of land use and resource management among Agusan Manobo communities that have converted their rice fields and other agricultural lands to palm oil farms. This paper also analyzes the cultural underpinnings of economic decisions vis-à-vis ecological and food landscapes in the research area by looking at how various organizational stakeholders (through their tribal council and other invested external groups) and social actors (smallholder farmers) manage their land sources.

The Brokerage of Dispossesion: State actors brokerage in Indonesia's food estate projects
Laksmi A. Savitri, University of Gadjah Mada, Indonesia

This paper is aimed to unpack the processes of land deals in large-scale agricultural investment that utilised the power of brokering, which were done by the state actors to launch, smoothen, accelerate land deals. State actor brokerage does not only channel the power of capital owners to appropriate land and landowners into their accumulation strategy or channel the landholders' counter-power against the capitalists' agenda of dispossession, but it is also an important mechanism to produce legitimation. In a case of large scale farmland appropriation, land deals were justified as legitimate and able to produce control when it is also capable to create consent or 'morally acceptable and desirable reasons'. Brokering becomes an important mechanism within which a hegemonic formation is constructed. Furthermore, this working of brokerage web is invisible to the organized counter-movement. This invisibility is successfully gained because movement organisations failed to connect their advocacy agenda with the working of everyday politics that produces problem of fragmentation and factions at the grass root level. The invisibility has weakened and, even, inactivated the counter-brokerage, which makes difficult the consolidation of resistance from below. The large scale agricultural investment in Indonesia, therefore, continues to thrive because, among other reasons, the working of state brokerage and its implication to the organized counter-movement is not yet recognised.

Panel 208 — 22 July 2017/ 11.30 - 13.15 / Room 7

Economy: Product Localisation and (non)Unionisation II

Chair: **John Lambino**, Kyoto Tachibana University, Japan

Empowerment of Scheduled Tribe Women Through Micro Finance: An Impact Study of SHGs in Mawkynrew Block, East Khasi Hills District, Meghalaya
Pynshongdor L. Nongbri, St. Anthony's College, India

Micro-finance interventions in poverty alleviation programme has been acknowledged worldwide. It has played a major role in reducing poverty in many of the least developed countries. In India too, micro-finance has play a major role in breaking the vicious cycle of poverty by enhancing women in decision making which lead to economic empowerment. In North East India, in states like Assam and Manipur micro-finance through SHGs has move far ahead. In Meghalaya, things are moving very slow knowing the fact that women in Meghalaya as we are all aware play a very important role in the socio economic development of the state. They take a very active role in the rural economy and even in urban traditional market. The formation of SHG by various agencies has help these group to avail micro-finance both from formal and informal financial institutions. The SGSY programme and the rural livelihood intervention initiated by MRDS, NERCORM and other NGOs has bring women's group into the lime light. Many women folk for the first time in their life move out of the four corner of their house and explore the world

through various training and exposure programme. In Mawkynrew block though, and which is one of the least develop block in the state, the SHG-Micro finance has play a major role in empowering and enhancing the livelihood skill by involving women in micro enterprise activities in farm and off farm sector. This paper is trying to highlight the impact of SHG-Micro finance in empowering rural women folk in socioeconomic activities. Keywords: Microfinance, Self Help Groupss, women empowerment

Productivity Growth of FDI in Nepal: A test of Solow Growth Approach
Raghu Bir Bista, Tribhuvan University, Nepal

Reforms of Nepal have been towards TFP growth in the economy by attracting FDI in productive sectors. Major reform to liberalize the traditional structure and pattern of Nepalese economy was followed in 1990 for FDI inflow. This study investigates empirically what is TFP growth of FDI in Nepal in 1990 after economic liberalization process. We use econometric model based on Cobb Douglas production function and theoretical model of TFP growth accounting method. The econometric and non parametric TFP estimation provides mostly positive TFP growth of FDI firms in Nepal. Few cases were influenced by political and security disturbances. Almost positive TFP growths have increasing productivity but there are still lower than expectation. There are still problems of massive inferior labor, no significant technological and financial transfer and poor business environment. Issues of continuity and stability between two periods indicate unpredictable situation of productivity.

The Dialectics of Cultural Production: Branding Indigo-Dyed Textile in Thailand
Chanjittra Chanorn, Chiang Mai University, Thailand

The Dialectics of Cultural Production: Branding Indigo-Dyed Textile in ThailandChanjittra Chanorn This paper seeks to problematize the culture production process of indigo-dyed textile, examining how the commodities “mediate” people and their practices, relations in different places and contexts from production, distribution and consumption. The unique knowledge of indigo production has been passed on through women through generations. These women dye the cotton thread with indigo color, and weave and saw shirts by hand for their husband and family members. In this way, these shirts are byproducts of affective relationships between family members. Thus, the practices of producing and wearing contain in themselves cultural meaning, materialising interactions and relationships among community members. However, indigo-dyed textile production has now been industrialized and commercialized, turning into a so-called ‘cultural industry’ (Horkheimer and Adorno 2002). The once local and intimate production and consumption of indigo-dyed textile has been transformed into a business venture, subject to national and international market forces. Indigo dyed-textile is produced by local people who are varying according to their positions within the industry to serve the needs and desires of diverse peoples who vary in locations, life styles and tastes. This paper argues that the dynamic of cultural production as presented in the life cycle of a product form part of a brand’s social life, accumulated in its cultural-economic biography. The brand is designed, negotiated and experienced by producers, customers and other actors throughout it’s social life. The brand is the perception of the audience of the cultural-economic biography of different products under the brand umbrella.

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Higher Education and Development in Cambodia: The Question of Ontology and Quality

Convenor: **Natharoun Ngo**, Center for Khmer Studies, Cambodia
Chair: **Sreang Chheat**, Center for Khmer Studies, Cambodia

This panel addresses the question of ontology of higher education in Cambodia and attempts to assess how well this important segment of the education sector performed. Dr. Un will examine the role of higher education in post-1990 Cambodia, using a selection of policy documents developed during a period of time when democratization and liberalization were important national priorities. Zooming in, and taking a supply and demand perspective, Dr. Leng’s paper will examine factors influencing university students’ subject choice with a focus on Science, Technology, Engineering and Mathematics (STEM). The third intervention will be made by Dr. Heng who will analyse transition dynamics from university to work, specifically considering the extent to which higher education system has prepared them well. The three

panelists' interventions will shed light on the perceived role of higher education in development, as well as corresponding reforms undertaken and quality in its delivery.

Graduate Attributes and Employability Skills: The Case of Cambodian Higher Education
Leang Un, Royal University of Phnom Penh, Cambodia

This paper attempts to understand how far Higher Education Institutions (HEIs) have achieved their mission as to supporting democracy and prosperity in Cambodia. The paper is based on rigorous analysis of policy papers related to higher education in post-1990 Cambodia. Since the collapse of the Soviet Union in 1989, Cambodia has been in transition from conflict to peace and security, and from socialist ideology and planned economy to liberal democracy and market economy. Since the late 1990s, Cambodia built a new public administration and adopted a neoliberal economy with the overall vision to democratize and bring prosperity through market economy. The paper argues that HEIs (currently 40 public and 70 private institutions) have yet been successful in meeting their purpose to foster democracy and prosperity in Cambodia.

STEM Education in Cambodia: Drives and Impact
Phirom Leng, Cambodia Development Resource Institute, Cambodia

This study aims to examine student perceptions toward STEM education in Cambodia at the higher education level. In particular, it explores: (1) factors that have influenced grade 12 students' choice of a particular STEM field, (2) undergraduate students' learning experiences in STEM majors, and (3) the relevance and the practicality of STEM programs to the labor market, the economy and the society at large. Science, technology, engineering and mathematics (STEM) education has long been recognized as a key driver for a nation's innovative capacity and global competitiveness. However, promoting student interest and enrolment in STEM fields at the post-secondary level has been a critical challenge for both developed and developing nations. In Cambodia, while its higher education system has grown and expanded over the past 15 years, the majority of students have gravitated towards business-related majors with relatively few majoring in STEM disciplines. This research project follows a mixed methods study design, with questionnaires conducted with more than 3,000 undergraduate students across the country and in-depth interviews with key stakeholders. Preliminary findings have shown that students' interest in STEM gradually declined once they entered universities. Their choices of a particular higher education major were influenced by a number of factors, including their personal interest, parents' preference, socio-economic status and job prospect, and limited job opportunities in some STEM areas. Overall, a discrepancy remains bewteen the ontology (the contents), epistemology (pedagogy) and axiology (the values/purpose) of Cambodia STEM education.

Transitioning from University to the Labour Market: A Cambodian Experience
Rosa Yi, Royal University of Phnom Penh, Cambodia

Young people's transitions into employment are critical not only to their individual life courses but also to political and economic development of a society, especially in reproducing social inequality structures. This is even more pronounced in many developing economies given their situation of youth bulge, raising a generalized concern over whether they can grow rich before growing old. Given that 45 % of its youth are between 15-29, Cambodia represents a prime case for youth transition studies, especially their transition experiences after university. This paper examines gender and class based patterns and experiences of transition into working life, following the 2014 School to Work Transition Survey (SWTS). It identifies current challenges and risks faced by Cambodian young workers, as well as resources and strategies they used for making transitions into working life. More importantly, it also identifies key ingredients of Cambodia's normative and institutional context that shape the current experiences of transitions into working life. Findings particularly reflect the extent to which (higher) education has prepared youth into their working life and its critical gaps in providing labor market skills-related support to youth at large. Main author of paper: Kreng Heng, Ministry of Education, Youth and Sport, Cambodia.

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Southeast Asia and Environmental Changes

Chair: **Andrew Wells-Dang**, Independent scholar, Vietnam

Social capital and cultural patterns in building disaster and climate change resilience: A review of Vietnamese scholarship in the last decade

Kien Nguyen, Monash University, Australia

As a long, narrow country containing varying climate conditions, Vietnam suffers heavily from various natural hazards such as storm, typhoon, flood, earthquake, landslides every year. Therefore, building disaster resilience has been central to Vietnam's national strategy for disaster prevention, response and mitigation since 2007. Following the policies of the government of Vietnam, disaster resilience has been practiced throughout the country. Literature on the topic, conducted at different levels (from local to central) and from different approaches and disciplines, reveals that local communities have unique mechanisms for mitigating and recovering from adverse events like natural hazards. One of the mechanisms is the use of social capital as a crucial resource assisting community members in tackling disaster risks and effectively bouncing back from suffering. This paper aims to provide a review of Vietnamese scholarship carried out in the last decade on the relation between social capital and disaster resilience. The paper will be undertaken in the form of a documentary research focusing on collection and analysis of both academic and policy research published from 2007 to 2017, offering insights into social and cultural distinctions between different communities in the use of social capital in building resilience to natural disasters. The paper also expects to make contributions to debates on the same topic at regional and global levels.

Reforming the Mekong River Commission: increasing its political and environmental relevance in the region

Ana Maria Felício, GIZ, Laos

In 2010, the Heads of Government of the four member countries of the Mekong River Commission (MRC), Cambodia, Laos, Thailand and Vietnam, decided to embark on a comprehensive institutional reform that aims at making the organisation financially sustainable and fully owned by its members by 2030. The ambitious ongoing reform programme includes structural, staffing, budget and financial management reforms and the re-definition of working relations between MRC and line agencies in the four countries. However, the reform process has also triggered other more far-reaching discussions such as the relevance and reputation of MRC as a knowledge provider, technical and political authority in the region and beyond, its attractiveness to new and old donor community, its (changing?) relations with the upstream neighbours China and Myanmar (also in the context of the establishment of the Lancang Mekong Cooperation Agreement), and its engagement with other state and non-state actors. The establishment of River Basin Organisations (RBO) between states to manage transboundary waters is a common and well accepted solution worldwide and more than a hundred similar institutions exist. For many of them MRC is actually a model. The hierarchy of problems to be addressed in a basin may differ, the level of authority of a RBO may also not be the same everywhere, and the geopolitics that govern inter-state relations have necessarily different constelations. In the end, an RBO will be considered necessary when it brings together the riparian countries in the sustainable management of their shared waters. The main argument of this paper is that the current MRC reform process may be the last chance for the MRC to define the role it wants to fulfill in the region, to equip itself to deliver accordingly, and assert its political and environmental relevance in the Mekong region.

The Contested Meanings over Natural Capital: Cases from the Payment for Forest Environmental Services (PFES) in Central Vietnam

Fumikazu Ubukata, Okayama Universiry, Japan

In recent years, there has been discussions about financial approaches to mitigate environmental problems, and some of them have actually been introduced in Asian countries. Typical examples include Payment for Ecosystem Services (PES), which creates financial flows between providers and users of ecosystem services. Meanwhile, it is possible to view these ideas as an attempt to create and formalize natural capital, hence as another phase of transformation of nature into financially valuable asset. This transformation, however, may reflect the different concepts over the meanings of nature and its services among different stakeholders. This study thus examined the conceptual gap over the meanings and valuations of nature among the different stakeholders in the preparation of the scheme called Payment for Forest Environmental Services (PFES) in central Vietnam, and how this affected the implementation of the scheme itself. We interviewed relevant stakeholders: a national level policy maker, provincial officers,

technical staffs, hydropower company staff, officers of forest management boards, local officers and villagers during field surveys conducted in Thua Thien Hue and Quang Nam provinces in 2015 and 2016. The survey first revealed the state domination in the all three stages of capitalization process: identification and mapping, valuation, and transaction. Second, this state domination itself did not mitigate the conceptual differences of forest among the stakeholders, which ranged from capital-oriented to labor-oriented understandings. And third, the creation of the link between financial and service flows in PFES scheme under the given conceptual gap caused many implementation barriers and dilemmas in the scheme. These results suggest the problems of state monopoly in the creation of natural capital, and the need for more participatory production. Paper co-authored with: Truong Quang Hoan, Hue University of Agriculture and Forestry, Vietnam.

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Deconstructing Identity: Self and Community in the Social Context of post 1999 Macau

Convenor: **José Luís Sales Marques**, Institute of European Studies of Macau, Macau

Macau is a hybrid site where a specific subjectivity and identity have developed (Cheng, 1999). This subjectivity and identity are constructed by long processes of interaction among Southern Chinese people, mainly from Guangdong and Fujian, and Portuguese settlers, as well as other peoples from the West, within a power framework where Portugal held formal government of the place, but China never really lost trace of how to control that piece of its territory "used "by a distant foreign power. Ambiguity has always been a certain way for Macau to survive and flourish. With the retrocession in 1999 and the new polity, the Macau Special Administrative Region of the PRC, as well as its elder sister HK, both are greeted by the international community as new experiences of peaceful power transition and post-colonial atraumatic experiences. Each SAR follows its own way. This panel is about Macau and how Macau's cultural hybridity and cultural identity in all its richness was absorbed, adapted and made instrumental to carve the region's own cluster within China and positioning in the international community. The topics herein developed by the panel address issues of cultural policies of the MSAR and the fostering of cultural and creative industries as an element of economic diversification; the importance of food as an identity marker and intergenerational change; the Portuguese and English media in Macau's post-handover media ecology; the original idea and changing concept of "Ao Men Yen"; and, the social role of community theatre in the Macanese language (patois).

Cultural policies in the Macau SAR: Deconstructing the public agenda for cultural and creative industries
José Luís Sales Marques, Institute of European Studies of Macau, Macau

Culture is a formidable tool for politics. The Macau Special Administrative Region (MSAR)of the PRC is a different China that emerged from its constitutional chart know as the Basic Law and its peculiar cultural and human panorama, partially infused by the presence of Portugal for over four hundred years. The presence of this foreign culture and language are not only traces of a colonial past but also the result of political assumptions by the new polity that they constitute positive assets particularly in the fields of culture, economy and external relations.
Creative and cultural industries were introduced in the MSAR in early 2000's as economic activities that could enhance cultural education, provide job alternatives for young people away from the dominant industry of gaming and contribute for a more balanced growth and inspired by similar movements in Europe and Asia particularly associated with the new economy and urban regeneration. The lead for this movement in Macau came from within cultural and civic circles, however within a few years it became an integral part of government policies and the political agenda to foster economic diversification. This article will discuss the process whereby that bottom- up movement paved the way for the formulation of public policies and their impact in contemporary Macau.

Preserving food as an identity marker: Intergenerational change in Macanese
Margarida Cheung Vieira, Institute of European Studies of Macau, Macau

Food functions as a key conduit to evoke memories of family, and closely connected with religious practices and identities (Delamont, 1995; Counihan et al, 1997; Blunt, 2005; Holtzman, 2006). Our relation with food, either consciously or unconsciously shaped how we identify ourselves, not in ways on how they

are consumed, but rather consuming and serving them on special occasions and specific days as a homogenous group (Delamont, 1995). Akin to its culture, the Macanese cuisine was cultivated over a lengthy history to reinforce group solidarity as a racially mixed community. When my research was carried out in 2013, more than a decade after the retrogression of Macau to China, the local economy was progressing relatively strong because of its lucrative gaming industry. Despite generating massive jobs opportunities, the data emerged from my research show that the aspiration to uphold the Macanese culinary practice was noticeably dissipating, as a consequence of, but not limited to the booming local economy. This presentation will discuss the significant of food, being one of the major mechanisms for 'social continuity' (Chivallon, 2001:461) amongst Macanese themselves and also look at how the post 1999 local economy hampered its social cohesiveness embedded in its culinary practice to prevail.

Portuguese and English media in Macau's post-handover media ecology
José Carlos Matias dos Santos, Macau Portuguese and English Press Association, Macau

The Macau Special Administrative Region (SAR) has arguably the highest media density in the world, both per capita and per square meter. The city's idiosyncratic media ecology features a sound Portuguese media presence, with three daily newspapers, two weeklies, alongside a radio and television channel. Against most odds, the post-handover Portuguese media not only survived but also thrived to some extent, under Chinese rule. Despite receiving government funding, like the Chinese counterparts, Portuguese newspapers and newscasts are regarded as having a more critical stand and independent approach to public policies than Chinese news outlets. They are constituents of the One Country Two Systems formula, which has paved the way for the retrocession of Macau, and play a cultural and historic role. Following the liberalization of the gaming industry, English media took off and Macau now has three daily newspapers in English. Their operational model differs from that of the Portuguese as there are less reliant on public funding and more on private advertising, particularly from casino and hotel operators. This study surveys the unique media ecology of Macau, with a focus on Portuguese and English news outlets as drivers of a projected internal and external identity. It delves into the challenges posed by the region's small size and the rent-seeking nature of the city's political economy. News coverage in Portuguese and English is also a thermometer of the boundaries of the SAR's projected autonomy and distinctiveness.

The Original Idea and Changing Concept of "Ao Mun Yen"
Iok Fong Agnes Lam, University of Macau, Macau

It can be asserted that Chinese resided in Macau before the Portuguese's arrival to this little port at the Pearl Rivier Delta in mid-16 Century. However, the concept of "Ao Mun Yen," the transliteration of "Macau people" did not appear in the Chinese document or literature until the 20th Century. The Macau identity among Chinese was the mainland status with a particular association with the Zhongshan area of Guangdong until 20th Century. People from Macau would not usually address them as "Ao Mun Yen," or "Macau people" until This paper examines how the meaning of "Ao Mun Yen," changes in the past decades. The study will focus on the key elements or incidents that help to define, enrich or transform the meaning of "Ao Mun Yen" in the Chinese text including local Chinese literature and news reports. It discusses how the public agenda are contributing to the changes of the connotation of "Macau people." Issues like the Macau Handover in 1999, "the Historic Center of Macao" was inscribed on the UNESCO's World Cultural and Natural Heritage in 2005, and a series of social movements on the protection of Macau cultural heritage or ancient buildings since 2007 will be discussed.

Beyond the theatricalities of the Dóci Papiaçam di Macau: the social role of community theatre
Mariana Pinto Leitão Pereira, International Institute of Macau, Macau

What started in 1993 as an attempt from the Dóci Papiaçam di Macau to revive the local tradition of comedy-like theatrical performances reached one of its most important benchmarks in 2012, when the group was officially recognised as Cultural Intangible Heritage by the Government of the Macau S.A.R. By materializing the old Macanese tradition of improvised performances and recitals, characterized for their unique type of humour, the theatre group further brought focus to Patuá or Maquista, the local endangered language chosen as the main vehicle for the group's self expression and communication. What this paper seeks to explore is how the theatricality of this group could be perceived as "community theatre" and how this role interrelates with the group's status of local heritage. By using an endangered language, often identified as an element of the Macanese identity, and relaying on certain bodily

expressions and ways-of-being, members of the ethnic minority have chosen the stage as a way to voice social commentaries and reflect upon not only what takes place in the city, and how these events are perceived by the people, but also as a way of portraying themselves and of affirming and (re)creating their social identity and culture. Let the play begin!

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LGBTQI Issues Across Asia

Chair: **Floper Gershwin Manuel**, Philippine Rice Research Institute, The Philippines

"The Suppressing Factors of Gender Equity Education Act of Taiwan (GEEA) vs Same Sex Marriage policy (SSMP) – how to prevent GEE
Chuan Ling Yong, Asia Europe Institute, Malaysia

Since the implementation of Taiwan's Gender Equity Education Act (GEEA) (1993), the bill has gone through several revisions and amendments to improve and promote gender equity in the country. However, there are numerous discrepancies between White Paper (2010) reported findings on social justice and gender equity education. The lackadaisical attitudes of government officers and education institutions on confronting gender and sexual discrimination may have resulted in the GEEA being nominalized. The sexual assault case in a special education school is an example of the failure of the GEEA and Gender Equity Education (GEE) in Taiwan. In this case, the school staff had wilfully ignored the GEEA's requirements and procedures to enforce the laws resulted in the miscarriage of justice. This case has shown that any higher learning institution could easily ignore or neglect or even manipulate the requirements set by GEEA to create a gender equity friendly environment through the promotion and education among its staff. This paper would examine the implementation of GEEA in the Taiwanese society, especial in the subject of same sex marriage, if it in accordance with the international standards. The delay to legalize same sex marriage in the Taiwanese high court could due to the interference of religious organizations. If this religion and politics mixed element is proven true it could create undesired consequences as witness in a number of countries in the world. This paper also investigates the phenomena of religion and politics mixed situation and the challenges of such phenomena will post in the Taiwanese society. Qualitative and observation research methods would be used to investigate the implementations and challenges of same sex marriage in the Taiwanese judicial and legislative policies. Discussions are approached through multiple angles to explore if GEEA has succeeded in bringing Taiwan to legalize same sex marriage eventually?

Indonesia: Stormy Days for LGBT
Douglas Esmond Sanders, Mahidol University, Thailand

Beginning in January, 2016, a series of statements by cabinet ministers, other political figures, educational authorities and religious leaders were said to represent an "unprecedented" series of homophobic statements, often calling for a criminal prohibition or compulsory treatment. The national organization of psychiatrists, going against international medical views, called homosexuality an illness or disorder. Government regulatory bodies ordered censorship of television and films, even ordering the elimination of LGBT friendly emojicons on social media. The UN Development Programme was told to stop any funding of LGBT projects. This sudden and very vocal campaign represented (a) a reaction to the gradual increase in the visibility of gay and lesbian individuals and issues, (b) a 'conservative turn' in Indonesian Islam, and (c) anxieties about social and economic stability. It built on a sequence of successful attacks on LGBT events since 1999 by the Islamic Defenders Front and other vigilante groups that politicians and police officials refused to condemn or reign in. It seems likely to result in the first example of the fresh criminalizaiton of homosexual acts anywhere in Asia. Issues have been raised about the application of the Indonesian Defamation of Relgion (blasphemy) law to LGBT advocacy

The Construction of the In-Between Identity of the Khawaja sara in Pakistan
Gaoli Liu, Kyoto University, Japan

This research aims to review the process of the identity construction of the khawaja sara in contemporary Pakistan. Once known by the name of "hijra", the most identifiable characteristic of this group was their unique "in-between" sex/gender. However, since 2009, Pakistan has issued them an unique sex ID card

placing them outside the male/female binary. They are thus now officially registered by the new name khawaja sara, which is understood to be more formal and respectable than the hijra. The original meaning of khawja sara was not exactly equivalent to hijra. Documents show prove that khawja sara and hijra might have historically been two different groups. The governments's intentions in constructing a new khawja sara identity are examined by a comparison between the old law of eunuch registration in colonial times and the new law of registration of khawja sara in contemporary Pakistan. In daily life, the image of hijra origniating in India has been preserved in contemporary Pakistan. That khawaja sara are thus expected to have a special sacred power in practicing badhai dance to bless people, although Islamic religion does not provide any support for this folk belief. However, in order to earn a living, the khawaja sara need to make an effort to meet the expectations of their folk image. Besides, as also belong to the sexual minorities, the local LGBT NGO are organizing activities with khawaja sara together.Those who get close to the NGOs are having more advantages which aspired the khawaja sara to a higher quality of life and sense of honor. As a conclusion, the new khawja sara identity was not built up only by the community. Varied external influences have constructted the khawaja sara identity as well. Domestic issues and the global connections need to be examined from a multidimensional point of view.

The Emergence of Male Transvestitism and The Transformation of Masculinity among the Bugkalot (Ilongot) of Northern Philippines
Shu-Yuan Yang, Institute of Ethnology, Academia Sinica, Taiwan

Southeast Asia has long been identified as an area where constructions of “manhood” or “womanhood” as a unitary and essential category are underdeveloped, and transvestitism has been given as one of the indicators. In many Southeast Asian cultures, transvestites serve significant ritual functions and are held in great respect. In contemporary Philippines, male transvestites (bakla) are reviled because of what is seen as their polluting and impotent sexuality and at the same time acknowledged and celebrated as masters of style, beauty and transformation. This article aims to understand the emergence of male transvestitism and transformation of masculinity among the Bugkalot (Ilongot), an upland indigenous people who are famous for their headhunting tradition. Headhunting was the most important means by which men achieve adulthood and egality among themselves. It enabled men to marry and gain social independence. Moreover, headhunters typify Bugkalot ideals of potency, productive health, and beauty. However, headhunting has lost its focality in Bugkalot social life due to their mass conversion to fundamentalist Christianity in the 1960s and 1970s. Increasing influence of the mainstream culture is evident in the Bugkalot area, and one contentious result is the emergence of male transvestite. Missionaries regard the emergence of bakla as a sin and a sign of the Lord’s second coming. By examining this new phenomenon, this article will show how Christianity promotes altered forms of masculinities and simultaneously constructs a rigid divide between the sexes which makes gender crossing highly problematic.

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Citizen Participation in East-Asian Countries

Convenor, chair and discussant: **Emilie Frenkiel**, Université Paris Est Créteil, France
Co-chair: **Chloé Froissart**, Tsinghua University, China

For the last two decades, discussions and studies about new forms of participation, political agency, and activity have proliferated. Their starting point is often that traditional democratic institutions (elections, parliamentarianism, the party system, administrative state, etc.) are incapable of responding to the challenges posed by globalization, professionalization of politics, intensified individualism, and the plurality of identities. Both in academic discussions as well as in Western societies broadly, some have even declared a turn from ‘old’ to ‘new democracy’. In Asia, this participatory turn has also taken place but too few initiatives allow discussions among Asian and Western scholars and comparisons between various national situations. This panel’s main focus is to understand and compare the various channels citizens from East Asian countries use to participate to the decision and law-making process beyond electoral procedures. We will present spontaneous civil society initiatives and the official responses they have met in different contexts. Chloé Froissart will present the role played by environmental NGOs in the Chinese authoritarian regime. Attasit Pankaew, Stithorn Thananithichot and Wichuda Satidporn will investigate the various affecting participatory disparities among social groups in Thailand. Nawat Sripathar, Chompunoot Tangthavorn and David Sims’ paper assesses citizen participation in the legislative

processes of Thailand and Cambodia. Emilie Frenkiel will focus on the effective contribution of civic hackers in Taiwanese citizens' online participation in the policy-making process since the Sunflower movement. Sutthi Suntharanurak will detail a case study of Citizen Participation in public audit in Thailand. Finally, Nattakarn Sukolratanametee will introduce the role of civil society in elections in the Philippines.

Citizen Activism in Thailand: How and Why Political Participation Has Changed Among Different Groups of Thai Citizens, 2001-2013

Stithorn Thananithichot, King Prajadhipok's Institute, Thailand
Wichuda Satidporn, Srinakharinvirot University, Thailand

How has political participation changed among different groups in Thailand? This is the main question this study set to answer. This study proposes analytical framework composing of several factors that include not only socioeconomic status but also various attitudinal and mobilization factors as a more proper way to explain changes in the patterns of political participation in Thailand during the past ten years. Relying on a four-wave of survey data taken from the Asian Barometer (2002; 2006; 2010; 2013), this study discusses: (1) what each socioeconomic factor can explain about political participation while controlling for the other variables; (2) whether the causal relationships between each socioeconomic factor and political participation actually exist while controlling for other potentially engagement and mobilization factors; and (3) why we need to understand more clearly the change patterns of political engagement in order to explain the changes in citizens' participatory patterns. By using improved methods, this paper clearly shows that participatory differences among groups of Thai citizens were not solely a consequence of differences in socioeconomic status backgrounds. Rather, there are various psychological, motivational, and contextual factors affecting participatory disparities among social groups.

Civic hackers in Taiwan: can online deliberation further democratize democracy?

Emilie Frenkiel, Université Paris Est Créteil, France

The wave of rapid expansion of participatory and deliberative devices in the world has recently slowed down as they have proved extremely difficult to organize and their impact on public policy has been so far quite limited (Blondiaux & Fourniau 2011, Sintomer 2011). Activists from the open source community have worked on new tools and initiatives to remove these barriers. In the wake of the Sunflower movement, a group of civic hackers have created online tools to encourage Taiwanese authorities at different levels to make their actions more transparent and to facilitate the participation of citizens to various aspects of the decision-making process. This paper is based on a series of in-depth qualitative interviews with Audrey Tang, a leading member of this group who has become a Minister last October in charge of digital affairs, including organizing binding online deliberation prior to law-making. It will present the philosophy of her civic tech group, g0v (gov zero), and the unusual official response to their actions. My main focus will therefore be the reasons for this rare co-optation of civic hackers by the previous and current Taiwanese governments and the early outcome of this collaboration; that is, the first laws decided upon in a fully participatory way thanks to online tools and government compliance.

Using Citizen Participation to design a new model of environmental governance. The Role of Environmental NGOs in the Chinese Authoritarian Regime.

Chloé Froissart, Tsinghua University, China

While rejecting democracy in the liberal sense of the term, namely political pluralism and separation of powers, the Chinese Communist Party (CCP) has always claimed to implement a particular form of democracy. It has hence encouraged the development of social organizations since the end of the 1990s and has continuously appealed to citizen participation. This is particularly true in the environmental field. As the human, economic and political costs of China's environmental crisis have reached disastrous levels and concerns over pollution hazards have become one of the main drivers of protests, the Chinese leadership has attempted to build a new alliance with environmental NGOs (ENGOs), which more than ever appear as key actors in the process of pollution control. ENGOs have thus been largely spared from the recent crackdown on civil society and a recent amendment to the Environmental Protection Law gives them more room for action. To which extend can the CCP use public participation as a tool without being overtaken by it? How can ENGOs invest a top-down participative framework to pursue their own agenda? Analysing how the CCP tries to frame civil society and citizen participation and how ENGOS respond to,

and impact on, this emerging legislative framework, this article will attempt to assess the role of public participation in designing a new model of environmental governance in China.

Citizen Participation in Legislative Procedures: Comparative Study of Cambodia and Thailand
Nawat Sripathar, King Prajadhipok's Institute, Thailand

In democratic countries, where it is believed that laws must express the general will of the people, legislative power belongs to Parliament, the political institution that, through its directly elected members, represents the people. In Cambodia and Thailand, both of which have bicameral legislatures, the constitutions state that legislation is the competence of the Parliament. The main attempt made in this paper is to evaluate the performance as practice of the legislative processes in Cambodia and Thailand, focusing in terms of citizen participation in legislative procedures. For this purpose, the paper drawn on existing work in the field, for instance the InterParliamentary Union's democratic governance indicators in order to establish definition and operationalize the concept of citizen participation as measurable indicators. Regarding the scrutiny process, this paper also studies the formal parliamentary procedure of moving bills through parliament. Special attention must be paid to the opportunities for public participation in the scrutiny process, including the public's ability to personally observe chamber and committee proceedings, limitations on media coverage of proceedings, and formal opportunities to contribute to proceedings, for instance through public hearings organized by committees. In the concluding part, this paper provides the basis for the development of a set of criteria and indicators to assess citizen participation in the legislative processes of each country.

The Role of Civil Society in the Philippine Election
Nattakarn Sukolratanametee, King Prajadhipok's Institute, Thailand

Civil society organizations in the Philippines have served an important role as election watchdogs since 1984 when Ferdinand Marcos ruled the Philippines as a dictator under clouds of corruption. This paper focuses on the role of civil society in the 2016 Philippines election. To ensure a free and fair election, two civil society organizations, namely National Citizens' Movement for Free Elections (NAMFREL) and Parish Pastoral Council for Responsible Voting (PPCRV), were accredited by the Commission on Elections (Comelec) as Citizens' Arms, which have the role of conducting a parallel count, poll watching, undertaking voter education and providing voter assistance. There were also movements by other election watchdogs to pressure Comelec to fully implement the Election Automation Law and to improve the management of automated elections to guarantee honest and credible elections.

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Reframing Myanmar in the 21st Century II

Chair: **Patrick Meehan**, SOAS, University of London, United Kingdom

"Hybrid Governance" and the Politics of Legitimacy in the Myanmar Peace Process
Ashley South, Chiang Mai University, Thailand

This paper examines the competing claims to political legitimacy and sovereignty in Myanmar's conflict-affected areas of "limited statehood" (Risse 2013). In the context of ceasefires and an emerging peace process underway since 2012, non-state-controlled "liberated zones" and areas of mixed insurgent and government authority constitute "emerging political complexes" (Duffield 2001), where multiple state and para-state actors seek to demonstrate governance authority, extract resources and provide services to civilian communities. The paper explores the dynamics and implications of these developments with reference to the emerging literatures on "rebel rulers" (Mampilly 2011) and "hybrid governance" (terms that are used as both descriptive and normative concepts), and examines the policy responses and practices of donors and aid agencies operating in the contested frontier of Myanmar's borderlands. I argue that external actors seeking to "think and work politically" should move beyond standard peace-building and development packages based on strengthening the state, and adopt more conflict and context-sensitive approaches. Effective state building in Myanmar (referencing Fukuyama 2011 and 2014) should take account of governance structures and service delivery functions established by Ethnic Armed Organisations (EAOs), which although under-resourced and often inefficient, enjoy significant political legitimacy among conflict-affected communities. Rather than "reinventing the wheel", and displacing

these locally owned and arguably quite effective regimes and systems, it would be more useful to engage with and support the development of EAO governance regimes and associated service delivery functions, acknowledging the reality of "hybrid governance" in sites of mixed state and EAO authority. Such an approach would help international peace-support actors move beyond the 2011 Busan 'New Deal for Engagement in Fragile States', towards a form of peacebuilding better suited to highly contested and conflict-affected contexts.

Displacement and the future of Myanmar: A problem of pluralism
Kirsten McConnachie, University of Warwick, United Kingdom

Under military rule in Myanmar, displacement was one the most visible symptoms of the junta's betrayal of the state/citizen bond. Yet several years into the country's ostensible democratic transition, there has been a curious silence on displacement. This paper analyses the needs of Myanmar's displaced as a problem of pluralism in multiple dimensions. First, there is a plurality of displacement situations, involving multiple sites and ethnic groups. Second, there is a plurality of governance issues at stake. Forced migration is the result of intersecting governance failures and must be addressed through comprehensive governance reform. Areas of direct concern for Myanmar's displaced include ethnic demands for federalism, land governance and aid delivery. Return of refugees and IDPs will require special attention to services such as education, housing and employment. This calls for a holistic approach, recognising that displacement is not peripheral but central to the political future of Myanmar in several respects. The third 'problem of pluralism' is the range of governance actors. Most refugees and IDPs were displaced from Myanmar's ethnic states, where non-state governance actors are at least as important as governmental officials. It is argued that the complexity of Myanmar's plural governance has permitted the side-lining of refugee issues. Because the population is not fully recognised, the issues are not comprehensively understood, and their representatives are diverse and divided, refugees' voices have been lost in the clamour of Myanmar's early-stage transition. How can their needs be met while such pluralism prevails? This paper will argue that 'the cause is the cure': a genuine engagement with plural structures of governance that seeks to ensure that the needs of refugees and IDPs are addressed in national policy-making, that their voices are heard in the political conversation, and, ultimately, that displaced people re-enter the body politic.

Mobilising affinity ties: Kachin internal displacement and the geographies of humanitarianism at the China-Myanmar border
Elaine Lynn-Ee Ho, National University of Singapore, Singapore

This paper considers how webs of connection bridge people from different social worlds and engender affinity ties that can be mobilised to nurture caring relationships, despite the physical and cognitive borders that exist within and between societies. Territorial contestation between the Myanmar military and the Kachin Independence Army has precipitated internal displacement in Kachin state (Myanmar). The situation of Kachin internally displaced people (IDP) in camps at the China-Myanmar border directs attention to how geographical and geopolitical constraints deter international humanitarian assistance yet provide opportunities to engage a different set of humanitarian actors. The paper first argues that the Kachin IDPs are treated as surplus populations by the sovereign states in both Myanmar and China. Surplus populations come into existence when nation-states impose punitive measures that compromise the survivability of populations that are considered threatening to national sovereignty. Second, the paper examines how mobilising affinity ties enables Kachin humanitarian workers to leverage the citizenship resources of empathetic Chinese nationals to negotiate humanitarianism constraints at the China-Myanmar border. Affinity ties refer to connections emanating from a dynamic constellation of cultural attributes to do with history, ethnicity, religion and place amongst other malleable identity constructs. Interlocking constellations form webs of connections which transverse essentialising categories of social difference and contribute to shared biographies that allow for cultivating emotional attachments to a place and its people. Affinity ties may congeal into durable ties of solidarity and activism, but no less significant are vernacular expressions of affinity that prompt empathy for proximate or distant strangers and a predilection to act on behalf of those experiencing oppression. The paper proposes that conceptualising affinity ties draws out transversal webs of connections that bridge people of differential social positionings. This approach provides a potential ethical stance and productive analytical lens for advancing wider migration and citizenship debates.

Violent geographies: Ordering space at the margins of the Myanmar state

Patrick Meehan, School of Oriental and African Studies (SOAS), United Kingdom

Levels of armed conflict in Myanmar's borderlands declined significantly following ceasefire agreements forged between the central government and the majority of non-state armed groups in the late 1980 and early 1990s. These opened up Myanmar's resource-rich borderland regions to increasing flows of investment and intensified economic extraction amid efforts by both the Myanmar and Chinese governments to launch development agendas aimed at incorporating their respective borderland regions into national polities. However, although ceasefire agreements brought a stuttering halt to much of the fighting, violence remains an integral aspect of the political economy of Myanmar's borderlands. This paper analyses how the Sino-Myanmar frontier region underwent a gradual shift from a 'rebellious borderland', defined by outright insurrection, to an 'unruly borderland' where organised opposition against the state dissipated but where violence became integral to securing new governance regimes over land, people and resources. The paper shows how violence has become embedded in the production of a post-war borderland landscape and was constitutive of changing social relations and new ceasefire social orders. Through an exploration of the agents and modes of violence deployed to fashion governable space – and focusing specifically on the role of government-backed militias – this paper reveals the spatially uneven political topography of Myanmar's 'post-civil-war-not-quite-peace environment' onto which increasing numbers of donors and NGOs are now attempting to fashion 'peace' and 'development'. In so doing this paper shows how violence, rather than being symptomatic of failed development and economic marginalisation, is central to government strategies of extending territorial sovereignty, embedding markets and securing capitalist social relations. This reveals, less the violence of disorder, than the violent spatialization of order in Myanmar's eastern borderlands with China.

Infrastructural Violence and the Politics of Transparency in Burma
Robert Farnan, Chiang Mai University, Thailand

This paper examines the relationship between infrastructural violence, public controversy, and the production of information in Burma. Infrastructure associated with extractive industries, such as mining or oil and gas developments, have come under considerably scrutiny as part of normative global transparency initiatives but have rarely been theorized as practices constitutive of political struggle. While social science scholarship has acknowledged the agential role material objects, such as mines or pipelines, play in political life little attention has hitherto been given to the vast amounts of information increasingly generated in connection to these materials. Investigating Burma's recent overtures to the international community, adoption of the Extractive Industries Transparency Initiative (EITI), and subsequent removal of politico-economic and military sanctions, this paper conceptualizes transparency as a strategic practice essential to both political struggle and Naypyidaw's governmentality of transition. The relationship between global governance and resource extraction, often invoked as a public experiment in transparency and corporate social responsibility, has been considered in critical geography. Nevertheless, this paper approaches infrastructure (and the information associated with its development) not as a static backdrop of politics but as an active platform intrinsic to political assembly. Exploring the linkages between infrastructure and information, this paper analyses: the affects of infrastructural violence in constituting public controversies, the material-discursive imbrications generative of political subjectivity, and the contested status of data-driven governance in Burma's embrace of global transparency initiatives.

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Issues in Vulnerable Groups' Health and Welfare: Risks and Resources in Developed and Developing Countries of Asia

Convenor and chair: **Miwako Hosoda**, Seisa University, Japan

In the rapidly changing economic situation of many Asian countries, there are socio-economically vulnerable populations who are settled in, or migrating among, rural areas; from rural to urban areas; and across borders. At their settled homes or destinations as well as during migration, their living situations or working conditions often lack amenities, placing them at risk of illness and injury. Further, as they typically experience some amount of socio-economic exclusion or deprivation, they may also suffer significant health damage by illness or injury without being able to make their situation known to the relevant authorities. The creation of systems and/or institutions for 1) researching accurate risk information on such populations, 2) preventing or reducing health risks and 3) promoting affordable recovery, is a

pressing issue. Health issues may differ among and even within countries, but there are also some common features from which all can learn. In this panel, we will present representative findings on 4 countries in Asia: Japan, India, Thailand, and Vietnam. For each country we will discuss the under-researched aspects of health risks among vulnerable populations, as well as possible mechanisms to protect people's health.

Encountering Harm on the Mekong Migration Trail: Risks and Resistance among Unobserved and Unserved Border Populations in Southeast Asia

Lynn Thiesmeyer, Keio University, Japan

In the Upper Mekong rural regions of Northern Myanmar, Northern Thailand, Northern Laos, and southern China, globalization, economic volatility, and the expansion of large development projects have led to an increase, prolongation, and acceleration of rural poverty migration. At home, at their destinations, and along the migration trail, mobile populations encounter injury, disease, and other forms of non-well-being that remain unobserved and unserved by human service providers. The informal status of these populations in terms of residence, nationality, transit, and work, does make them difficult to observe; further, their own backgrounds in areas with no services, no knowledge, and no trust-relationship with persons in authority—known as "disamenity areas"—also contribute to their reluctance to seek services. At the same time, however, this sustains and extends their traditional knowledge of harm-resistance and of self-care, including the related substances, tools, and practices. The less-known kinds of non-well-being they encounter include the environmental degradation and high-toxicity chemical agriculture of their areas of origin and destination; and the spiritual insecurities of facing harassment by border authorities and bosses, pregnancy and childbirth away from home, fear of attack by locals, and fear of not being understood in areas whose populations differ from themselves. This paper is based in on-site research in rural areas along the border and seeks to make better known the risks and harms their dwellers face.

Trust matters: The regulation of the health system in India

Michael Calnan, Kent University, United Kingdom

At the heart of the regulatory enterprise is the intention to control the practices of actors to achieve a variety of economic and social objectives in the public interest. This paper examines the current regulatory regimes and practices in the health system in India using the trust/control duality as an analytical frame. In doing so it critically reflects upon the stewardship and governance of the health system, exposing the limits and fragilities of the current regulatory approach to controlling health system actor's behaviours and practices. It draws on evidence from an exploratory study of trust relations carried out by the authors in one region of India. Evidence and insight from this analysis are used to depict the nature of trust relations and regulation in the health system, and the problems therein, and to explain why they take that shape. The final part of the paper outlines possible strategies for effective stewardship and governance of health systems, and concludes with identifying gaps in the research evidence. Paper co-authored with: Sumit Kane, Royal Tropical Institute, the Netherlands.

Social health insurance and the accessibility to health services of migrant construction workers in the informal sector in Vietnam

Khanh An Tran, Center for Creative Initiatives Health and Population, Vietnam

After Doi moi (Renovation) policy, the health care system of Vietnam has been privatized, leading to limited health accessibility of vulnerable groups. Social health insurance (SHI) has been introduced and used to improve the accessibility; however, the situation of rural-to-urban migrants seems not to be ameliorated. Taken into account the living and working conditions of informal migrant construction workers in Hanoi, coming from a qualitative data in 2013-2014, this paper reviews the Vietnamese SHI to show incompatibilities between the policy and its participants. Reviewing literature, the paper has found that the enrollment requirements of SHI that are complex and based on household registration system are unsuitable with the low perception and income as well as high mobility of migrant workers. Besides this, although SHI has attempted to reduce its previous geographical disadvantages, its current benefits are still not attractive enough to migrant workers. These above limitations result in the low participation rate in SHI of migrant workers, make them difficult to cope with their health issues and more vulnerable when being sick.

The Challenge of Healthcare Governance: An implementation of the Integrated Community Care System in Japan
Miwako Hosoda, Seisa University, Japan

Many of the Asian countries is facing aging the sooner tha later. The regime of healthcare provodong is a key issue to respond aging society and many of the countries acceralated to implement Universal Healthcare Coverage using public insurance system. But healthcare service for eldery is supporsed to be focused on rather by medical aspect than by longterm care aspect. Traditionally, daughter-in-low (son's wife) or daughter have taken care of their parents' (in low) in many Asian countries. However, the number of woman work outside of the house and don't live with their elder parents. Therefore, family care is now not functionned. In Japan, we are turning into a super-aging society, and by the year 2020, it is said that one out of three people will be over the age of 65. On the other end of the extreme, the falling birthrate is another problem we must face, and we can foree a nation where there will not be enough taxpayers to support the elderly. Thus, it is clear that our current mission is to provide sustainable medical and social services while acknowledging the fact that there will be limited access to financial support. This paper examine the long-term health insurance for longterm care and the implimentation of the integrated community care system in Japan.

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Mobile Technology and the Paradoxes of Connectivity in Southeast Asia II

Convenor: **Panarai Ostapirat**, Thammasat University, Thailand
Chair: **Richard MacDonald**, Goldsmiths, University of London, United Kingdom
Discussant: **Yukti Mukdawijitra**, Thammasat University, Thailand
Institutional panel by: Thammasat University

This panel is a comparative exploration of emergent dimensions of mobile communication environments and everyday practices in Southeast Asia. It brings together anthropologists and media researchers working in Myanmar, Lao PDR, Vietnam and Thailand with a shared focus on conceptualising mobile technology and agency in the context of fast developing telecommunication infrastructures and diverse and volatile state control regimes in the region. Over the last five years mobile telecommunications services have expanded rapidly if unevenly across Southeast Asia. Whilst Thailand and Vietnam have long had among the world's highest per capita rates of mobile phone subscription, the more or less extensive liberalization of mobile telecommunication infrastructure in both Lao PDR and Myanmar has led to steep increases in mobile adoption in the last two to three years. Notwithstanding continuing socio-spatial inequalities of access to mobile services, for the majority of the population in Thailand, Vietnam, Lao PDR and Myanmar a mobile phone has become an intrinsic part of everyday life. The infrastructures of mobile telecommunications are also undergoing rapid transformation with the recent introduction of third generation and anticipated roll-out of fourth generation mobile broadband networks. Industry forecasts predict that mobile broadband adoption will continue to grow rapidly, driven by the market in affordable internet-enabled handsets and subscription packages targeting lower income users previously excluded from the market. In tension with the liberalization of national telecommunications markets is another regional trend: states in the region have sought to harness the economic promise of digital connectivity, whilst simultaneously conducting mass surveillance and exercising stringent political control over the way in which their citizens use these communication infrastructures. Whilst there is no shortage of optimistic market analysis of the broader trends of digital connectivity in Southeast Asia there is a relative lack of scholarship on the highly diverse everyday practices of mobile media use emerging in the region. This knowledge gap persists despite a growing body of research that has emphasized the locally contingent, culturally specific nature of mobile use. In relation to this background the panel explores the paradoxes of digital connectivity emerging in Southeast Asia and their impacts on the space and time of social action by staging a dialogue between scholars investigating diverse local contexts and everyday practices of mobile mediated communication and use.

Mediated Proximity and the Burmese Mobile Technoscape
Prasert Rangkla, Thammasat University, Thailand

This article investigates the experience of distance and proximity reconfigured through mobile phone use in the intensely migrant society of Myanmar, where about three million people are working in Thailand, its neighboring country. As communications are essential for maintaining family and social life, the easier access to smart-phone technology in Myanmar has transformed the relationships at-a-distance. The paper studies how the recent transformation of the Burmese telephony technoscape creates facilitators in overcoming long-distance and managing social relationships. It provides evidence for the emergence of connected social bonds and mediated proximity in the economically-open Myanmar.

Mobile Technologies and the Making of Persons in Post-socialist Laos
Panarai Ostapirat, Thammasat University, Thailand

This paper aims to explore local configurations of mobile technologies and to discuss how these practices may illustrate the nuanced interplay between the global, state and persons in post-socialist Laos. While information and communication technology infrastructure has been part of the country's development goals, individual access to mobile communication has largely been hampered by high import tax and usage charge. This nevertheless exemplifies a challenging basis to consider mobile technologies as "environments of affordances" (Madianou and Miller 2012), not only in terms of consumption and appropriation, but also as ongoing processes of production (cf. Ingold 2012). Drawing on Jackson's argument on "repair" as a co-constitutive process of infrastructure, valuation and subjectivity (Jackson 2015), I propose a comparative discussion on how Lao people make mobile technologies viable despite infrastructural and economic constraints; and how they are simultaneously in the making of their personhood. Hereby empirically illustrated are the processes of acquisition, configuration and modification: a) used mobile devices and the entanglement of transnational kinship, b) specialist and everyday configurations of Lao language for mobile communication, c) intermediary services and the transformation of online content to offline entertainment.Ingold, Tim. 2012. "Towards an Ecology of Materials". Annual Review of Anthropology. 41: 427-442.Jackson, Steven. 2015. "Repair." Theorizing the Contemporary, Cultural Anthropology website, September 24, 2015. https://culanth.org/fieldsights/720-repairMadianou, Mirca and Miller, Daniel. 2013. "Polymedia: Towards a new theory of digital media in interpersonal communication". International Journal of Cultural Studies, 16(2): 169–187.

Leisure as a Vocation: Elderly Persons and Quest for Time Spending in Karaoke Restaurants
Arjin Thongyuukong, Thammasat University, Thailand

This paper investigates the role of technology in the leisure activities of the retired elderly, focusing on the clientele of karaoke restaurants in a Bangkok suburb. Recently, karaoke restaurants have become common among many shopping malls and some of Bangkok's old quarters. The majority of their clients are elderly persons who spend most of their daytime within these vicinities. On the one hand, this looks like unproductive activity, on the other, this is how elderly persons cope with their excessive spare time. Spending time at karaoke restaurants with people of similar age can be considered as part of their identification in relation to age set. Such activity is particularly interesting because it is situated in digital media environment where karaoke is used as a medium for their collective activity and smartphones as a channel to communicate within group. In the modern world, industrial life, time in human life was separated into binary parts--work and spare time. For working age people, their duties are focused on work time. They spend spare time with leisure activity for de-routinisation. On the contrary, this article argues that, for retire age people, "leisure" activities have become their main duty--quest for time spending--their leisure time become routine activity as work. Thus, digital technology devices such karaoke machine, microphone, or smartphone play the same role as their office equipment.

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Asian Diplomacy and Policy II

Chair: **Valentin Noble**, Kyoto University, Japan

'Brainwashing': Cultural Smuggling of a Cold War Lexicon in Asia (via Hong Kong)
Kenny Kwok-kwan Ng, Baptist University of Hong Kong, Hong Kong

The American journalist Edward Hunter (1902–1978) first coined the term 'brain-washing' in Miami News on 24 September 1950, immediately followed by his book, Brain-washing in Red China: The Calculated

Destruction of Men's Minds (1951). Purportedly based on Hunter's interviews conducted in Hong Kong with informants in China and southeast Asia in 1950 and 1951, the English book was promoted in the Asian market as "the first detailed account of the 'indoctrination and learning' system in Red China today" (Sandra Varley, South China Morning Post, 19 April 1952), revealing the tactics used in "psychological warfare being waged against the free world and against the very concept of freedom" (remarks on dust jacket). Hunter maintained that 'brainwashing' was a preexisting word in Chinese—'xi nao' literally meaning 'washing brains' and figuratively suggesting 'mind cleansing'—he merely translated the Chinese term into English. In a 23 October 1951 letter from Hong Kong, he wrote: "I believe the words, 'brain-washing' and 'brain-changing' will go into our future dictionaries." By coining the term, Hunter played a pivotal role in the brainwashing scare of the 1950s and 1960s. The ill-defined quality of 'brainwashing' gave the term a vagueness and the metamorphosis into a variety of qualities and techniques associated with cultural and political coercions. This paper seeks to understand the lessons of Cold War transnationalism in Asia by examining how the discourse (ideology) of 'brainwashing' was produced and disseminated as Hunter's book was printed, translated (into Chinese and Japanese among other Asian languages), circulated, and promoted in printed book and mass media at home (U.S.) and abroad (Asia). It probes the impact of cultural smuggling of a political vernacular in American parlance in the battle for the minds of the Asians, and ponder the specific nature of border-crossing and transnationality in Asia.

The Nixon Doctrine and Its Impacts On the U.S. Relations with Asian Allies (South Korea, Thailand and the Philippines)

Khue Dieu Do, Seoul National University, Graduate School of International Studies, South Korea

This study traces back the historical period of late 1960s-early 1970s to find out the root for the ever-strong consolidation of state-led macroeconomic planning in three Asian countries. It tries to find the connection between the Vietnam War and the strengthening of the state's control happened in South Korea, Thailand and the Philippines, three U.S. Asian allies that sent combat troops to Vietnam, which contributes to their subsequent economic successes. The economic boom caused by the Vietnam War and changes in US policy toward Asia triggered great transition in three Asian countries. The regimes in three countries had the opportunity to secure themselves by U.S. assistance from outside, while the economic boom strengthened their internal support. In this context the Nixon administration decided to withdraw from the Vietnam quagmire by the announcement of Nixon Doctrine, creating a crisis of "abandonment" among its Asian Vietnam War allies. Out of U.S. intention, political leaders in three Asian countries were given a certain degree of "autonomy." Weakened American intervention made these leaders free from pressure of the U.S. to strengthen the state power and provided them a "breathing space." By this, countries involved in the Vietnam War were able to promote their own policies out of U.S. control. There was a military coup by in Thailand in November 1971, an execution of martial law in the Philippines in September 1972, and another martial law in South Korea in October 1972. The unintended consequences of U.S. weakened engagement or intervention through the Nixon Doctrine was closely related to the formation of developmental states in three East Asian countries. This is an inter-regional research, presenting a critical historical convergence between Northeast and Southeast Asia – the Vietnam War – and grave changes happened in East Asia as the result of this war.

Geopolitics of Humanitarianism: Colonialism, Public Health, and the Red Cross Movement in Interwar Asia

Yoshiya Makita, Ritsumeikan University, Japan

This paper examines ideological politics of humanitarianism in Asia after the First World War through an analysis of public health initiatives pursued by the American and Japanese Red Cross Societies in Hawaii, China, and the Philippines. After the devastation of the First World War, Red Cross humanitarians extended their field of activities from wartime to peacetime programs by launching the League of Red Cross Societies (LRCS) as an international health organization. Under the guidance of the LRCS, American and Japanese humanitarians promoted the standardization of public health measures in their colonial territories in postwar Asia. This paper demonstrates that behind these public health initiatives lay ideological contestation over the notion of Red Cross humanitarianism between the West and East. Facing the rising demands for national self-determination in postwar Asia, American and other Western colonizers reshaped their colonial rule by replacing overt violence with subtle intervention into the colonial lives in the name of humanitarian aid. The extended activities of the Japanese Red Cross conferred on Japan a moral guise of a "civilized" country as an exception in "uncivilized" Asia, thus reinforcing Japanese colonial order as a humanitarian patronage. Against these ideological drives,

colonized Asians appropriated the Western ideal of humanitarianism, utilizing their newly-established national Red Cross societies in order to claim sovereignty over humanitarian issues in their countries. By focusing on the transnational circulation of humanitarian ideals through the international Red Cross movement, this paper unveils ideological politics of humanitarianism in Asia in the 1920s.

Confederates in Waiting: East Germany and the Rise of the Khmer Rouge
Christian Oesterheld, Mahidol University International College (MUIC), Thailand

This paper critically reviews the changing attitudes of the German Democratic Republic (GDR) towards the Khmer Rouge movement in Cambodia. Based on the archival holdings of East Germany's Ministry of Foreign Affairs it accounts for the GDR's diplomatic relations with Cambodia throughout the 1970s, including contacts with the Front Uni National du Kampuchea (FUNK), the resistance against the US installed Lon Nol regime that eventually helped to bring the Khmer Rouge to power on April 17th, 1975. Belying the widely hold view that the Khmer Rouge's Democratic Kampuchea (1975-1979) was a 'hermit state' with little contact to the outside world, the GDR archives attest to pronounced publicity campaigns of the Khmer Rouge movement in its early years. Initially, East Germany – exemplary also for other regimes of the Soviet block – pursued a delusive hope of integrating the Khmer Rouge into a worldwide socialist brotherhood, with some, if skeptical, praise for the daring policies of Democratic Kampuchea. Two years into the regime, however, a sharp decline in the European socialist euphoria towards Khmer Rouge style communism can be noted, accelerated by growing tensions between Democratic Kampuchea and the Socialist Republic of Vietnam which ultimately led to the Third Indochina War. At the same time, the GDR's diplomatic archives provide irritated accounts for the Khmer Rouge's heightened interest in developing diplomatic relations with the Third World and western nations. The wide range of archival documents analyzed here helps to foster a more differentiated understanding of intra-ideological debates in socialist and communist countries during a critical phase of the Cold War and contributes further to the hitherto fragmentary assessment of the Khmer Rouge's ideology.

India-Thailand's Soft Power Diplomacy and Security Relations
Piyanat Soikham, University of St Andrews, United Kingdom

There have been major changes and visible continuities throughout 70 years of India-Thailand diplomatic relations. This paper aims at scrutinizing the use of soft and hard power in the bilateral relations overtime. It highlights three arguments. Firstly, soft power; including cultural diplomacy (religions, languages and literature, ICCR, and diaspora), academic cooperation (Indian studies Centre, Scholarship, training and research exchanges) and multilateral dialogue (ASEAN, BIMSTEC, and MGCs), has remained a principal approach in communicating between the two countries. However, its dynamic and mechanism might differ according to a particular factor in a particular period of times. Secondly, hard power has been implemented only through its soft side, such as training, exchange of visit, knowledge transfer and peaceful settlement of dispute. In addition, they both utilise military capacities in non-aggressive approach, such as humanitarian assistance, disaster relief operation, anti-piracy, peace provider and non-traditional security protection. Finally, the changes and continuities in the bilateral relations are the result of their understandings on international system and mutual interaction, whichsocially construct their foreign policies towards each other. This study employs qualitative research methods; documentary research and interviews with key informants.

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The Political Economy of New Authoritarianism in Southeast Asia

Convenor: **Carl Middleton**, Chulalongkorn University, Thailand
Chair: **Chantana Banpasirchote Wungaeo**, Chulalongkorn University, Thailand

Political authoritarianism is strengthening across Southeast Asia, mirroring a noted trend globally. This panel will explore the politics, processes, and implications of the (re)assertion of authoritarianism, focusing on its political-economic regimes, but also including its ideologies and discourses. Our panel engages in a long-standing debate that globalisation and economic liberalism goes hand in hand with liberalisation and democratization in the political sphere. This association goes back to Lipset's Modernisation Theory. Refuted by many and of fading interest by the 1970s, it came back into fashion in

the 1990s with the spread of neoliberal capitalism and the so-called “third wave” of democratization. The recent rise of authoritarian regimes in Southeast Asia and globally seems to be a sustained trend that may be connected to economic projects associated with a specific stage of capitalist development (crisis driven late capitalism), and that also mirror the interests of the elite in power. This can be analysed through what Poulantzas, in the 1970s, called authoritarian statism, whereby a growing role of the state seeks to ensure economic growth under conditions of capitalist crisis tendencies. In this panel, we situate the new authoritarianism of contemporary Southeast Asia within a post-Washington and post-aid era of globalization. The region’s new authoritarianism builds upon legacies of past authoritarianism, in particular the various guises of developmental states - both capitalist and socialist - since the 1950s. Even if authoritarian statism receded in the 1990s and 2000s, it never fully ended. Now, the region is increasingly under the political and economic sway of China, but also subject to intensified attention of the United States. Some countries have visibly becoming more authoritarian in recent years, including by military coup (Thailand) or strong-handed leaders (the Philippines; Cambodia), whilst others apparently less so, in particular Myanmar. Vietnam and Laos, meanwhile, have stated themselves as socialist-orientated market economies. Trends towards regional economic integration, market expansion and intensification, meanwhile, add a regional-scaled dynamic to political authoritarianism. The aims of this panel are to bring together conceptual and empirical papers around the following questions:* How can we conceptualize the connection between the trend of authoritarianism and the current state of capitalist development in Southeast Asia?* What are the characteristics of the authoritarian states in Southeast Asia? What economic models of development are being proposed by these states?* What are the implications for civil society, social movements, democracy and human rights?

Authoritarian infrastructure: Political power and hydropower in Southeast Asia
Carl Middleton, Chulalongkorn University, Thailand

The relationship between large-scale water infrastructure and authoritarian political power has long been recognized. Some have emphasized the linkages between the development state and so-called state “hydrocracies.” Meanwhile, sixty years ago, Wittfogel wrote Oriental Despotism, in which he proposed his thesis on “hydraulic empire.” Whilst much critiqued, there has been recent interest in revising and advancing his work, for example within a special issue of Water Alternatives in 2016 on water, infrastructure, and political rule. This paper will analyze how various forms of state authoritarianism across mainland Southeast Asia have produced, and been produced by, plans for large hydropower dams that are tied to the region’s economic growth model. The focus will be in particular on the period since the 1990s, when regional economic integration accelerated under the Greater Mekong Subregion program, which promoted crossborder electricity trade. During this period, the region’s electricity markets partially liberalized. Yet, even as the role of the private sector has grown, through various mechanisms including public-private partnerships, centralized power-sector planning and partial state ownership of power companies, the state remains intimately involved.The paper will argue that state authoritarianism has been a fundamental trait of hydropower construction in mainland Southeast Asia, and remains so until present. Without it, given the social and environmental impacts and their externalization, many projects could not proceed. As the possibilities for new decentralized forms of electricity production now grow, such as wind and solar power, the paper will discuss the implications for state authoritarianism and large dams.

Thailand 4.0: The Rise of a Neo-authoritarian Developmental State in Thailand
Naruemon Thabchumpon, Chulalongkorn University, Thailand

In Thailand, the idea of developmental state was mentioned since the 1950s. Under this concept, the state has played a major part in economic policy planning hoping for long-term acceptance for its political legitimacy over national development. Since the 2014 coup, Thai politics is highly controlled by the security sectors and the economy is run in a neo-authoritarian manner that holds certain views of an appropriate developmental paradigm for the country. As a result, Thailand’s political economy and democracy are now compromised while economic monopolization is consolidated and civil society under political patronage are more prominent.Under the circumstance of Thailand 4.0, this paper aims to explore the role of the Thai state as a developmental authoritarian state that puts democracy aside. The composition of those in power who are taking the lead in developing the country’s economy come from strong bureaucracy and their trusted business allies. Meanwhile, civil society are being coopted as civic state. As the state leads neo-liberal economic development plans, political leaders gain consent through

economic performance, abd the bureaucracy supports free market; limited interventions; public enterprise liberalization; and private sector participation. Hence, the state should be seen as a "neo-authoritarian developmental state" (Wannathepsakul, 2014). Throughout the paper, the study aims to examine processes of Thailand's transformation to become a neo-authoritarian developmental state since the 2014 coup, and to examine debates around this issue. It also intends to apply democratic theories and neo-authoritarian developmental state concepts in studying key policymakers and policy processes in Thailand's politics.

The One Belt One Road (OBOR) initiative and its influence on the political situation of China's neighbouring countries.
Wolfram Schaffar, University of Vienna, Austria

For a long time, the various cooperation projects between China and its neighbouring countries to the West and to the South - for example the special economic zones in Laos and the Golden Triangle, Chinese investment in Myanmar's border areas, or the high-speed train link between Yunnan and Singapore crossing Thailand – were discussed either as bilateral cooperation projects, or within the Asian Development Bank-backed Greater Mekong Subregion program for economic regionalization. Since March 2015, however, when the Chinese president Xi Jinping revealed the One Belt One Road (OBOR) master plan, a stronger leadership role for China has been asserted, and analysts have been talking about the geostrategic implications of the initiative as well as its impact on the political situation in the neighbouring countries. In my presentation, I will discuss the high-speed railway from China to Singapore - one specific subproject of the OBOR initiative - and its impact on the situation in Thailand. I will argue that there is a connection between railway development and the coup d'état of May 2014, which can be interpreted as a ReOrientation of the Thai ruling elites towards China (drawing on earlier work of André Gunder Frank and Hans-Dieter Evers/Rüdiger Korff/Suparp Pas-Ong). Against this background I will discuss in how far the establishment of a new authoritarian political regime in Thailand is connected to Chinese influence or to a specific economic project.

Authoritarian development, frontier capitalism and indigenous counter-movements in Myanmar
Rainer Einzenberger, University of Vienna, Austria

For several years now Myanmar seems to defy the regional trend towards "new political authoritarianism". On the contrary, political liberalization appears to gradually follow economic liberalization, initiated by the former military regime with its market-oriented reforms since the 1990s, its program of "disciplined democracy," and under Thein Sein's push for a national ceasefire agreement.This paper, however, argues that economic development in Myanmar is still rather authoritarian in nature, even as it is legitimized through discourses of "national developmental progress". It remains largely linked to processes of primitive accumulation/accumulation by dispossession and resource exploitation. This is evident in the resource rich ethnic border states - the "frontiers" of Myanmar's capitalist transformation - where massive flows of (foreign direct) investments often led to renewed conflict and violent outcomes (e.g. in Kachin-State and Shan-State). The paper will focus on the transformation and commodification of land and resources in Chin-State, an area under ceasefire. Although less known for its resources it has nonetheless been the target by international extractive industries and crony businesses. Based on empirical fieldwork it is shown how different actors in Chin-State challenge attempted land and resource enclosures facilitated by the central state through state policies, legal strategies and infrastructure measures. Local strategies to retain control of (communal) lands and forests include mobilization on the basis of international "indigenous rights" and the right for "self-determination". Others seek the formalization of land and ownership rights in order to prevent the risk of dispossession through authoritarian development schemes.

Panel 220 — 22 July 2017/ 11.30 - 13.15 / Room 19

Asian Studies in Latin America & the Global South

Convenor: **Cláudio Pinheiro**, Rio de Janeiro Federal University, Brazil

The institutionalization of Asian Studies as a field in the Humanities and Social Sciences is greatly indebted to Western, especially North-Atlantic, traditions of thought, organized by the curiosity over regions and

people historically connecting Europe and Asia. This ultimately led to distinct forms of compartmentalization of Western perception of alterity which was framed by patterns of Imperial curiosity and priorities of colonialism – especially until mid-20th century, when European colonialism dwindled in most of Asia and Africa. The end of Second World War and the ensuing re-structuration of the world also affected models of knowledge production concerning different cultures, regions and populations. This is when imperial approaches gave way to "cultural" areas, a conceptualization boosted by the North-American area studies framework, which helped to reorganize international geopolitics in many aspects, including knowledge production. Area studies have both helped to develop capacities of scholars dedicated to the interdisciplinary study of specific spaces, whilst simultaneously isolated academics in compartmentalized frameworks, or "conceptual empires" – academic communities insulated into self-contained realities that, likewise, consecrated defined spaces to specific themes, methodological approaches, intellectual jargons, etc (van Schendel, 2002: 647-668). This initiative consists of approaching Asia through two complementary axes: How Asia has been sought by and How Asia has been seeing the Global South. We foresee incorporating initiatives and investigations on Asian Studies in Latin America (and Africa) as well as on Latin American Studies in Asia (and Africa) to revisit the boundaries and confinements of knowledge production concerning the Global South, taking Asia as our point of departure and arrival. In doing so, we propose a more pluralistic and multi-centred Global Asian Studies. How about the intellectual interest on Asia developed outside the North-Atlantic outline where area studies approach and confinement was not obligatorily resourced as a framework on Human Sciences?
Addressed questions & Broader objectives by the initiative
• How Asia has been framed by intellectual traditions where area studies framework did not have an encompassing resonance?
• What is the trajectory of Asian Studies in the Global South, on teaching, research and publication agendas, academic profiles and funding?
• Which are the heuristic relevance and methodological challenges of seeing Asia through the Global South?
• How an Asia-Latin America (and Africa) approach can help readdressing epistemological and ontological discussions that affect societies of the Global South and how can it review central questions of the international Social Theory?

Asian Studies in Argentina: Quantitative growth or qualitative development?
Ignacio Villagran, Buenos Aires University, Argentina

This paper hopes to address one of the main questions posed for the Roundtable and Panel of the ICAS 2017 Convention, namely: What is the trajectory of Asian Studies in the Global South, on teaching, research and publication agendas, academic profiles and funding? The primary aim of this paper is to assess the impact of the increase of East Asia-related activities in Argentinean universities and to consider whether this growth has had an impact in the number of faculty devoted to the study of the East Asian region in general. For this preliminary stage of our research, we will take seven of the most important universities in the city of Buenos Aires and the Greater Metropolitan Area. We have identified four National Universities (UBA, UNLP, UNSAM, and UNTREF) and three private universities (USAL, UDESA and UTDT) as the leading institutions in the research and teaching of Asia. We will review the presence of East Asia-related contents in the undergraduate courses in the Humanities and Social Sciences and their approaches to teaching about China. Finally, we will consider whether these institutions offer courses in Asian languages and opportunities to travel abroad to undergraduate students interested in East Asian studies. In the concluding remarks, we offer a few policy propositions based on previous institution-building experiences in Asian studies in Argentina to foster more critical approaches to the study of Asian cultures in the Social Sciences and Humanities.
Co-authored with: Carolina Mera, Buenos Aires University, Argentina

Asian through Latino Eyes: Overview of Asian studies in Latin America
Cláudio Pinheiro, Rio de Janeiro Federal University, Brazil

In Modernity, the imagination concerning colonized contexts (populations and territories) emerges as a privilege of the colonizers, their descendants and State apparatuses. This circumstance reinforces a cleavage that opposes a dominating "North" that produces imaginations as attributes of power, to a "Global South" that is imagined in political, economic, social and cultural terms. But how knowledge and imagination are produced between contexts within the Global South? How global peripheries can

mutually imagine each other outside the equation of knowledge production as a form of power and domination? Like other South-South connections, the history of political and economic direct exchanges between Latin America and Asia is quite limited. This contrasts with a noteworthy production of knowledge and other forms of cultural imagination regarding Asia in places like Europe and North America. This paper examines the Latina American cultural and intellectual production of an imagination concerning Asia, with particular interest on Brazilian interests concerning India. Departing from the Latin American imaginations concerning Asia, this work investigates the memories of the imaginations concerning India noticeable in publications and iconography produced in Brazil.

Being a (Brazilian) Researcher and Friend in India
Fabiola Gomes, Brasilia University, Brazil

Inspired by Veena Das's urges for the "theories of self" and by the idea of an "anthropology at home", as Mariza Peirano pointed out to be the anthropology carried out in Brazil, this work aims to address the possibilities opened to a new approach to the so called area studies when a Brazilian researcher attempt to understand a current process of change in an Indian metropolis regarding the subject of kinship and marriage. I propose that following the efforts that took place in India and Brazil to create alternatives to the knowledge centered in the Euro-American axis by building this knowledge from within one must go further and try and find paths for a new axis in the Global South. I argue that these different local efforts allow a horizontal encounter and that both parts included on it can hence depart from the condition of local styles of social sciences to compose a new geopolitical configuration of knowledge construction. The paper will focus primarily on my own experience as a Brazilian social anthropologist researching in India and will evolve around the following question: being the subjectivities now so acknowledged in the humanities as part of the knowledge building process why it took us so long to consider it a method? In other words, why being a native from a classic ethnographic territory, let us say Latin America, studying another area, let us say the Indian subcontinent, can radically change the perception and the writing about such areas?

Between Yoga and Science, Footnotes on Ontological the Transits Between Asia and Latin America
Claudia W. Poletto, Rio de Janeiro Federal University, Brazil

Yoga is a contemporary phenomenon aimed at wellness and health translating a way of life. Historically aligned with Hindu, Tantric, and Buddhist roots, from the mid-nineteenth century onwards Yoga has also been readdressed as a scientific research topic, in many places as in India itself. Scientific approaches attempt to evaluate, test, and diagnose the effectiveness of yoga through its bodily-mental techniques that mostly involve asanas, physical postures, pranayamas, respiratory control exercises, and meditation. It is equally remarkable that part of the results of scientific proofing of yoga also supply a network of agents – instructors, practitioners, organizations, authors etc – who appropriate scientific discourse to legitimize and validate their practices. The present paper departures from the debate around Yoga as a practice (associated to spirituality, health, wellbeing or self-discovery) or science, to observe how it has been channeling the circulation of epistemic and transcultural between Latin America and Asia.

Trilateral Cooperation for Development: Brazil and Japan in Latin America and Africa
Silvio Miyazaki, University of São Paulo, Brazil

Countries become from recipient to donor of official development assistance as their income per capita increases. Developed countries and even developing countries have become donor of cooperation for development. Mostly, a country aids others with loans, technical or human resources for development. However, sometimes two countries make agreements to cooperate for a third country. This type of aid denominates trilateral cooperation. The official development assistance from Japan to developing countries goes mostly to East Asia, but also to Latin American and African countries. The Japanese cooperation has a long history in Brazil, beginning in the 1950s. On the other side, Brazil has cooperated to Latin American and Portuguese speaking African countries since the late 1960s, as part of the Brazilian foreign policy. Hence, Brazil and Japan, both have cooperation for development policies to Latin American and African countries. But they also made an agreement to cooperate in 1985. The cooperation Brazil-Japan-Africa begun in 1989. Latin American and African countries received the first Brazilian experts by the trilateral agreement in 1997. Japan Brazil Partnership Program (JBPP) established to reinforce the trilateral cooperation in 2000. Under this program, developing countries have received Brazilian experts

since 2007. Here, I ask my main question: Why do Brazil and Japan have trilateral cooperation between them if they could aid directly other countries?

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Japanese Language and Soft Power in Asia II

Convenor and chair: **Kayoko Hashimoto**, The University of Queensland, Australia

This is the second part of an inquiry into how Japanese language can function as one element of Japan's soft power in Asia. Japan has been ranked top among Asian countries for its soft power, but contrary to the popular view in Japan that Japanese pop culture has fostered international interest in Japan, "culture" is not the strongest area in terms of soft power (Soft Power 30 Portland analysis, 2015). Within the culture itself, the promotion of languages - both the national language and foreign languages - is an area about which Japan has demonstrated some ambivalence because of the country's nationalistic ideology and historical past. The fact that the Japanese language is not widely spoken and Japanese people's English language skills are among the poorest in Asia is likely to constitute an obstacle for Japan in exercising its soft power (Nye, 2004). This collection of cross-disciplinary works in the fields of language policy, language teaching, sociolinguistics, cultural studies and history is distinctive in seeking an understanding of the links between Japan's language policies and broader social, economic and political processes, as Japan attempts to reinvent itself in preparation for the 2020 Tokyo Olympics. This panel demonstrates how the current practices of Japanese language teaching in Asian countries have been shaped within the framework of "international exchange" as well as individual empowerment through using Japanese language outside Japan. The first presenter investigates how and why Japanese native-speaker teachers have been dispatched to high schools in Korea, Thailand and Indonesia. Kadowaki demonstrates that such teacher dispatch programs, based on the assumption that native speakers embody the language and culture, are not necessarily successful if they are not based on an understanding of the local context. The second presenter examines how Japanese language was used as a medium to disseminate messages during the Umbrella Revolution in Hong Kong. Nomura shows that Japanese language can serve as a form of soft power to empower users of the language, providing them with an alternative identity. The third presenter describes the experience of young Korean migrants who have consolidated their lives in Australia by learning Japanese language. Lovely points out that by accessing the soft power of Japanese language, the identity shift from being Korean to becoming Australian was made more manageable for these migrants.

The role of native speakers in high school Japanese programs in South Korea, Indonesia and Thailand
Kaoru Kadowaki, Setsunan University, Japan

According to the 2012 survey on "Teaching Japanese as a foreign language (JFL) around the world" by the Japan Foundation, more than half of Japanese learners learn their Japanese as part of their secondary education. It is therefore important for the Japanese government to support Japanese language teaching at local secondary schools if it wishes to increase the number of leaners. Since the late 2000s, the number of students learning Japanese language, particularly in high schools, has increased rapidly in South Korea, Thailand and Indonesia. The increase in the number of Japanese learners created a shortage of teachers. Most teachers who teach JFL in secondary schools are non-native speakers of Japanese. In response to the teacher shortage, at around the same time, the Japanese government introduced programs to dispatch Japanese native speakers to high schools in these countries. Japanese native speakers play an important role in promoting Japanese language and culture, and these dispatch programs organised by the Japanese government are one element of the foreign policies that aim to spread Japanese language and culture outside Japan. It is crucial that such programs meet the needs of the local schools in order to promote Japanese language education as a means of soft power. However, the roles of native speakers in such programs, including their teaching methods and relationships with local teachers, have not been clearly identified. Based on interview data collected from high schools, the author discusses whether the teacher dispatch programs address local needs and satisfy local expectations.

Japanese language in the wake of Hong Kong's Umbrella Revolution: Is it a type of soft power?
Kazuyuki Nomura, The Chinese University of Hong Kong, Hong Kong, Hong Kong

Given that “soft power rests on the ability to shape the preferences of others” (Nye, 2004, p. 5), Japanese popular culture that boasts vibrant fandoms in Hong Kong is the epitome of soft power. Nevertheless, it remains unclear whether the Japanese language is soft power in its own right in the former British colony to the same extent as popular culture. Employing data from interviews and observations, this study explores the socio-cultural function of Japanese in Hong Kong in order to understand whether it constitutes soft power in Joseph Nye’s terms. Our findings suggest that proficiency in Japanese served as a means of bolstering one’s authority or authenticity when transmitting Japan-related soft power to others as what Nye termed a “willing interpreter”. During the Umbrella Revolution of 2014, such users of Japanese in Hong Kong who supported this political movement broadcast their experiences, opinions, and values in Japanese via Facebook, Youtube, Twitter, and other social network services. Owing to their language skills, these Japanese-speaking individuals drew attention from different groups of Japanese, including the media, and connected with Japanese whom they would not have reached through their previous networks. Feeling empowered, these Japanese speakers have started to develop a sense of (not just liking but) belonging to the imagined community of Japan. Under these circumstances, we argue that, in the wake of the Umbrella Revolution, Japanese language can be interpreted as a co-optive form of soft power that entices users of Japanese to invest in an alternative identity.

Accessing the soft power of Japanese language in Australia: Young Korean migrants studying Japanese as a foreign language

Esther Lovely, The University of Queensland, Australia

This paper presents a case study of young Koreans who migrated to Australia at primary or secondary school age in the early 2000s and began to study Japanese in Australia. From the time of their arrival, these young migrants experienced the stress of culture shock, followed by an ongoing process of cultural adjustment. As well as the expected difficulties of studying English to overcome the language barrier, these young people mentioned feeling “invisible”, with their Korean identity going unrecognised by the Australians they encountered. This is partly attributed to the relatively small Korean migrant population in Australia and the relative lack of representation of Korean language in Australian educational institutions compared to other Asian languages. In contrast, Japanese language and culture enjoys greater visibility, with Japanese language being the most widely studied Asian language in Australia. Furthermore, compared to the difficulty these young people experienced in learning English, the grammatical and lexical similarities between Japanese and Korean made their experiences of learning Japanese relatively easy. Given the ongoing political tension between Japan and Korea, being able to study Japanese in Australia also provided these migrants with a more positive social environment in which to engage with Japanese language and culture. Drawing on in-depth interview data, the case study demonstrates how accessing the soft power of Japanese language became a means for these young people to increase their social capital and consolidate their future lives in Australian society.

Panel 222 — 22 July 2017/ 11.30 - 13.15 / Room 21

Roundtable - Ethical Dilemmas in Heritage Education, Practice and Research in Asia

Convenor and chair: **Willem Vogelsang**, International Institute for Asian Studies, the Netherlands

The focal point of any heritage activity has dramatically shifted beyond a purely academic setting. It now encompasses a wide range of critical involvements with various stakeholders, organizations and governmental institutions, in which heritage professionals are being faced with numerous ethical challenges. The main idea of this workshop is to advance the ability of heritage professionals to constructively engage with stakeholders by bridging conservation and public dispute resolution practices through research and education.How can we as academics objectively describe and analyze the processes that connect theoretical management guidelines with management planning and their practical application? How can the heritage professional successfully maneuver among institutions representing various cultures, customs and traditions, and with differences in interests, moral attitudes and political and religious influences? We would like to invite both academic and non-academic heritage professionals to share their ideas on how to achieve a better understanding and interpretation of particular heritage phenomena across Asia within their natural and cultural contexts. What could be the influence of heritage professionals upon decision-making processes occurring behind the scene rather than through public discussions? How can we foster objectivity in processes that have been increasingly marked by soft power

diplomacy and corruption? Another important factor in heritage negotiations is the shared understanding of collective values. Stakeholders tend to attribute variable values and meanings to heritage sites, and it is increasingly the role of the heritage professionals to facilitate and mediate appropriate resolutions. Although decision making skills have been successfully introduced in areas such as urban planning, international development and resource management, heritage professionals also need such expertise. These skills are essential for negotiating and reaching lasting agreements. Yet, very little has been done to introduce such skills into the educational curricula for heritage professionals. We would like to open up the discussion about bridging the gap between strict academic education and training heritage professionals who can successfully engage in bureaucratic clashes with multiple stakeholders. The workshop will be organized around several short presentations of 10 minutes each by researchers, heritage professionals and educators. Their papers are meant to raise relevant questions that will be further discussed by all participants.

Lynn Meskell, Stanford University, United States of America
Michael Herzfeld, Harvard University, United States of America
Shu-Li Wang, Academia Sinica, Taiwan
Elena Paskaleva, Leiden University, the Netherlands
Liling Huang, National Taiwan University, Taiwan
Gertjan Plets, Utrecht University, the Netherlands

Panel 223 — 22 July 2017/ 11.30 - 13.15 / Room 22

Spirits, Deities and Divination: Comparative Approaches to Ritual in Mainland Southeast Asia II

Convenor: **Peter Jackson**, Australian National University, Australia
Co-convenor and chair: **Bénédicte Brac de la Perrière**, Centre Asie du Sud-Est, CNRS/EHESS, France

Research on rituals and practices on the margins of official or orthodox Buddhism in Southeast Asia has expanded considerably in recent years. The growing prominence and rising visibility of spirit mediumship, divination, cults of amulets and other forms of ritual in the Buddhist communities of mainland Southeast Asia raise many analytical and theoretical issues that that can benefit from comparative and cross-disciplinary perspectives. In the past, inquiry on these topics has at times been limited by an emphasis on single country studies and a focus on institutional Buddhist practice and doctrine that has overlooked the invocation of spirits and other ostensibly “unorthodox” forms of ritual. This series of panels reflects the rapid development of this field of research and the emergence of a community of interpretation drawing on comparative methods that transcend the limitations of single-country area studies approaches. The panels bring together researchers from anthropology, cultural studies and cultural history as a first step in establishing a cross-disciplinary network of Southeast Asia studies scholars interested in new forms of ritual practice and belief. The case studies from Burma-Myanmar, Thailand, Vietnam and Singapore will collectively explore the question of whether the forms of ritual we are now observing in the region are genuinely novel and emergent or rather, by contrast, represent a resurgence of older forms of religious practice.

A World Ever More Enchanted: Modernity Makes Magic In 21st Century Southeast Asia
Peter Jackson, Australian National University, Australia

The failure of Weberian sociology of religion to predict the global rise of diverse new forms of religious expression has been a major theme in religious studies and the anthropology of religion in recent decades. Many critiques of 20th century sociology of religion have focused on the failure of the “secularisation thesis” to explain the rise of fundamentalist movements within world religions. Somewhat less attention has been paid to the ways in which the diversity of new supernatural cults across mainland Southeast Asia also challenges Weber’s account of the supposed “disenchantment” of the world in the face of processes of “rationalisation”. I argue that the many new forms of ritual that have emerged outside of mainstream religious traditions in Southeast Asia require much more than a critique of the view that modernity produces disenchanted social imaginaries. Rather, I contend that modernity needs to be viewed as actively producing “magic” or enchanted social, cultural and political worldviews in early 21st Southeast Asia. Drawing on analyses of the separate impacts of neoliberal capitalism, visual media,

social network cultures of the Internet, and conservative political trends on religious expression in mainland Southeast Asia, I offer an account of early 21st century modernity as a convergence of processes that, operating together, may incite new forms of enchantment as well as novel ritual practices and movements.

Participation Mystique, Coincidentia Oppositorum, and Paradoxical Logic: Do we Need a 'Romantic Rebellion' to explicate the practical meaningfulness of popular religious practices in contemporary Thailand?
Benjamin Baumann, Humboldt-Universität zu Berlin, Germany

The German philosopher Bernhard Waldenfels recently remarked that nowadays paradoxes are en vogue. Indeed, the identification of seemingly apparent 'paradoxes' and 'contradictions' features so prominently in studies of Thailand's contemporary socio-cultural configurations that Thai studies seem on the verge of becoming a form of paradoxography – a literature with an orientalist penchant for the collection of curiosities. Like all 'para'-cases, paradoxes presume a normal state of things against which their identification becomes meaningful. In this paper I will ask not only why paradox is such a common trope in contemporary Thai studies, but also what the 'normal order of things' looks like that makes the identification of paradoxes especially common in studies of Thailand's contemporary religious configuration. While I will argue that some of the frequently observed paradoxes may be explained with reference to a scholarly common sense that rests on logocentric premises, the question remains how to explicate the practical meaningfulness of these apparently paradoxical features of 'Thai religion'? Drawing on Richard Shweder, who identifies Lucien Lévy-Bruhl as the founding father of romanticism in anthropology, I will discuss whether concepts like mystical participation, coincidentia oppositorum, and paradoxical logic, which are usually associated with romantic positions, may help us to explicate the practical meaningfulness of popular religious practices in contemporary Thailand.

Dreaming About The Neighbors: Magic, Orientalism, And Entrepreneurship In The Consumption Of Thai Religious Goods In Singapore
Andrew Johnson, Princeton University, United States of America

For Marcel Mauss (2001 [1902]), magic involves border-crossing, with powers founded upon the potentiality presented by the exotic and the unknown. In a similar vein, Webb Keane (2003) points to the movement of religious objects that, via their very materiality, acquire new meanings as they move between one ''representational economy'' and another. Here, I look at the consumption of Thai necromantic objects by Chinese Singaporean Buddhists. These are, in some cases, Thai body parts, ritually processed and sold via the international marketplace via Chinese Singaporean entrepreneurs and used for local business competition. I argue that, through this process, these objects become fused with Chinese religious notions of potency, Orientalist exoticisation, and a fetishisation of the entrepreneur. In doing so, these dreams about the neighbors complicate our understandings of cosmopolitanism, masculinity, and the vicissitudes of capitalism.

Panel 224 — 22 July 2017/ 11.30 - 13.15 / Room 23

Decolonialising East Asian International Relations

Convenor: **Ching-Chang Chen**, Ryukoku University, Japan
Chair: **Maria Reinaruth Carlos**, Ryukoku University, Japan

In Colonialism: An International Social, Cultural, and Political Encyclopedia (2003), neither the terms Korea nor Choseon/Choson are listed. This absence attests to the liminal space that the region of East Asia occupies in relation to the call to decolonise the ways in which IR theorists theorize this space. How was such space constituted and is being creatively navigated? The panel considers how the expansion of the West, Japanese colonialism, and American hegemony are interwoven to constitute this liminal space, and how various actors engage within. Tsui examines the U.S. "Pivot to Asia" to elucidate how the concept of American exceptionalism maps onto the region of Asia; Shimizu attends to the 'Comfort women' issue between Korea and Japan to show the inadequacy of contemporary IR language to take the decolonial turn; Watanabe traces the lineage of Eurocentric geopolitical thought in wartime Japan to show the extent to which contemporary discourse remain captive to the Westphalian lens; Choi reminds us that not all are captive, that there are resistances as seen through the performances of alternative cultural

diplomacies among “illiberal” states; and Koyama considers the postwar imprint on the instant decolonization that Japan faced, in contrast to that of the French.

Rethinking President Obama’s Pivot to Asia Policy: American Exceptionalism and the Construction of an America World Order

Chin-Kuei Tsui, National Chung Cheng Universtiy, Taiwan

Since the Pivot to Asia policy was introduced by the Obama administration in 2011, there has been a large number of literature discussing the shift of US foreign and security policies, in particular, the transformation of US military strategy and the promotion of the Trans-Pacific Partnership (TPP). In contrast to the existing literature which focuses mainly on the military and diplomatic dimensions of the policy shift, this article provides a critical analysis of President Obama’s new Asia policy and discusses the cultural roots of US foreign policy. Specific concepts, such as, American exceptionalism, and the national myths of ‘manifest destiny’, and ‘western frontier’ are illustrated. It argues that the central theme of Obama’s Pivot to Asia is the particular idea of American exceptionalism which emphasizes America’s distinctive and unique role in balancing power relationships and shaping political order in Asia. By portraying China as a major competitor, in terms of its economic growth and military capacity, America’s new policy aims to prevent China from challenging the United States for superiority in Asia. And, importantly, a pro-America world order is maintained, and constituted.

Reconciliation and History: from diplomatic relations to dialogue for understanding

Kosuke Shimizu, Ryukoku University, Japan

This paper aims to critically investigate the meaning of diplomatic ‘solution’ of the issue regarding the former ‘comfort women’. By focusing upon the Korea-Japan diplomatic relations and the mainstream interpretations of them, I argue that postcolonial claim ‘subaltern can’t speak’ is also detectable in the discourse of contemporary diplomacy. Here I contend that some of the voices of the victims as well as assailants of this tragic incident are overwhelmed by the mainstream dichotomized ontology. Instead of the continuous promotion of the confrontational dichotomy, I argue that reconfiguration of international relations regarding ontology is prerequisite for the mutual historical understanding. In order to precede my argument, I start with a brief introduction to existing literature of diplomatic relations and reconciliation of Korea-Japan relations. Secondly I focus on the voices of the former assailants of the ‘comfort women’ issue in relation to the extent of their regret and guilt. Thirdly, I will analyze reason why their voices have been neglected in the diplomatic relations of Korea and Japan. Lastly, I will search for a possible alternative interpretation of the issue in order to encourage the mutual understanding among people involved in the issue, if it is not through direct dialogue.

To Be or Not to Be “Chinese”? Understanding Taiwan’s Inconsistent Involvement in China’s Maritime Disputes in East Asia

Ching-Chang Chen, Ryukoku University, Japan

Literary critic Kuan-Hsing Chen has noticed that the slow and incomplete decolonization process in East Asia is inseparable from the lack of the corresponding “de-Cold War” and “deimperialization” processes there, which works to reproduce a realist region that vindicates the realist logic of power politics. While it is imperative to overcome this triple challenge for a more equitable and sustainable peace in East Asia, Chen’s largely structure-driven analysis has not paid adequate attention to the actual interplay between the aforementioned triple forces and the relevant local agents. This paper addresses this deficiency by examining Taiwan’s involvements in the PRC’s maritime disputes in the East and South China Seas, given the island’s status as a former Japanese colony, an “unfinished business” of the Chinese Civil War, and a de facto U.S. security protectorate since the Cold War period. It finds that Taipei has been neutralized from the PRC-Japan row over the Diaoyu/Senkaku Islands since 2013 in part because the island’s colonial Japanese experience has been serving as an important reference point to demonstrate its “non-Chineseness” in the formation of Taiwanese identity. On the other hand, a claim of “Chineseness” provides Taiwanese policymakers and the public a like with a “self-empowering” strategy in the face of the much larger Southeast Asian claimants without formally aligning with Beijing. This is done through assigning Vietnam and the Philippines to the “margins” of Chinese civilization and confronting them from an imagined righteous and higher position. Nevertheless, Taiwan’s strategic appropriation of such (non-

)Chineseness perhaps indicates not so much its exercise of an “enlightened” agency as a variation of the continued imperialization of the island’s subject, be the imperial center Chinese, Japanese, or American.

Panel 225 — 22 July 2017/ 11.30 - 13.15 / Room 24

Roundtable - Indian Ocean Futures

Convenor and chair: **Jatin Dua**, International Institute for Asian Studies, the Netherlands

The past few years have seen a proliferation of studies in the humanities and the social sciences across the globe that focus on developments and connectives across the Indian Ocean littoral. Expanding an older, primarily historiographical, focus on the Indian Ocean these work are critical in the establishment of a truly interdisciplinary field of Indian Ocean Studies. This roundtable seeks to set an agenda for creating an inclusive Indian Ocean studies that bridges continental divides by bringing together scholars and institutions from across the Indian Ocean rim along with institutional partners elsewhere to establish a consortium for thinking through the Indian Ocean as both method and locale. How might sustained partnerships and knowledge exchanges be established that unite parts of the Indian Ocean that often exist in distinct and separated geopolitical and geographic spheres?
This roundtable seeks to develop a more unified agenda for scholarly initiatives occurring across the Indian Ocean region, including the establishment of an annual Indian Ocean workshop, such as one planned for Zanzibar in 2018 and building a research consortium that draws institutions from across the Indian Ocean thinking collectively about Indian Ocean futures.

Engseng Ho, Duke University, United States of America
Françoise Vergès, College d’etudes Mondiales, France
Tom Asher, Social Science Research Council, United States of America
Nira Wikramasinghe, Leiden University, The Netherlands
Rohit Negi, Ambedkar University Delhi, India
Carpanin Marimoutou, University of La Réunion, Reunion Islands

Panel 226 — 22 July 2017/ 11.30 - 13.15 / Room 25

Book & PhD Presentations – Modernity and Urbanism

Chair: **Paul Rabé**, International Institute for Asian Studies, the Netherlands

The Horizon of Modernity: Subjectivity and Social Structure in New Confucian Philosophy - Book Presentation
Ady Van den Stock, International Institute for Asian Studies, the Netherlands

The Horizon of Modernity provides an extensive historically sensitive account of modern Confucian philosophy that actively seeks to cut through the boundaries between history and thought. The study is focused on exploring Mou Zongsan's (1909-1995) and Tang Junyi's (1909-1978) confrontation with Marxism and Chinese Communism in relation to their critical engagement with major Western thinkers such as Kant, Hegel, and Heidegger. The author analyzes central conceptual aporias in the sociopolitically oriented as well as more speculative writings of Mou, Tang, and Xiong Shili (1885-1968) and connects them to the work of philosophers on the margins of the “New Confucianism” (xin ruxue) such as Feng Youlan (1895-1990). Throughout the whole book, this analysis is carried out in the specific context of the contemporary revival of Confucianism in postrevolutionary mainland China and the emergence of the academic discipline of philosophy in twentieth-century Chinese intellectual history. In doing so, this study investigates how the philosophical discourse of modern Confucian thinkers was and remains enmeshed with questions of nationalism, historical discontinuity, cultural identity, epistemological change, and the political economy and points to the broader relevance of the conceptual problems encountered in studying the New Confucian movement. Drawing on the work of two theorists of modernity, Niklas Luhmann and Moishe Postone, this book casts new light on the nexus between the categories of subjectivity and social structure and the relation between philosophy, modern temporality, and the structural conditions of the modern world.

Chinese Subjectivities and the Beijing Olympics - Book Presentation
Gladys Pak Lei Chong, Hong Kong Baptist University, Hong Kong S.A.R.

Chinese Subjectivities and the Beijing Olympics develops the Foucauldian concept of productive power through examining the ways in which the Chinese government tried to mobilize the population to embrace its Olympic project through deploying various sets of strategies and tactics. It argues that the multifaceted strategies, tactics, and discourses deployed by the Chinese authorities sustain an order of things and values in such a way that drive individuals to commit themselves actively to the goals of the party-state. The book examines how these processes of subjectification are achieved by zooming in on five specific groups of the population: athletes, young Olympic volunteers, taxi drivers, Chinese citizens targeted by place-making projects, and the Hong Kong population. In doing so it probes critically into the role of individuals and how they take on the governmental ideas to become responsible autonomous subjects.

Urban Loopholes: Creative Alliances of Spatial Production in Shanghai's City Center - Book Presentation
Ying Zhou, University of Hong Kong, Hong Kong S.A.R.
Discussant: **Iris Belle,** Tongji University, China

Taking cases from the until-now little-analyzed un-demolished remains of city center neighborhoods in Shanghai, the book Urban Loopholes: Creative Alliances of Spatial Production in Shanghai's City Center will unpack the seemingly anarchic and opportunistic urban spatial production system of the contemporary Chinese city to address what has perplexed Western public as well as scholars alike. Going behind the scenes in neighborhoods that increasingly appear like trend quarters in the West, it will divulge how the effortless vibe that is experienced today were imagined, constructed, and then scripted. The constellation of actors, from the expanding global network of multilingual cosmopolites to the dialect-speaking local party officials, form the malleable public-private alliances that are producing the newest forms for urban reuse, creative production, consumption, and heritage protection. Under an institutional framework that remains uniquely Chinese, how the ambiguous property rights and the institutional vestiges from planned economy could harbor an entrepreneurial prowess and creative potential that is a remarkable manifestation of globalization in the context of its changing local institutions reveals the logic behind a 'China Dream.' The urban loophole, a concept that the author has developed for the mechanism that has mediated the evolving institutions of the transitional economy through spatial production, serves as a red thread through the cases to corroborate the adaptive governance that expedited the appropriation of global knowhow. Pliable and redundant, the urban loophole offers a means of rethinking the presumed stasis and the necessity of urban resilience in face of globalization's impact for change. They not only mediate between the persistent coexistence of planned and market economies, but also balance economic efficiency for political stability, sustaining the success of what Harvey called neoliberalism with Chinese characteristics.

Intercultural Communication from an Interdisciplinary approach: When genes and neurons joined the discourse - Book Presentation
Phuong-Mai Nguyen, Amsterdam University of Applied Sciences, the Netherlands

This book is an introduction of Intercultural Communication with contributing insight from management, evolutionary biology and the newly emerging discipline of cultural neurosciences, among others. Such an interdisciplinary approach provides readers with new angles, encourages critical thinking, and sometimes challenges conventional knowledge in the cultural field.

While most books in the cross-cultural studies are heavily based on theories from the West and narratives that are influenced by Eurocentrism, this work made an effort to keep a balance among diverse world views, with more insight from Asia on cultural theories and discourses.

The author is a world citizen who comes from the East, works in the West and lives everywhere in between. She has worked, lived in, and traveled to more than 100 countries. The combination of her academic and journalistic writing style ensures an intellectual and relatable read for the audience.

Panel 227 — 22 July 2017/ 14.15 - 16.00 / Room 1

Archaeology in India II

Chair: **Alex McKay**, Australian National University, Australia

Nalanda: Masterpieces of Art objects suffering Negligence
Gautam Kumar Lama, Banaras Hindu University, India

It is a sad thought to note that iconoclasts invaded Nalanda and carried destructive activities, arson and loot. Nalanda is now in ruins. It is however, strange to note that in spite of such wanton damages inflicted upon Nalanda; quite a good number of sculptures survived the onslaughts of invading iconoclasts. These images are mostly preserved in different museums in India and abroad. Some of them are in personal collections while a few are still in situ. During my village to village survey in 2012-14 and 2015-16 I have found hundreds of sculptures scattered on various sites in the district unprotected and unpreserved inviting theft and vandalism. Among them more than 50 Brahmanic and Buddhist Sculptures were found inscribed either on the halo or the pedestal. Most of the Buddhist sculptures are inscribed with famous Buddhist creed-Ye Dhamma Hetuppabhava…. Brahmanic sculptures belong mostly to Shaiva, Shakta, Vaishnava and Saur (Sun) cult. All these images represents Pala-Sena period and made of Sand stone or Black basalt. The number of intact Buddhist images is 71 while Brahmanic images figure 135. Total number of Brahmanic and Buddhist images including fragments is 563. It shows that Buddhist and Brahmanic faiths were developing side by side and there was no rivalry in between them. Quantity and Art form of Nalanda Sculptures compelled us to consider it as Nalanda School of Art. It is interesting to note that a few Buddhist images are misinterpreted by the local inhabitants. Documentation of these sites and images along with decipherment of inscribed sculptures were done by me which will be presented in the conference. Discussion will be also made on consideration of Nalanda as a Art Schhol and reconsidering the antiquity of Nalanda on the basis of recent archaeological investigations.

Understanding Harappan Ceramics of North West India
Arun Kumar Pandey, Banaras Hindu University, India

Ceramics being a most useful source of archaeological information. Its attributes classification impart information of culture and relation of its manufacturer and consumer indicate social stratification. The aesthetic aspects of the specified time reflects of the art and decoration whereas the same with its selection and arrangement inform regarding psychological condition. Specialty/ professionalism can be known by distinctive decorative style and as well the standardization which also marks the industrial identification. The selection of raw material explains the provenance. The manufacturing explains the technology and with aid of modern scientific techniques we obtain dating, purpose of vessel usages and its analysis. The prime aim of the archaeology is depended on the survival of the artifacts, and there is a limitation in the survival of the organic objects. Again all the survivability depends on number of factors, such as environment of site and inside the soil, the condition of the manufacturer, what type of the object they are. The maximum material remains retrieved from the excavations are non-organic such as ceramics, stones and metals. Further on Harappan sites, of the entire retrieved artifacts ceramics being maximum. Since discovery of the Harappan Civilization a large number of ceramics have been studied and published. But there is lack of uniformity in their understanding. The cultures were described on basis of potteries. All the technical words used to classify these Harappan Ceramics are very confusing and not well accepted worldwide. Excavator classify each site as a separate culture or a site of a specific culture having its diacritical marks. In this regard the need of understanding the Harappan ceramics and their classification on a standardized parameter will be proposed. The change of culture and understanding regional cultures of Harappan particularly of India will be classified on basis of standardized parameter.

Some Aspects of Copper Metallurgy at Ganeshwar and Khanak
Dheerendra Pratap Singh, Banaras Hindu University, India

Archaeological excavations uncovered the remains of highly urbanized centre and others associated with thousands of villages and considerable numbers of small towns integrated as Indus civilization. The production of finished metal artifacts is seen as one of the most technologically elaborate craft activities conducted by the Harappans . Yet in many ways the production and consumption of Indus metalwork is still poorly understood and remains one of the least studied of Indus craft traditions A number of recent studies have dealt specifically with Indus metalworking. Thus we see that a developed metallurgy, rich sources of copper, greater abundance of metal artifacts, variety in their tool repertoire and better mastery in metallurgical skills, alloying practices, all contributed significantly to the first urbanization of South Asia. Many possible sources of Copper in South Asia have been proposed. The availability of ores from northeast Rajasthan have played a major role in the supply of both metal and finished objects during

the early and mature Harappan periods. The typical Ganeshwar type arrowheads from mature Haarppan levels at Banawali, Masudpur and Dabli vas Chugta are recovered which propose the possible linkage. Ganeshwar site was excavated by team of archaeologist from BHU in 2013 in two field session. The copper artifacts recorded in the excavation along with the other artifacts. Copper metallurgy of the Ganeshwar type of arrowhead is tried to understand. Recently Tosham Hill in Haryana has been proposed as a source where Khanak was excavated in 2014-2016 in search of the possible metallurgical activities. Along with other artifacts and excavated materials slags are also recovered. The scientific analysis says the presence of metallurgical activity and presence of Tin. Present paper will discuss the sources and possibility of the metallurgical activities in both the sites with comparative study of Harappan Copper Metallurgy.

Mesolithic Rajasthan: A Case Study of Ganeshwa
Sagorika Chakraborty, Banaras Hindu University, India

In India the Mesolithic sites in distribution covers almost the entire country except a few areas. Present paper is focussed on the discussion on the Mesolithic cultures of Rajasthan with special reference to Ganeshwar. Marwar-Mewar in Rajasthan shows dense concentration of sites in contrast to other areas. Ganeshwar has been excavated by BHU under the directions of Prof. R.N.Singh in 2013 with the objective to assess the cultural materials of Period I (microlithic industry and charred bone) and Period II (with microliths and copper implements. One would expect Period I of Ganeshwar to be food producing in some way because otherwise it would be case of jump from the hunter gathering stage of Period I to the effective metallurgy of Period II especially in view of the fact that at similar level at Bagor we have evidence of sheep, goat and cattle domestication. Total 176 Microliths of Ganaswar have been studied, which are collected from 5 trenches. Among them 116 are finished Microlithic tools, 58 are the other variety and could not categorized under finished tool and 2 are the broken pieces of stone pestles which have not been included in the following charts as they are not Microliths. These 2 stone pestles are found from the trench XA-1 and YA-1respectively. There are 8 types of finished Micrilithic tools in the studied collection and they are: Blade, Knife, Lunate, Trapeze, Point, Burin, Scraper, Notched flake. Among them Blade is the dominant variety (44 among 116 finished tools, 37.93%). There are four kinds of scrapers in the studied collection and they are: Side Scraper, Double Side Scraper, Convergent Scraper and End Scraper. Among the other variety Flake, Core, Chip, Crystal etc. are there.

Panel 228 — 22 July 2017/ 14.15 - 16.00 / Room 2

Reading the Indian Ocean Through Language Texts and Image

Convenor: **Vilasnee Tampoe-Hautin**, University of La Réunion, Reunion Islands
Chair: **Carpanin Marimoutou**, University of La Réunion, Reunion Islands
Discussant: **Florence Pellegry**, University of La Réunion, Reunion Islands
Institutional panel by: University of La Réunion

The first part of this discussion will present the two research centres (D.I.R.E and L.C.F) of the Arts Faculty and the following research areas and themes bearing on the Indian Ocean :• Literature of the South West Indian Ocean (Réunion, Mauritius, Mayotte etc) and the study of the relations between the inhabitants of these insular spaces and the countries of their cultural origins (Africa, Asia and Europe).•British and Commonwealth Cultural studies (Sri Lanka, India): questions of identity and multiculturalism in colonial and post-colonial contexts through the lens of the visual and performing arts (cinema, theatre, iconography, epistolary)The panel will seek to cross-examine, through written and oral narratives as well as through the visual and performing Arts, some of the vital issues arising from colonial and post-colonial encounters and their impact on Indian Ocean societies in the areas of language, narratives, discourses and texts (hybridism and intertextuality) as well as in image and iconography. It will probe questions of domination, conflict and resistance, of interculturality and representations as well as processes of creolization. This 10-minute Powerpoint display will followed by individual presentations of papers which will target more specifically the research areas that panel members are currently engaged in.

Literary Figuration of Slaves and Runaway Fugitives (marrons) in Indian Ocean Creole Literature
Carpanin Marimoutou, University of La Réunion, Reunion Islands

Whether spectralized or as assumed objects of representations, the figures of the slave and the runaway fugitive are seminal and central to the discourses and texts originating from the creole-speaking islands of the Indian Oceans such as Mauritius and Reunion Island, exemplary of a discursive formation which Michel Foucault once pointed out. These same figures have been the object of fictionalization in XVIIIth and XIXth century European literature, in particular English and French. This paper proposes to study the evolution of these figures, their metaphorical and metonymical functions as figures of domination and subalternity, of alienation, resistance and subversion and the effect of their textualisation on the narrative and discursive work of narratives, on the modalities of representation or again on the reversals of forms in the poetical text. The discussion will not only draw from a composite corpus of texts by French authors "from France" (Bernardin de Saint-Pierre, Alexandre Dumas, George Sand), from Indian Ocean French writers (Parny, Leconte de Lisle, Lacaussade) and from Mauritian or Reunionese authors but also from other source material such as slave and fugitive oral narratives and utterances collected from interrogations by the police or the judiciary. I seek to expose how the triple work of figuration, de-figuration and transfiguration of slaves and marrons operates in both discourse and text, and which culminates in their configuration, - if not as a myth, at least as literary and cultural figures.

From "Indian to indigenous": the troublesome trajectory of Sri Lankan cinema (1928-1968)
Vilasnee Tampoe-Hautin, University of La Réunion, Reunion Islands

In Sri Lanka, individual and collective efforts towards the development of the three sectors of the film industry – production, distribution and exhibition - were largely shaped by the consciousness of belonging to an « ethnic group ». If one of the salient features of the Sri Lankan Sinhala-speaking cinema was its birth in South India, it also subsequently became a source of shame and a starting point to an albeit ambiguous Indo-Sri Lankan cultural and political relationship oscillating between amity and hostility. This led to demands for the creation of a Sinhala "indigenous" cinema by 1960, founded on a growing sense of exclusion from the cinema sector and other grievances nursed by a part of the Sinhala majority. Framed within the ambit of British and Commonwealth cultural studies, this paper will bring together cinema and Sri Lankan ethnicities in colonial and post-colonial contexts. Political events and social transformations introduced by the British colonial State, during the late 19th century cannot be evaded since most of the ills that beset the film industry during the mid-20th century, including the Sinhala-Tamil enmity, have their roots in that period. I will draw from my research on the visual and performing arts in India and Sri Lanka to show how cinema was both a global village where ideas and individuals converged in harmony as well as a theatre of rivalry, conflict and resistance.

Insular and indianocean perspectives: rethinking, recounting and writing the Indian Ocean from Reunion Island and Mauritius through connected literary representations and novels
Elisa Huet, University of La Réunion, Reunion Islands

Through the juxtaposition of of Mauritian, Reunionese as well as Indian novels, this paper will offer a connected literary perspective and understanding of the south-west Indian Ocean by considering the way these texts perceive relations between Indian ocean islanders and some of their source countries with which these islands have entertained historical, cultural, geographical and human relations (India, East and South Africa, Madagascar, but also China). How do these insular and Creole perceptions present and conceive of the Indian Ocean? What is the shape and texture of their relations and links with this geographical areawhich is now theirs? How does this literature rethink its relations to those continents which in fact irrigate and energize its writing, and with which this literature entertains historical, cultural, geographical and human relations ?

'Oceans roll between us': Interracial intimacy in Victorian England: A case study based on the London Foundling Hospital archive
Florence Pellegry, University of La Réunion, Reunion Islands

"I felt such a burning, longing desire, such an earnest yearning to see you once more shall I never see you again? Oh the thought is maddening [sic] – I wonder whether you feel my absence and miss me. Oceans roll between us, dearest, but I have you in my mind, in my heart, in my eye, in my head, everywhere"(London Foundling Hospital Archive, Admitted petitions, private correspondence, Abudaba M. Z. R., Sunday the 7th January 1894, posted in Brindisi). Poignant extracts from romantic correspondence imbued with despair and longing for a forbidden or impossible love form a fascinating part of the archive of the London Foundling Hospital. It is aboard the ship which is taking him back to

India, his mother country that a young Indian law student writes a letter emotionally expressing his feelings the English girl he fell in love with while living in England. After spending three years in London and letting a room at the girl's parents' house in Nothing Hill, he finally, and permanently, left the country on the 29th of December 1893. The young woman of twenty four was pregnant when he left and the correspondence the couple exchanged after his departure has been preserved in the London Foundling Hospital archive. This paper proposes to examine interracial and inter-class intimacy in the late Victorian period focusing on some of the extraordinary testimonies and private romantic correspondence found in these archives. The case of young Indian students returning from England will be of particular importance to this work, along with the wider questions of cultural and multicultural identity and the relationship between colonizer and colonized.

Panel 229 — 22 July 2017/ 14.15 - 16.00 / Room 3

The Social Impact of Internal Migrations in China: Planned Migration and Economic Migration

Convenor and chair: **Florence Padovani**, Paris 1 - Sorbonne University, France

Our panel is focusing on internal migration in Mainland China. We will discuss on the social effects of migrations due to planned displacement and voluntary migration. One paper will concentrate on memory, trauma and adaptability in the Three Gorges displacement study case, the second one is using the same study case but focusing on young adults, the third paper will focus on women migrating to do business, the fourth paper will discuss the situation of children left behind by parents migrating to the cities and at last the fourth paper will introduce a new phenomenon in contemporary China the Yinju style of migration. The first two papers are discussing social issues due to planned migration, the other three discuss the social impacts of economic migration. We chose to analyse the question of migration through different angles and to put into light how weak population is affected: young people, old people and families as a whole and on the opposite how it can be a choice for a better life.

The three gorges dam resettlees in Shanghai and Guangdong, memory, trauma and adaptation of families

Florence Padovani, Paris 1 - Sorbonne University, France

The Three Gorges dam resettlees moved to Shanghai and Guangdong province more than ten years ago, meaning that time passed so it is better for an in depth analysis: it is less emotional. The author followed some families from Wanzhou and Wushan districts over the years. After the trauma of displacement, a new period started: adaptation to the new environment. It does not necessarily lead immediately to integration; it is most of the time a period in between. As Scudder pointed out in his research sometimes people never got integrated. Depending on the family situation (social and economic) before and after relocation, the age of family members and the opportunities at the new living point, a new life can start. The presentation will analyse how families have been affected and their strategies to cope with their displacement. Memory and the need to forget part of the past (cf. Ricoeur) will be at the core of this presentation. The Three Gorges is a case study but the conclusions can be extended to most of relocatees throughout the world.

Unravelling Ambivalent Mobilities: The Social Memory, Bicultural Identity and Livelihood Strategies of Young Dam Migrants in Guangdong

Wing-Chung Ho, The City University of Hong Kong, Hong Kong

Although many previous researchers have examined the difficulties faced by the forced migrants from the building of the Three Gorges Dam (TGD) in coping with their new environments, little specific attention has been paid to young-adult migrants (aged 18-34) who were displaced from the TGD region as infants/children/adolescents/tertiary school students and grew up and obtained education in their respective ('local') receiving areas. The aim of the presentation study is to fill this gap in the context of southern Chinese region called Guangdong. As infants, children, adolescents or university students at the time of their displacement, they usually feel neither "forced" nor "motivated" when making sense of their relocation in the present. In addition, as the victims of intense discrimination in local community, young-adult migrants rarely identify themselves as either 'locals' or 'outsiders' during the complex process of

acculturation. Besides, they usually cultivate some degree of ongoing if unsettling connection with their friends/relatives in the areas of displacement due to improvements in national transport and social network technologies. These 'homeland' connections often lead to ambivalence as to whether to remain in the receiving area or to return to one's birthplace in the future. The term 'mobilities' here denotes not only the physical journeys taken by the actors, but also their perceived returnability, as well as other movement imaginaries to leave Guangdong which - as I have observed - they seldom regard as 'home.'

Migrant Women and Entrepreneurship in China
Jing Song, The Chinese University of Hong Kong, Hong Kong

This study examines how women in China have engaged in migration to do business in China, and to what extent women in business have carved out a room for their strategies and agency in migration experiences. Previous studies have found that under China's market reforms, business opportunities and networking structures have been increasingly male-dominated. This trend is in line with conventional gendered expectations on migration and mobility, that business activities that involved traveling alone and interacting with non-kin clients are men's job. The study draws on interview data from a coastal county in China, where small businesses have prospered and migrant entrepreneurs have been concentrated. The findings suggests that in some situations that women can be more mobile than men in seeking new business opportunities because of their previous less advantaged positions in the labor market. The study also finds that women are sometimes motivated to move for their family-related motivations and orientations, such as trying to add to the family income to pave the way for their children's education investment and upward mobility. This study thus challenged the existing research based on the assumptions of the passive, lagging behind and less mobile images of women in the market economy who are considered to prefer stable jobs. Instead, migration provides women with an alternative pathway to discover new opportunities and negotiate various forms of economic activities.

What are the left-behind left behind? Migration experience, social capital, and developmental outcomes of children in China
Qiaobing Wu, The Chinese University of Hong Kong, Hong Kong

The unprecedented rural-urban migration in China since the mid 1980's has resulted in two vulnerable groups of child populations: children who migrate to the urban cities with their parents and children who are left behind by their migrating parents in the rural areas. The number of migrant and left-behind children had reached 35.8 million and 61 million respectively by the year of 2010. Although bringing children together or leaving children behind is a carefully weighted family decision in the hope of maximizing the benefits of migration for the family, it remains unclear which strategy would bring about more desirable outcomes for the development of children. Despite the mixed research findings in the literature, the majority of studies have demonstrated negative effects of migration on various developmental outcomes of children, especially for left-behind children. Drawing upon data from a large-scale quantitative study on the education and psychological well-being of children affected by migration in mainland China, this research aims to investigate, compared to migrant children and non-migrant urban and rural children, whether left-behind children experience poorer development, on what outcomes, and through what mechanism. Specifically, it examines how different migration experiences (i.e., migrant, left-behind, or non-migrant) might have differential impact on various developmental outcomes of children (i.e., educational performance, health status, and psychological well-being), and how social capital embedded in a range of social contexts, including family, school and neighborhood, might mediate the effects of migration experiences on children's developmental outcomes. The research findings will have important implications for social policy and social service interventions to promote the well-being of children in the context of migration. The author acknowledges the support of the Research Grants Council of HKSAR in funding this research.

'Yinju', a Better Way of Life? Lifestyle Migration in Domestic China
Peng Wang, The Hong Kong Polytechnic University

Since 2014, a series of reports have started to appear more frequently with the same titles: white-collar workers quit their well-paid jobs in cities and went on to lead a life of seclusion. These people had gathered through the label of 'seclusion' (Yinju), and were identified as 'recluses' (Yinjuzhe) by Chinese media. In fact, the contemporary 'Yinju' phenomenon is more like a metaphor than collective identity, which actually reflects an increasing trend of lifestyle migration in domestic China. To be concrete,

lifestyle migration is the movement of individuals at all stages of the life course who relocate either part-time or full-time to geographic places made personally meaningful (Benson and O'Reilly, 2016). According to its excellent performance in diversity (different from one place to another, and from one individual to another), lifestyle migration is regarded as a field of great potential for both theoretical and empirical studies. It is especially true in the context of China, as 'Yinju' phenomenon presents its specific characteristics and situations. More importantly, beyond all diversity and heterogeneity, a common theme of lifestyle migration has been highlighted by related research: searching for a better way of life. Based on above, this research answers two essential questions: how to understand the narrative of good life in general, as well as to what extent can people realize it through lifestyle migration. In this study, a localized ethnographic approach is taken in South China to trace the individual trajectories and explore the complex tensions before and after such movement. It argues a good lifestyle is a continuous negotiation and reproduction process of life practice that always be influenced and constructed by one's reflexive habitus. Through this discussion, the research on lifestyle migration in this article can help us to reveal the fantasy of 'a good life' narrative in modern China.

Panel 230 — 22 July 2017/ 14.15 - 16.00 / Room 4

Africans in China and Chinese in Africa

Chair: Deasy Simandjuntak, ISEAS-Yusof Ishak Institute, Singapore

Africans in China: Race, Identity and Culture

Rose Alice Sackeyfio, Winston Salem State University, United States of America

In the 21st century, the relationship between African nations and China has become an important and vibrant field of research within an interdisciplinary framework. China's ascendance in the world economy, trading partnerships and her growing presence across Africa claims much of the new focus on social, economic and political developments and interactions in the global arena. In addition to the presence of Chinese immigrants in Africa, the increasing flow of Africans into China, especially in Guangzhou, is also a significant demographic with implications for African diaspora research, transnationalism, and cultural studies. This paper will build upon the groundbreaking work of Bodomo, (2009, 2010, 2012), Brautigam (2015, 2011, 2010) and others to interrogate important questions that emerge about African migrant experiences in China such as race, cultural identity and assimilation within an environment that may confer increased opportunities, along with challenges to economic stability, acceptance and legal status in China. This paper argues that the experiences, status and treatment of Africans in China are shaped by western perceptions and racial theories of otherness. The examination of immigration policies, qualitative data and recent research may contribute to our understanding of transnational identity and the reconfiguration of historical paradigms of race in the global age. The study of African people in China expands the discourse about African migrant's identity, roles and strategies of survival as diaspora subjects within multi-national space(s) of China and other Asian nations as a new vista of economic opportunity. African immigrants in China is comprised of students, traders and those engaged in a range of business endeavors to form diverse immigrant communities. According to Lan: this recent wave of African migrants represents what scholars call 'globalization from below' (2014).This presentation will highlight the ways in which racial origins influence assimilation, treatment and legal status of African immigrants in China.

Chinese in Africa: an analysis of Chinese restaurants' employers and employees in Lusaka, Zambia

Zhongwen Zhang, Zhejiang Daily Press, China

While much attention has been focused on the presence of Chinese in Africa, relatively little research has taken a close look at the small and medium-sized private Chinese enterprises. Through a sub-group analysis of the Chinese restaurants in Lusaka, Zambia, this paper presents a picture which contrasts some widespread perceptions, such as the employment of extensive Chinese labour force in Chinese enterprises. It will show the fact that the number of Chinese employees in the restaurants is small and will discuss the four obstacles for these restaurants to recruit Chinese staff. Furthermore, combined with the findings, the paper will discuss three patterns of entry paths of Chinese restaurants' entrepreneurs into Zambia and further demonstrate the significant variety in each pattern. Through a close look at this group of Chinese in Zambia, the research seeks to answer the following questions: What difficulties do these firms confront in relation to recruiting Chinese workers?How do Chinese entrepreneurs come to Zambia

and live there during the initial period? Do they have the help of a network? If so, how does this network develop?

Capturing voices on the ground - An ethnographic study to uncover perceptions of Confucius Institutes in South Africa

Fenja Monique Rimkus, Hong Kong Polytechnic University, Hong Kong

Contemporary academic contentions surrounding China-Africa relations are predominantly coined by economic and financial aspirations. Possible cultural interactions retreat to a marginalized position within this global debate as well as the concern about local voices. State-level cooperation often remains the main channel to represent China's involvement on the African continent and direct comparisons between so-called traditional donors and China's new model prevail in scientific publications and research on this matter. The execution of China's cultural interactions is, however, detectable within the debate about the Confucius Institutes worldwide. Hence, Confucius Institutes are often only identified as an instrument of the Chinese government to enhance China's image in order to sustain the countries current position, which is especially shaped through the manifold output of mainly Western research. This paper will address the gap within the discourse about Confucius Institutes behind the scope of China-Africa relations addressing those whose voice and opinions are normally hidden. While research on this matter mostly accounts high profile perceptions, the opinions of the local people that are expected to interact with such language and cultural promotional institutions are barely heard. Although research that includes student's opinions about the Confucius Institutes in Africa exists, many accounts still disregard the actual feelings and perceptions on the ground. Based on this, an ethnographic study has been conducted including several in-depth interviews from people studying Chinese as well as some insights from employees of the facilities they study Chinese in. Furthermore an extensive participant observation and auto-ethnographic reflections in order to capture the voices on the ground have been undertaken in a selected Confucius Institute in South Africa. Focus remained on the interactions in the classroom as well as personal experiences of the participants, which showed an individualized conceptualization and practice of why they engage with a Confucius Institute.

Panel 231 — 22 July 2017/ 14.15 - 16.00 / Room 5

Roundtable - Translation Impossible: The Ethics, Politics and Pragmatics of Radical Literary Translation

Convenor and chair: **Matthew Pritchard**, University of Leeds, United Kingdom

Since the growth of translation studies, scholars have increasingly discussed the intense ethical and political, as well as practical, issues involved in producing and circulating translations of South Asian literature. Questions of the visibility of authors have long been paramount, but, following Lawrence Venuti (1995), the issue of the visibility or invisibility of the translator also emerges as crucial, especially when facing the 'mission impossible' of texts that present challenges to the traditional ideal of linguistic fidelity. How do we find solutions to translating songs, proverbs, jokes, slang, obscenities, dialects, or performative variations? How do we negotiate translation choices with a publisher whose main concern is the readability and saleability of translated literature? To aim at communicative 'fluency' can result in suppressing challenging or deviant textual elements altogether, which may be an ethically problematic approach in the respect of the original aesthetic or political context. Examples to be discussed include Hindi political theater, Punjabi literature, Gojri oral traditions in which variability and spontaneous elaboration is a key aspect of oral performance, and the problematic choices that a translator has to face when translating profane vocabulary surrounding social taboos in late twentieth-century radical Bengali writers such as Nabarun Bhattacharya and the provocatively obscene language of the poets of the 'Hungry Generation'. More radical approaches suggest themselves – where 'radical' in our title is interpreted literally as going to the 'root' of the creative rationales for including such resistant elements in the first place. Yet even if the translator wants to 'keep' these features, they are faced with further difficult choices: putting some of the burden of cultural 'otherness' onto the reader, or finding 'domesticated' analogies that may perform quite different – though perhaps still 'equivalent' – cultural work. What if the ubiquitous 'vina' in Tagore's songs becomes a 'lute', or a 'harp' – and are those instruments' Romantic connotations in English obstructive or appropriate? The proposed roundtable encourages reflexion along

these lines, combining practical experience and examples of literary translation on the subcontinent with an eye for the wider implications that linguistic choices possess.

Carola Lorea, International Institute for Asian Studies, the Netherlands
Daniela Cappello, Heidelberg University, Germany
Maddalena Italia, SOAS, University of London, United Kingdom
Noelle Counord, EHESS, France
Hina Nandrajog, University of Delhi, India
Arnab Banerji, Loyola Marymount University, United States of America
Matthew Pritchard, University of Leeds, United Kingdom

Panel 232 — 22 July 2017/ 14.15 - 16.00 / Room 6

Heritage, Postcolonialism, and Cities

Chair: **Mariana Pinto Leitão Pereira**, International Institute of Macau, Macau

Of railway and a Clock Tower: Notes on time, mechanisation and spatiality in mid-Victorian Delhi
Anubhav Pradhan, Jamia Millia Islamia, India

In commenting on Delhi's commerce and spatial organisation in the decade after the Mutiny of 1857, Narayani Gupta in "Delhi Between Two Empires" notes Ghalib's curious epithet 'road of iron' for the railway track which tore through the city's walls and displaced whole mohallas of residences, shops, and karkhanas. Soon after the coming of this 'road of iron' – aahni sadak, as in Ghalib's "Khutoon" – to Delhi in 1867 was constructed the Clock Tower, manifestation of a "Western concept of time in place of that associated with the call of the muezzin" (Gupta 86). Though in industrialising Europe time had become a quantifiable commodity necessary for regulating manufacturing and commerce in the late eighteenth century, in the Indian subcontinent it was only by the mid-nineteenth century – upon the creation of an intensive railway network – that time got mechanised and framed as a tangibly quantifiable, discursive entity. The legacy of India's various nineteenth century Clock Towers, then, is the legacy of this mechanisation of time. This paper is interested in considering the spatial affect of this mechanization. A range of economic, cultural, political, and racial considerations catalysed the erection of Clock Towers across the subcontinent from the mid-nineteenth century onwards. This paper will consider the confluence of all of these in context of mid-Victorian Delhi to better understand how the public manifestation of time as a mechanised entity inaugurated new narratives of cultural self-hood across the racial divide in Delhi. With the railway, as a framing metaphor, it will refer to letters, diaries, travelogues, and official notifications and gazettes from 1867 to 1877 – the first decade of rail services in Delhi – to find the spatial affect of this Clock Tower symptomatic of the uneasy gestation of industrial modernity in the Indian subcontinent.

What's in a Name: Naming practices, the Colonial Uncanny and Neoliberal Desires in Contemporary Delhi
Neha Lal, Delhi School of Economics, University of Delhi, India

Vast changes have been sweeping across urban landscapes in many cities across India.This is extremely evident in the capital city of New Delhi post the millenial turn. Apart from infrastructural development, the naming and renaming of public places, streets, monuments, private townships and suburban regions pulls our attention towards the larger fabric of city making practices. The politics of giving or changing names indicates newer and more insistent forces surfacing in the creation of specifically and intentionally streamlined forms of urban histories and shared myths. On one hand, the coming up of private residential spaces and townships in Delhi's satellite towns like Gurgaon, Faridabad and Noida – with names like Malibu Town, Belvedre Park, Orange County - indicate an identification with certainly a more global aspirational landscape of shared consumerist and neoliberal ethic, in the hope of partaking in the new networked world of world class cities. While, on the other hand we have almost a reversal of naming practices of public places, milestones and streets, with many arterial roads and central buildings across core business areas and what was earlier the heart of Imeperial Delhi ; especially pre-colonial and colonial markers as street names continue to be replaced by re-christening them in the name of national movement leaders, certain handpicked political figures or homegrown phrases. These contradictory currents of citymaking urge a rethinking of city itself as a multiplicty. In a city vying for world class status,

private enclaves and townships recognize themselves via their location on the neoliberal world map of fast moving capital and information technology, while public spaces and streets become canvas for a growing nationalist fervor to reassert a history that is markedly Indian, Thus naming practices reveal conflicting aspirations within urban belonging and placemaking holding vital stakes in the knowing and making of cities.

Belonging: A Study of Identity Negotiation of the Chinese Peranakan in Phuket, Thailand
Herbary Yu Zhang, Lingnan University, Hong Kong

This anthropological study focused on identity negotiation of Chinese Peranakan in Phuket, Thailand. The Chinese Peranakan in Thailand are unique in terms that, in Thailand, it has been assumed to be impossible for localized Chinese to form a distinct ethnic category segregated both from host populations and new immigrants. This paper will describe Chinese Peranakans' history of migration and their life experiences from the late nineteenth century to the present in Thailand, examine who the people in Thailand called “Baba Nyonya” are, what it means to be a Baba Nyonya within Thai context, and why more and more young Chinese of Peranakan families are reluctant to categorize themselves and be categorized as Baba Nyonya. I will analysis how Chinese Peranakan perceive their identity through their own culture and history, as well as through interacting with the Thais and Malays on one hand and with non-Peranakan Chinese on the other hand.

'What is Local?' – Physical Boundaries and Intangible Values, George Town World Heritage Site
Salma Nasution Khoo, Areca Books, Malaysia

UNESCO World Heritage listing recognises diverse and unique cultural sites throughout the world for their Outstanding Universal Value to humanity. In countries where local and national conservation frameworks may not be adequate to protect ‘living heritage cities’, the international recognition and monitoring framework provided by UNESCO listing is expected promote wider consensus among different local and national stakeholders and stiffen political will towards conservation objectives. A successful UNESCO site attracts tourism – a force which potentially ‘kills the thing it loves’. The power of international media hype to celebrate some particular aspect of the site is diametrically opposite its grasp of what is locally valued. Furthermore, the phenomena of culturalisation and ‘heritage-isation’ for the tourist gaze tends to gradually reify the fictional boundaries between the listed cultural property and the larger social-economic context and demographic realities. Market forces and tourism impacts result in gentrification, property speculation and changing demographics. This paper looks at the case of the George Town, capital of Penang, Malaysia, a UNESCO-listed cultural property of roughly one square mile. George Town and Melaka, Historic Cities of the Straits of Malacca were inscribed on 7 July 2008. Since then, a range of issues have emerged, frequently discussed in newspapers and social media, and often provoking knee-jerk political responses instead of more comprehensive policy approaches. Discussions about identity as reflected in food, local products, shophouse character, cafe versus kopitiam culture, public spaces, streetscapes and street art are drawn upon for what they reveal about George Town’s changing realities.

Panel 233 — 22 July 2017/ 14.15 - 16.00 / Room 7

The Many Faces of Tourism

Chair: **Anna Romanowicz**, Jagiellonian University, Poland

The Gaze upon Chinese Tourists: a Comparative Study of Japanese and South Korean Media’s Coverage
Seongbin Hwang, Rikkyo University, Japan

There have been significant increases of news reports that feature Chinese tourists in Japan and South Korea since 2012, when the surge of Chinese tourists started to change significantly each country’s tourism sites such as Ginza in Tokyo and Myeong-dong in Seoul. However, it is a very peculiar phenomenon to have so many news reports focusing on tourists from a specific nation, China. Why have Japanese and South Korean media fixed their eyes on the Chinese tourists, not tourists from other parts of Asia or the world? This paper analyses Japanese and South Korean media’s representation of the Chinese tourists and their digital public’s gaze on them. Analysed sources include not only the mainstream newspapers and TV channels, but also the lowbrows such as the weeklies and the tabloids, and various news sites and Blogs etc. on the internet. The aim is to identify various opinions and positionalities

regarding the subject matter, i.e. Japan and Korea's perception of China/Chinese in relation to their own self-portrait, or self-image, i.e. national identity. Based on the findings from the analysis, this study argues that the gaze itself on the Chinese tourists can be explained not only as a mechanism of othering China and the Chinese, but also as a process of construction of their own national identity, distinguished and differentiated from the other. In the process, the relation between the viewer and the viewed has been reversed. By gazing them through the various papers and monitors, what was actually looked at was the self, the undoubtedness of "us" and "our superiority" over the other. However, there are also subtle, yet significant differences between Japan and South Korea with regard to the subject matter, representation of the Chinese tourists, which has significant relevance with their own perceptions of the international geopolitics surrounding the region.

Adat Resistance: Legal Pluralism, Sacred Space and the Resort Development in Benoa Bay, Bali
Agung Wardana, Gadjah Made University, Indonesia

Benoa Bay, Bali, has been a space of contestations. Located within the golden triangle of Bali's tourism centres (Kuta-Nusa Dua-Sanur), the bay is recently designated as a national strategic area where a mega-project of resort development by the Tirta Wahana Bali Internasional (TWBI), a company owned by a powerful tycoon, will be built. Meanwhile, local adat communities regard the bay as having religious and cultural significances. To date, the contestations over the Benoa Bay's space have been the most heavily controversial issue for Balinese public for more than three years. As the state institutions, with its legal embodiment – state law – appear to be preoccupied by the company's interests, the oppositions forces once initiated by an alliance of NGOs and youth organisations has turned to adat communities for grounding their resistance locally as well as finding different moral and legal basis, especially adat and religious laws, against the project. This paper examines how the conflicting interests are articulated in the pluralistic legal and institutional setting of the contemporary Bali and how the adat communities play their role in the movement to protect their sacred space from a state-backed resort development. Key words: Indonesia, Bali, Resort Development, Legal Pluralism, Adat, Resistance.

Voluntourism in Delhi-based NGOs. On mobility as a cultural capital
Anna Romanowicz, Jagiellonian University, Poland

In recent years, there is an increasing number of 'Western' volunteers contributing their skills and time to work in development sector in the countries of Global South. While media praise the good will or point to the dangers of cultural insensitivity of those volunteers, the scholars are mainly concern with possible imperial dimensions of such a work. It is claimed that Western volunteers very often impose 'Western cultural values' on the communities their work with, and in the same time - they derive personal gains (such as international experience) from an activity which is considered touristic in its character. The author of this paper spent over a year conducting anthropological fieldwork with non-governmental organizations fighting against prostitution in Delhi. She might not only be considered as a volunteer tourist herself, but also cooperated with many Westerners contributing to NGOs work. Instead of looking at the above mentioned phenomena within postcolonial framework and focusing on differences between the East and the West, she proposes class analysis. She argues that the mobility of volunteer tourists is a specific element of their cultural capital. Along with their Indian colleagues, volunteer tourists form transnational middle class whose interests heavily influence the scope and effectiveness of development programs within capitalist system.

Tourism a medium to achieve socio-cultural sustainability in South Asia
Kirti Krishan, Cluster Innovation Centre, India
Desh Deepak Dwivedi, Cluster Innovation Centre, India

The last two decade of substantial growth in South Asia is the result of the adoption of broad-based transformative reforms. But the unmonitored population influx in the area is driving for both newer opportunities and risk for the host communities. The risk carries the commercialization of traditional behaviours and norms which are an injury to the cultural identity of the region. Tourism has emerged as a part of national and international strategies by becoming an important source of Foreign Exchange earnings ,increase in private profits thereby leading to increase in employment and attaining technology of preserving the vast cultural heritage of the region. Putting this approach into a mandate, the paper discusses the ways towards achieving socio-cultural sustainability which is a necessary ingredient for any

society to sustain and move further. It will be an attempt to create positive, enduring relationships with other people and the natural world.

Panel 235 — 22 July 2017/ 14.15 - 16.00 / Room 9

National Integration and the Divergent Aspirations: "The Dynamics in Indonesia in Recent Years"

Convenor: **Idawati Yara**, Indonesian Academy of Sciences, Indonesia
Chair: **Taufik Abdullah**, Indonesian academy of Sciences, Indonesia
Institutional panel by: Indonesian Academy of Sciences

As if it was a suddden event but in 1998 President Soeharto, after almost 30 years in power, of resignation had been given, the Chairman of the highest council of the state sworn the then Vice President, B.J. Habibie, as the new President. And people call the event as the beginning of the Reformation period. If history can be divided into several periods then one can recall that after gloriusly ended its first period of contemporary history —Of course one can easily remember that in spite of their divergent style of leadership under the leaderships of Sukarno and that of Soeharto Indonesia can hardly be said to live within the sphere of the national democratic system, despite the fact "democracy" remained one of the essential elements of the basic ideological foundations of both regimes . Who would then be surprised to learn that soon after Habibie took offer as the new President. He immediately re-introduced press freedom, abandoned the principle of centralization and opened up the gate of plural political parties and other related polical changes. However the moment the divergent gates had been opened the country immediately gave every indications that it had also entered the period of uncertainties. Some of the conflicts lasted a few months while some others not only took a longer period but also managed to expand its influence to the neigbouring localities. After two or three years these internal local conflicts could be stopped. However, it took a longer period to solve the local armed opposition (Aceh) to the national government. Whatever the case, the end of the New Order period was also beginning of the " reformation" in almost all aspects of national life. What agenda should be made in facing the challenges of the future . The past can be learned but the present is a challenge that cannot be avoided while the future remains a dream to be reached. Therefore there are four topics to be addressed in this occassion; a.The political dynamics of the nation-stateb.The economic challenges c.The prospects of higher education

Awaiting an Avalanche in Indonesian Higher Education
Mayling Oey, University of Indonesia, Indonesia

Like the rest of the world, Indonesia is no exception. Hence the question whether and how nations and on down to universities/institutions of higher education adapt to this rapidly changing world. We are all affected by technological innovations. In the search for better teaching practices to reach students, a fundamental change has occurred – a shift from teacher-centered to student-centered learning. This trend has been taken forward with the application of technology allowing a vast outreach breaking down borders of classroom and campus walls to country borders, known as MOOC for Mass Open Online Courses. The above trends are already put into practice in especially developed countries. As the above quotation by Putman (2012) states that MOOCs have widespread consequences; changing various aspects of academia and university activities on towards management as well; all demanding new approaches in the system and on downward to individual institutions of higher education if they want to survive and even thrive.In her hope to benefit from the promised demographic bonus when Indonesians become rich before getting old, and avoid the middle income trap, the demand for higher education continues to rise. We hope that presenters in this panel with explore the potential consequences of the dynamic changes in higher education in Indonesia and beyond.

Indonesia 21st Century Economic Challenges
Armida Alisjahbana, Indonesian academy of Sciences, Indonesia

Indonesia economic development is a work in progress. During the past decade, Indonesian economy managed to grow more than 5 percent per annum, unemployment has been below 6 percent since 2014, poverty rate has steadily declined. Welfare of the population has definitely increased. Although

dependence on resource-based production and exports is increasingly supplanted by activities more reliant on investment goods, technology and human capital, the economic transition remains incomplete and uneven (Coxhead, et al, 2015). Internal and external factors hinder the economic transformation. Infrastructure bottlenecks, low human resources capacity, weak institutions and governance system are among the internal constraining factors. Increasing global economic integration with its volatility is an added enhanced risks that needs to be managed. Looking to the future, Indonesia will have to confront its major development challenges to realize a shared and sustainable economic growth. An economy that is: able to grow by more than 5 percent per annum in a sustainable manner; Its economic structure is transformed from a resource and extractive economy towards a manufacturing and services sector economy; Chronic poverty is eliminated, poverty and inequality is much reduced; A growing transformed economy which benefits the population more equally. This paper will analyze and discuss the challenges that Indonesia must confront in order to achieve the above stated objectives. The challenges are in: Dealing with global economic volatility, Realizing the potentials of demographic bonus (young and productive population) by increasing human capital investments, Transforming the institutions and implementing good governance, Combating poverty and inequality, Developing new

The Political Dynamic of Nation State

Ramlan Surbakti, Indonesian academy of Sciences, Indonesia

Political dynamic of Nation State of Indonesia is characterized by these four phenomena. The first is the creation of more than hundred new districts and municipalities and seven new provinces since 2000an. These new districts and provinces were established mainly to provide territory for ethnic groups. The second is asymmetric power of four special provinces, and recentralization of authorities on the rest of provinces and districts and municipalities. The third is the syndromes of decentralization which took two forms: decentralization of 31 authorities to local governments but the structure of organization of Ministries getting larger and number of personnel in central government increased significantly; and decentralization of 31 authorities to local government but there is increased in the cost of official travel of local governments officials to Jakarta. And the fourth is one from nine program (Nawa Cita = nine programs priority) of President Joko Widodo is to build Indonesia from marginal areas by strengthen the regions, remote areas, poor areas, villages and the borders in the framework of Unitary State.

Panel 236 — 22 July 2017/ 14.15 - 16.00 / Room 10

Turning Land Into Capital: Development and Dispossession in the Mekong Region

Convenor and chair: **Philip Hirsch**, University of Sydney, Australia

This panel combines regional, national and landscape-scale perspectives on key features of contemporary debates about rural development and dispossession in the Mekong Region. The Mekong Region serves as the geographical frame of reference both because of the linkages that connect land-based investment across borders, and because of the particular post-conflict and post-socialist dynamics that set the context for new sets of land relations, sometimes referred to as the "new land grab." A range of relevant processes – from Thai, Chinese and Vietnamese state and private sector efforts to invest regionally in natural resource acquisition, to the granting of land concessions and (in some cases) smallholder land titles by Lao, Cambodian and Myanmar authorities, to farmers' own efforts to develop land productively using the limited means at their disposal – can be best understood by considering them within a common frame of "turning land into capital (TLIC)." Capital's regional engagement with land is evident in Thailand's "battlefields to marketplace" strategy, China's "going out" policy, Vietnam's cross-border Indochina investments and Cambodia's, Laos' and Myanmar's efforts to lease land to foreign (mostly regional) investors. But it also occurs at other scales of analysis – from (sub)national-scale state strategies to mobilize land for development, to micro-level smallholder land titling efforts as well as smallholder-led agricultural land and labor intensification processes. The papers in this panel thus provide a multiple-scalar analysis of the political economy of land governance change in the Mekong to shed light on macro- and micro-dynamics of TLIC discourse and processes.

Commoditization, consolidation and crony capitalism: the political economy of land governance in Cambodia

Jean-Christophe Diepart, Mekong Region Land Governance, Cambodia
Carl Middleton, Chulalongkorn University, Thailand

In Cambodia, agricultural and forest land is rapidly being commoditized and brought under concentrated ownership. These contemporary agrarian transformations are proceeding through at least two distinct processes, namely: state-sanctioned large-scale economic land concessions (ELCs) that channel national and transnational investments into land; and a process coupling the titling of land with the creation of land and credit markets. The paper's central argument is that these processes are central characteristics of Cambodia's particular form of crony capitalism and state formation. They are produced through cross-scale political-economic processes involving international and domestic political and business elites, as well as international donor agencies. In this paper, we first link large-scale land acquisition to underlying processes of state control over territory and natural resources that has underpinned state formation in pre- and post-conflict Cambodia. We then map out the expansion of land titling programs and the creation of land markets across Cambodia, which are promoted by the government and international donors, and examine how dominant actors both within and outside rural communities have expanded their landholdings through them. Whilst recognizing that peasant agriculture itself is changing in Cambodia, we conclude that both ELCs as well as titling and land market processes have been instrumental in forcing the exclusion of small peasantries from land and related natural resources, despite various acts of local resistance.

Concession development: Timber financing and risk modulation at Laos's infrastructure frontier
Mike Dwyer, University of Bern, Switzerland

This paper argues that under current political-economic conditions, the imperatives of state formation all too often trump those of deliberate sectoral or landscape-scale management of Laos's forests. Among these imperatives are the need to finance infrastructure projects that address longstanding state aspirations to overcome external dependence on foreign assistance – in this case, by developing an array of export-oriented hydropower and mining projects – and to establish rural connectivity through the establishment of a denser road network in Laos's long-remote hinterlands. Infrastructure financing sits at the centre of both of these efforts. While roads, mines and energy projects have been financed to some degree through the recruitment of foreign investment and donor support, local actors and the resources they mobilize have played a key role as well given the difficulties of mobilizing foreign investment to the task of infrastructure building. Timber is one such local resource, reflecting a history of "barter"-based development efforts, especially among the socialist countries. Using the case of linked energy and road infrastructure networks in central and southern Laos, this paper examines the ways in which timber-based infrastructure financing remains alive and well despite central-level efforts to regulate and abolish this practice in recent years. In doing so, the paper argues that forest loss is intimately connected to the nexus of Laos's historically (over)determined infrastructure deficit and the political economy of investment risk that private investment capital is currently unable to mitigate sufficiently on its own.

Movement, countermovement and regionalization of capital in Thailand's land relations
Philip Hirsch, University of Sydney, Australia

This paper explores the paradox of a country with a key regional role in accumulation and dispossession through cross-border land-based investments, yet one within whose own borders there are significant limits to fully capitalized land relations. The paper commences with a political-economic history of land titling and the progressive capitalization of private land in terms of investment in agricultural production, land as a commodity and land as a financial asset, showing how Thailand has established the World Bank "model" for smallholder-based property rights in land. Nevertheless, Thailand's experience also shows the limits of land capitalization that lie behind the paradox of a highly unequal rural society growing on the basis of a still largely smallholder-based agriculture, and how counter-movements in various guises have placed limits on large-scale accumulation through dispossession on such land. The paper then considers the evolving role of capital on public land occupied by or distributed to smallholders, particularly in land reform areas, and the debates and dilemmas of turning such land into capital as proposed during the Thaksin regime. Partly in response to limits on accumulation within Thailand's own domestic periphery, the final part of the paper discusses the role of cross-border investments by Thai capital in land-intensive ventures in plantations, contract farming and hydropower in neighboring countries. These trans-border investments play an important role in the regionalization of capitalized and commodified land relations in

neighboring countries of the Mekong Region, with implications for accumulation and dispossession at a transboundary scale.

Turning land into capital: responses and resistance
Carl Middleton, Chulalongkorn University, Thailand

Processes of partial economic liberalization across the Mekong Region, undertaken in highly differentiated political-economic landscapes, have had profound implications for land and its governance, as examined in the preceding chapters. In this final chapter, we explore and evaluate "arenas of (in)justice" that exist, some of which are new and innovative, and others better established. We define these arenas of (in)justice as politicized spaces of land governance in which a process for claiming and/or defending rights to land or seeking redress for land rights violations take place. Such arenas exist at local, national and transnational scales, involve both formal and informal processes, and can in fact be rather non-inclusive of the most marginalized. We build our analysis of arenas of justice around three key processes of capital's involvement with land explored in the book – capitalization, commodification, and financialization. Within each process and across the local, national and transnational scale, we assess the role of state, civil society and business actors. As a framework for action, we call on state, civil society, and business actors working to expand, constrain, and utilize (and who are also subject to) arenas of justice, to be cognizant of the histories, culture, politics, and power asymmetries that exist within and between Mekong countries. We also call for greater acknowledgement of the intersectionality (including along lines of gender, class, race, ethnicity and citizenship) that gives rise to and shapes marginalization, dispossession and access to justice.

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Changing Families and Gender Relations

Chair: **Katja Rangsivek**, Burapha University, Thailand

Single-Parent Family and Academic Achievement in Japan: A Comparative Analysis of Students in OECD Countries
Tomohiro Saito, The University of Tokyo, Japan

This research aims to clarify the distinct characteristics and social context in which growing up in single-parent family affects secondary students' academic achievement in Japan from the perspective of comparative analysis. With the divorce rate gradually rising, the absolute number of Japanese children who experience the separation from either his/her father or mother has also been increasing. In western industrial countries, especially in the United States, prior studies over the five decades persistently show that those from single-parent families attain lower socioeconomic attainment, and faces the higher likelihood of experiencing teenage marriage or divorce in adulthood, compared to their counterparts from two-parent families. Since the 2000s, some researches in Japan has begun to focus on the negative association between family structure and children's success, which partly confirm the similar relationship and suggest the importance of economic resources or marital stability for explaining these disparities. While these prior studies mainly focus on the between-family differences, such as economic resources and marital stability, in order to explain the relative disadvantages of single-parent families, they have paid little attention to the differences in the extent of those across countries. This study will examine whether the negative effects of growing up in single-parent family on children's academic achievement in Japan are relatively larger or weaker among some 20 countries, using PISA (Programme for International Student Assessment) datasets. Preliminary results are followed. The negative effects of living with single-mother on children's test scores vary greatly across OECD countries, and Japan can be characterized in that this disadvantages of single-mother family are relatively larger when compared internationally. On the other hand, there is no clear cross-national differences in the negative association between single-father family and academic achievement, implying the social vulnerability of single-father family, regardless of the typology of welfare regime.

Do the Young People in Korea and Japan Give Up Having a Family?: Types of Recognizing Hope and Reality toward Family Formation of the Youth in Korea and Japan
Miseon Kim, Seoul National University, South Korea
Myungkoo Kang, Seoul National University Asia Center, South Korea

Do the youth in Korea and Japan wish to get married and have a child no longer? Recently, according to the national statistics and discourses through media in both Korea and Japan, it seems that the young people do not dream of family formation any longer. The average ages at first marriage in both countries and both sexes are getting longer, as well as their fertility rates are the lowest level compared to the other postindustrial countries. In Korea, the youth are called 'three give up' generation, which means the generation who give up dating, getting married, and having a child. Similarly in Japan, there is 'Satori' generation, the name which calls the young people in Japan, who tends to consider dating and marriage wasteful things. However, those statistics and discourses are likely to be distorted or exaggerated. Therefore, this study tries to show the reality the youths are facing with and their authentic recognition toward family formation with the empirical evidence. It classified the youth in Korea and Japan into 5 types of recognizing hope and reality toward family formation. Then, it tried to find major socio-economic and value factors which affect the types. The result shows that (1) despite small differences between two countries, more than 2/3 in both are oriented to traditional family formation as ever, (2) some youth suffer from gap between their orientation and difficulties in realization caused by socio-economic condition, and lastly (3) the types are still more affected by traditional family values than individualism or a rational choice.

Urban jobs and rural family: Working young people in the Mekong Delta, Vietnam
Setsuko Shibuya, Seisa University, Japan

For the Vietnamese people of the rural Mekong Delta, the family is not only at the center of their daily lives, but it also constitutes the social economic, and spiritual world that they live in. However, families in rural areas around Can Tho City in the Delta have been experiencing profound social transformations in the last decade, one of which is rapid urbanization and a growing number of young people working outside of family farming. Focusing on the people having jobs in the city, this paper examines how working outside of farming shapes their lives and how that affects their family values. Research carried out between 2014 and 2016 has revealed, on the one hand, that young people in the Delta retain strong ties with their family members, especially parents, even after they leave their family farm and start working in urban settings, and financially contribute to their families by bringing cash income. On the other hand, they also develop new social relationships in the city, which are incorporated into the rural family. Thus, urban work and rural families are closely connected by the working young. A number of studies have been conducted on working children, especially daughters, and their families in East and Southeast Asian societies since the end of the twentieth century. However, the people in the Delta live in a peculiar social situation where the economic system was shifted from a socialist one to a free market system, and industrialization and urbanization are taking place not only rapidly, but also suddenly. The paper offers new insights into the shifting social world in Asia by adding a particular case of the Vietnamese young, through whom urbanization is entering the life of rural residents.

Panel 240 — 22 July 2017/ 14.15 - 16.00 / Room 14

Migratory Forces: Disruption or Settlement?

Chair: **Seo Yeon Park**, University of South Carolina, United States of America

Advocates for Detained Migrants: The Role of Pro-Migrant Civic Groups in Japan
Kazue Takamura, McGill University, Canada

The goal of the presentation is to study the role of civic groups that address and defend the rights of detained migrants. In recent years, the number of asylum seekers in Japan has increased sharply from 2,000 in 2010 to nearly 8,000 in 2015. Despite the recent surge of refugees, the Japanese state maintains an unsympathetic policy toward asylum seekers and other irregular forms of migrants. Immigration authorities detain asylum seekers upon arrival and reject the majority of asylum applications. This has engendered a set of human rights concerns including lack of legal representation, unjustified prolonged periods of detention, overcrowded facilities, restricted access to family members and public support, inadequate health care, suicide, and unexplained deaths in detention centers. Japan's treatment of asylum seekers is increasingly seen as violating the 1951 UN Refugee Convention, which the country signed in 1981. My paper will analyze the role of pro-migrant civic groups in addressing the living conditions and rights of foreign detainees and their impact on Japan's immigration policy. It will detail the

various groups working to improve the conditions of migrants, their strategies for policy reform, and their effects on the lives of migrants and on domestic policy. The presentation is based heavily on interviews in Japan with NGOs and detained migrants, including those still being held in detention centers.

To Be or not to Be a Refugee? Sri Lankan Tamils in Tamil Nadu
Anne-Sophie Bentz, University Paris Diderot, France

There are different kinds of Sri Lankan Tamils in Tamil Nadu, most notably: refugees who arrived in India after the outbreak of the civil war in Sri Lanka in 1983 and who, for the most part, ended up in refugee camps set up by the Government of India in Tamil Nadu; repatriates who arrived in India following the "Sirima-Shastri Agreement" signed by India and Sri Lanka in 1964. The former are Sri Lankan refugees, whereas the latter are Indian citizens. However, despite this fundamental difference, people belonging to the two groups have a lot in common, starting with the experience of exile. The hypothesis explored in this paper is that the Sri Lankan Tamils' experience of exile in Tamil Nadu questions the boundaries of refugeehood and citizenship. Indeed, fieldwork conducted in Keezhputhupattu camp (Tamil Nadu), in Ceylon Quarter in the Union Territory of Pondichery, and in Chennai, shows a variety of cases that seem to come together. From camp refugees who long to become Indian citizens, to repatriates who consider themselves "native refugees" and who would easily give up an unwanted Indian citizenship, to refugees who looked down on the camps and settled in the city instead, leaving both refugeehood and citizenship behind, all the Sri Lankan Tamils whom we met in Tamil Nadu share life stories of marginalization and exclusion. Whether they are still stuck in such positions or whether they have tried to get integrated in the wider population, their experiences are traumatic illustrations of social change: they are uprooted from one social setting and thrown into another. What we are interested in here is the Sri Lankan Tamils' agency in producing in-between spaces where refugeehood and citizenship acquire different and distorted meanings.

Mistrusting brothers: institutions, service exchanges and inhabited memories in South Korean governance of North Korean settlers
Seo Yeon Park, University of South Carolina, United States of America

This study focuses on the operations and the interactions that have taken place in the South Korean semi-government agencies for North Koreans' resettlement, Hana Centers. The institutions have been set up in South Korea since the late 2000s, and they have been central agencies in allocating resources, connecting services in diverse areas and forms, and in working closely with North Korean settlers in the regions. This paper particularly investigates how expressions of (supposedly old) cultural politics such as co-ethnicity and Cold War legacies are both enacted and curbed by newly devised, albeit uneven, forms of neoliberal execution and bureaucratic procedures in the context of South Korean refugee governance for North Korean settlers. Influenced primarily by Jill Deleuze's theorization of affect, geographer Nigel Thrift's non-representational theory and Michel Foucault's discussion of governmentality, I explored how affective components such as shared memories, latent antagonism and discursive practices emerge in the chasms of bureaucratic practices as well as everyday lives of North Koreans. I argued that the semi-government institution's promotion of values such as political neutrality, practicality and competitiveness often leads to mistrust and anxiety among settlers and service providers, while such attempt erases historicity and existing politics of North Korean matter in South Korea.

Panel 241 — 22 July 2017/ 14.15 - 16.00 / Room 15

Food Security and Cultural Relevance of Traditional Fermented Food Systems of Asia Facing Climate Change

Convenor: **Yongyut Chalermchat**, Chiang Mai University, Thailand
Chair: **Kalidas Shetty**, North Dakota State University, United States of America
Institutional panel by: Faculty of Agro-industry, Chiang Mai University

Traditional fermented food systems of Asia have developed over 4000 years from harnessing local ecology and bio resources and have inherent sustainability relevance for food security based on local food diversity. In Asian food cultures diverse plant and animal substrates have evolved to develop the important fermented foods to advance local food security and local food culture. These traditional

fermented food systems based on local ecology and biodiversity are critical to advance food security challenges in Asia and will be an asset for community resilience as we face climate change. This panel discussion proposes to advance the relevance and critical thinking of traditional Asian fermented food systems in; 1) advancing local and national food security 2) advancing sustainability of local food resources and diversity 3) enhancing cultural and community resilience and relevance of traditional fermented food systems to face climate change 4) enhancing resilience to face public health challenges emerging from food security needs 5) advancing local economic development through integration with contemporary food processing and food safety technologies. These discussions will aim to foster new collaborations across Asia and the world to advance traditional fermented food systems as platform of solutions for advancing food security and climate change resilience. Through these partnerships and collaborations we aim to advance community resilience to climate change and new avenues for sustainable economic development based on cultural foundation of communities across Asia.

Korean Diet (K-Diet): Characteristics and Historical Background
Dae-Young Kwon, Korea Food Research Institute, South Korea

Korea has developed a unique food culture connected to its long agricultural history. Researchers and professors of the food and nutritional sciences in Korea began working together in April 2015 in order to establish cohesive definitions and concepts to be used in dialogue related to the Korean diet (K-diet). The 100 most representative Korean dishes (K-food) were selected by evaluating their role in tradition, culture, and health promotion. Although the K-diet has been widely discussed in regards to raw ingredients, traditional cooking methods and technology, fundamental principles and knowledge will more valuable to preserve the traditional methods and knowledge of Korean foods. K-diet is composed of Bab (cooked-rice) and Kuk, and various Banchan with one serving called bapsang. Kimchi is always served at every meal. The principal aspects of K-diet include proportionally high consumption of vegetables, moderate to high consumption of legumes and fish and low consumption of red meat. Korean meals have historically been served with bap (cooked rice), kuk (dishes with broth), kimchi, and banchan (side dishes) on one table to be consumed at the same time. This talk provides the features of the K-diet, and an introduction to K-food, the traditions and health value of K-diet and K-food. Moreover, it is vital to promote the cultural values of Korea (K-value) by bringing together traditional principles and scientific evidences.

Fermented foods in India
Ramakotireddy Kondamadugula, SRI Biosphere Private Lmited, India

Malaysian fermented foods
Yaya Rukayadi, University Putra Malaysia, Malaysia

Southeast Asia region including Malaysia is the region that produces many fermented foods. Fermented foods are generally defined as those foods or beverages made through controlled microbial growth and enzymatic conversions of major and minor food components. Fermentations can also be described based on the food substrates, which include meats and fish, dairy, vegetables, soy beans and other legumes, cereals, starchy roots, and grapes and other fruits. Based on its foods substrates, in Malaysia, fermented foods are classified into; 1. Starch based fermented foods, 2. Fish based fermented foods, 3. Palm based fermented food and 4. Fruit or vegetables based fermented foods. *Tapai*, *tapai pulut* and *appam* are starch based fermented foods. While *belacan*, *budu*, *cincalok* and *pekasam* are fish fermented foods. Moreover, sap and neera are palm based fermented foods/beverages. Fermented beancurd is a preserved tofu made from soybeans. Fermented foods are increasingly understood for their properties that reach well-beyond preservation and sensory attributes. However, the underlying scientific knowledge fermented food in Malaysia is still lacking, therefore, there is a critical need for additional fundamental research comparing different fermentation-associated strains for core properties expressed either for food transformations, product synthesis, or survival and host-microbe interactions in the gastro intestinal (GI) tract. These studies will clarify the relevance, and potentially the necessity, of certain fermented foods in the human diet and justification for inclusion into national dietary guidelines.

Fermented foods in Thailand
Chartchai Kanongnuch, Chiang Mai University, Thailand

Social and Mobile Media Use in Malaysia: Everyday Uses and Local Contexts

Convenor and chair: **Julian Hopkins**, Monash University Malaysia, Malaysia

In Malaysia, as in other developing and developed nations, broadband internet penetration is widespread, mobile phones are ubiquitous, and smartphone ownership is predominant. As Madianou and Miller's (2013) theory of 'polymedia' argues, this suggests the possibility that that personal, emotional and affective factors are more likely to guide users' media communication choices, rather than financial circumstances or technological access. In this environment, using social and mobile media is no longer the purview of youth, or early adopters, but instead it is a mainstream activity that is embedded in – shaping and being shaped by – families, relationships, workplaces, and communities, offering the possibility of new emergent sociocultural patterns (Hjorth and Arnold 2013).Recent scholarship has highlighted the early adoption and variety of uses of social and mobile media in Asia (Hjorth and Khoo 2015), and others have advised against homogenising 'Asian' experiences by recentring on local and regional contexts (Abbott 2015, Lim and Soriano 2016). Foregrounding the local and everyday influences on social and mobile media users also means considering the sociocultural contexts that they operate in, and contrasting these with transnational global forms, genres and practices of social media. Understanding more about how and why users choose between and engage with different social and mobile media can inform us about the role of mediatised interpersonal relations in forming new sociocultural contexts. This interdisciplinary panel will draw upon recent Malaysian communication and psychology research to explore patterns of social media use in Malaysia and other countries, critically examining how local patterns of behaviour, individual agency, as well as cultural concepts and contexts, may be reflected in varying uses of social media. These discussions will contribute to further theorising on the relationship between the global social media platforms and local uses.

Exploring Mobile And Algorithmic Socialities: Whatsapp And Facebook In Everyday Malaysia

Julian Hopkins, Monash University Malaysia, Malaysia

Recent data from the Malaysian Communications and Multimedia Commission demonstrate widespread broadband internet penetration, the ubiquitous use of mobile phones, and predominant smartphone ownership (MCMC, 2015). The theory of 'polymedia' suggests that when the choice of media used to communicate is not predicated upon financial ability or access to the technology, media is 're-socialised' and users' choices between different types of media depend upon social, emotional and affective choices (Madianou and Miller, 2013).Arguably, most Malaysians now operate in such an environment, social and mobile media are becoming integral parts of the everyday relationships that matter to individuals and communities and there is the possibility of new emergent sociocultural patterns. This paper explores the concepts of 'mobile socialities' and 'algorithmic socialities' as ways of understanding emergent patterns of everyday interaction. This paper uses quantitative and qualitative data from recent research to analyse the uses of social and mobile media with regard to different groups of people: close family, extended family, close friends, other friends, and work colleagues. The results demonstrated a clear preference for the use of the WhatsApp messaging service over Facebook or other social media in everyday usage. The data also suggested that WhatsApp is the most popular means of communication with respondents' strong ties, and Facebook becomes more important for weaker ties. The data also suggested that users engage in a form of 'switching', whereby users move between different communication platforms depending on perceptions of social closeness and situational conditions.

Examining social network site usage in the sociocultural context

Karen Golden, Monash University Malaysia, Malaysia

This research examined the role of culture and the Autonomous-Related self-construal in predicting for different aspects of Social Networking Sites (SNS) usage in three Asian countries, especially focusing on those aspects serving interpersonal goals. Perception of the autonomy and relatedness of the self may be influenced by one's experiences and social expectations within a particular cultural setting. The study explored specific social and interpersonal behaviors on SNS, such as browsing the contacts' profiles, checking for updates, and improving contact with SNS contacts, as well as the intensity of SNS use, hypothesizing that those with high intensity of use in the Asian context may be doing so to achieve the

social goal of maintaining contact and keeping updated with friends. Participants in this cross-cultural study included 305 university students from Malaysia, South Korea, and China. Some cross-cultural differences were found, for instance, on the kind of interpersonal goal the SNS served. Koreans were more likely to use SNS to increase contact but tended to spend less time browsing contacts' profiles than the Malaysians and Chinese. The intensity of SNS use differed between the countries as well. Consistent with study predictions, Koreans were found with the highest Autonomous-Related self-construal scores. The Autonomous-Related self-construal predicted SNS intensity. The findings suggest that cultural contexts, along with the way the self is construed in different cultures, may encourage different types of SNS usage. Upon these findings, the importance of studying the SNS usage in context and with regards to culture is discussed. Paper co-authored with: Miriam Park, Monash University Malaysia, Malaysia.

The Lowyat Racial Brawl on Twitter: Understanding Online Communication Flows From Offensive and Hate Speech to Offline Escalation
Sandra Hanchard, DataViz My, Malaysia

The rise of everyday hate speech in online media environments is a current topic of debate and concern to policymakers. Our study focuses on the violent outbreak at Low Yat Plaza, in Kuala Lumpur on July 11, 2015 where two Malay youths were apprehended for allegedly stealing a phone from a Malaysian Chinese vendor. The incident quickly escalated with racial references on social media. A group later returned to take revenge on the store personnel. The potential to incite people to violence against groups, based on attributes such as race, religion, ethnicity or gender, may be regarded as a defining feature of hate speech. Building on emerging journalism guidelines, our framework assessed whether public tweets by Malaysian users during the Lowyat incident fell into the category of offensive or hate speech. We annotated tweets based on the status of the user and the 'reach' of their speech, antagonistic content, calls for violence, references to offline activity, calls for economic boycotts, and use of humour. Content was interpreted in relation to the highly sensitive and polarised race environment of Malaysia. Our temporal analysis of tweets before and after the incident maps the escalation in antagonistic content and patterns of information flow that led to activity on the street. Initial findings show that tweets with racial content were higher in volume for a period after the Lowyat brawl, calling attention to the need to monitor 'trigger' events for ensuing hate crimes. We discuss the implications for policy that tackles hate speech. Paper co-authored with: Pauline Leong, School of Arts at Sunway University Malaysia and Jue Jun Tan, Universiti Tunku Abdul Rahman, Malaysia.

Panel 243 — 22 July 2017/ 14.15 - 16.00 / Room 17

Modern Monarchies in Asia: A Comparative Perspective

Convenor: **Katherine Bowie**, University of Wisconsin-Madison, United States of America
Chair and discussant: **Laurel Kendall**, American Museum of Natural History, United States of America
Institutional panel by: Association for Asian Studies (AAS)

Monarchy was the most common form of government until the 19th century, but few absolute monarchies remain today. Most modern monarchies of the 21st century are constitutional monarchies, albeit of various forms. This panel explores three modern monarchies, in Brunei, in Bhutan, and in Japan. Brunei's monarch, one of the world's richest in terms of personal wealth, provides an example of a "Malay Islamic Monarchy" sustained, in part, by benefits provided its citizenry. Bhutan's monarch "gifted" his people with a constitution in 2008, which, despite the objections of many who wished to retain the traditional form, has resulted in a stronger monarchy. In contrast with these monarchies, Japan provides a case of an emperor who is seeking to abdicate, raising concerns about checks and balances in the political system in the future. Panelists will provide a historical perspective on the challenges facing the institution of monarchy in the 21st century in each of these three Asian countries.

Monarchy in Brunei: Past, Present and Future
Keat Gin Ooi, Universiti Sains Malaysia, Malaysia

Negara Brunei Darussalam, the Abode of Peace, is the Malay Muslim Sultanate of Brunei whose current ruler, Sultan Haji Hassanal Bolkiah Mu'izzaddin Waddaulah ibni Al-Marhum Sultan Haji Omar Ali

Saifuddien Sa'adul Khairi Waddien (b. 1946), is amongst the world's top ten richest royals in terms of personal net worth. Sultan Hassanal Bolkiah is the 29th sultan and Yang Di-Pertuan of Brunei, namely sovereign monarch and head of state respectively. Since the 14th century Brunei's monarchical system not only survived but has consolidated its power, character, and identity. The centuries-long continuity of the monarchy was, and still is, based on the concept of 'Melayu, Islam, Beraja' (MIB), translates as 'Malay Islamic Monarchy', an ideological foundation that has proved to be stable and sustainable. A British colonial protectorate until 1984, Brunei had relied on its oil and petroleum resources. Diversification of the economy to alleviate the overdependence on petroleum was undertaken from the 1990s. A form of royal paternalism is in place where citizens enjoyed benefits and privileges literally from cradle to grave. Brunei offers an exemplary case of a viable and sustainable traditional monarchy in contemporary 21st century. The intention is to explore and identify the underlying strengths, characteristics, and uniqueness of MIB that has successfully sustained the Brunei sultanate over the past seven centuries, and continued to engineer the kingdom's future developments and direction amidst an increasingly challenging regional and global environment.

Ensuring the Success of Democracy in Bhutan - A King's Vision
Sonam Kinga, Upper House, Parliament of Bhutan, Bhutan

In 2006, the Fourth King of Bhutan voluntarily abdicated at a young age of 51 years at the height of his success and popularity and against the wishes of the people to pave way for the introduction of parliamentary democracy. Two years later, nation-wide elections were held for a bicameral legislature, the Fifth King was enthroned, and Bhutan's experiment with democracy began among an electorate which, far from demanding this change, widely and often openly expressed the desire that the traditional system of governance of a time-tested and successful monarchy should be continued. Democracy was not a popular aspiration! But the King has made his decision. Democracy must be introduced, he said, in a time of peace and progress! How people would accept democracy and whether it can consolidate meaningfully became Bhutan's political question of historic significance.

Ten years on, democracy has taken strong roots at all levels of society, and is seen as a success story. But the process has not been easy at all. This paper will examine how different actors: political parties, parliament, government and the electorate at different times tried to rope in the throne to mediate political differences but how the monarch placed himself well-above partisan disputes. Had the palace given to these pressures, kingship would have been politicized and the credibility of nascent democracy compromised. And yet there was the challenge of leadership not distancing from everyday problems and issues of the people. The paper will discuss how the King skillfully treaded the tight rope tugged on the one hand by political pressures to intervene which arose from trust in his leadership and the institution of monarchy and of, on the other hand, by the mandate of a Constitutional Kingship to stay above politics and represent the entire nation.

Changing Symbolism of the Symbol Emperor
Helen Hardacre, Harvard University, United States of America

The reigning emperor of Japan has requested that he be permitted to resign his office, raising a serious question for one of the world's oldest and most resilient monarchies. In premodern times it was not uncommon for emperors to abdicate, and there were provisions for regency that are still a part of Japanese law. The prime minister has convened a panel of experts, who have begun hearings on the matter. The question of abdication has focused attention on questions of the contemporary meanings of monarchy, the actual duties of an emperor, and what all this conveys about the character of Japanese society at this point in history. Emperor Akihito and Empress Michiko have traveled many times to sites that were formerly part of the Japanese empire, where they have expressed regret and apology for the sufferings endured by Japan's former colonial subjects. The "optics" of the emperor and empress bowing on such occasions contrast vividly with the bluster of the present government and Prime Minister Abe Shinzō, who seek to revise the constitution to permit greater military engagement and codify new duties for citizens. This paper will examine the range of views on imperial abdication and the ramifications of this issue for Japanese society.

Window to A Wider Perspective: Fifteen Century Ming Dynasty Political Philosophy and Its Maritime Exploits

Margaret Chu, Royal Commonwealth Society in Hong Kong, Hong Kong

With the rejuvenation of China and its re-engagement with the international community in the recent decades, the PRC's role and purpose in the wider region of the Pacific have been viewed with much query. The present paper does not presume to be in the know on this very complex subject. What it hopes to suggest is the curious resilience of a long-standing political culture which seems to have survived the upheavals instanced by fundamental challenges from the West since the nineteenth century. A peek at early-mid Ming Dynasty maritime foreign policy may provide us with some useful insights. A culture with a strong philosophical traditon which nurtured its emperors and officials alike in the art of governance through its classics can be more fully appreciated when gleaned through the rationale of its rulership. The edicts of the founder of the Ming Dynsaty and those of his comeptent descendants will be examined for their foreign policy conceptions. Such conceptions will be juxtaposed with the actual maritime foreign relations in the Pacific region, spanning from Japan and Korea in the north to today's South-east Asia and some of the Pacific Islands. A few authentic accounts written by Ming officials describing the cutlures and peoples of the countries they visited will be briefly covered as testimony to Ming China's general and official attitude towards foreign peoples and foreign ways. It is hoped that this brief intellectual excursion might inspire further investigation of a regional past which exemplified peaceful co-existence.

Chinese Foreign Policy Toward Central Asian Nations and Russian Response

Hong-Yi Lien, National Chengchi University, Taiwan

Chinese president Xi Jinping initiated the concept of “One belt, one road” in 2013. “One belt” route leads to Europe from Chinese Western city Xian via Xinjiang, Central Asian Nations, and Russia. Moreover, when Russian president Vladimir Putin went to power in second time in 2012, he proposed concept “Eurasian Economic Union”, which connected Russia, Belarus, and Kazakhstan, planning to attract Central Asian Nations into this Union, and formally established at the beginning day of 2015. Central Asian region is covered by these two magnificent plans. Unavoidably, China and Russia will compete in this region, but they also understand that they are complementary to each other, not only in the field of sharing mutual resource, but in the field of advocating their opinions in the international arena. Facing political superiority from Soviet Union’s inheritor-Russia, and economic superiority from Eastern neighboring nation-China, Central Asian nations ever considered to bring in third party Power outside this region to counter these two neighboring nations. By assistance from Russia, Central Asian nations maintained good relations with U.S. under the leadership of U.S. President George W. Bush anti-terrorism movement. When “Color Revolution” happened in Kyrgyzstan in 2005, these Central Asian nations, sensing Western-style democratic thought infiltrating into their nations, broke down military cooperation with U.S. and suspended NGO to station in their nations. This paper combines these two significant issues, including the following questions: is there any contradiction or conflict between these two magnificent plans proposed by China and Russia, respectively. Tight cooperation between Russia and China becomes normal, and these two nations know that they need each other. At the same time, what’s attitude of Central Asian nations’ about requesting cooperation from these two neighboring nations? What are their opinions about bringing in third party Power from outside of this region?

The Role of South Asia in China’s Maritime Silk Road Initiative

Chien-peng Chung, Lingnan University, Hong Kong

My presentation focuses on China’s Maritime Silk Road (MSR) initiative and South Asia’s role in it. Given the saliency to the Chinese government of this MSR enterprise, which is part of President Xi Jinping’s “One-Belt-One Road” strategy, how this ambitious scheme would impact China’s relations with South Asian states along the MSR’s route, i.e., India, Pakistan, Sri Lanka and Bangladesh, merits investigation. The extent of the MSR’s success will be determined by China’s relations with the maritime states of South Asia, since South Asia is in the middle of the sea-lanes of communications and commerce between East/Southeast Asia and Middle East/Europe. This study examines the intentions and executions of China’s MSR projects in South Asia, evaluates the political and economic costs and benefits of participation in the MSR for the region’s states, and identifies actions taken by them that may potentially

enhance or diminish the MSR's success for China. Politically, the calculations behind the reactions of South Asian states to the MSR initiative are explained as a function of: existing territorial disputes with China or fear of Chinese expansionism or assertion of hegemony in the Indian Ocean rim for India, and the extent to which Pakistan, Sri Lanka and Bangladesh attempt to use a rising China as a counterweight to possible domination by neighboring India. Economically, two dominating pathways through which the benefits from the MSR could be realized for South Asian states are analyzed: increases in infrastructure investments, and expansion in South Asia-China trade, which may be reduced by loans owed to China, or "strings" or conditions attached by it.

Contesting notions of the 'Pacific Century'
Thomas Wilkins, University of Sydney, Australia

The notion of a 'Pacific Century' has a long pedigree and was recently revived by the former American Secretary of State Hillary Clinton to provide an ideological framework for Washington's policy of 'rebalancing' toward the Pacific Basin in 2011. This followed closely upon attempts by Australian Prime Minster Kevin Rudd to realize an 'Asia-Pacific Century' through his ill-fated regional community-building efforts begun in 2009. What both these Western leaders had overlooked was the competing discourses on an 'Asian Century' (e.g. Kishore Mahbubani), or even a more narrowly-focused, 'Chinese Century'. With many arguing that the 'American Century' is now over (and therefore undermining Clinton's rather atavistic claims that the 'Pacific Century' will be animated by the US), the time is ripe to reexamine the inherent tension between these 'Western' and 'Eastern' conceptions and determine how they may shape the prospects for peace and security in this pivotal region. Moreover, this ideational tension is replicated through material factors resulting from the divergent trajectories of the region's economic and strategic dynamics. This paper will therefore explore the contesting discourses and the drivers behind them through the application of a range of International Relations frameworks, with the aim of imposing a more structured understanding of the debates, set within their historical, ideological and politico-strategic contexts.

Chinese NOCs' acquisitions in Latin America: Motivations, interests and strategies
Miriam Laura Sanchez, City University of Hong Kong, Hong Kong

Through a process of economic reform, China's National Oil Companies (NOCs), have been transformed into competitive State Owned Enterprises (SOEs). The Going Out Strategy has been actively promoted by the Chinese government as a way to encourage the positioning of NOCs in different energy markets. The Chinese NOCs have argued that the objectives for investing abroad are to increase their oil and gas reserves, to expand production and to diversify their sources of supply. Since the diversification of energy sources is a key priority for the Chinese leadership in order to achieve a sustainable economic growth, it has promoted. However, attributing Chinese overseas investment completely to state's initiatives overstates the importance of economic incentives driving Chinese NOCs to expand abroad. They have found that successful overseas expansion requires them to operate differently, and they are evolving and learning from their early experiences. This paper evaluates the effectiveness of their strategy trying to establish in what degree the Chinese bureaucracy has collaborated and the distinctive features of this relationship. This research will focus on relationships between Chinese energy diplomacy and NOCs internationalization strategies in Latin America. Keywords Foreign Investment; Resources; China; Corporations; Latin America

Panel 245 — 22 July 2017/ 14.15 - 16.00 / Room 19

Roundtable - Asian Studies in Latin America & the Global South

Convenor and chair: **Cláudio Pinheiro**, Rio de Janeiro Federal University, Brazil

This roundtable consists of a follow up of the seminar Perspectives on Asian Studies in Latin America, occurred at Rio de Janeiro Federal University in November 2016, which concluded with the foundation of the Latin American Knowledge Platform on Asian Studies. It aims at consolidating our collective initiative, to discuss our forthcoming agenda and plan of activities for the next five years, in terms of activities, publications, meetings and initiatives to promote a new generation of scholars on Asian Studies in Latin America.

Lloyd Amoah, Legon Centre for Asian Studies, Ghana
Tom Asher, Social Science Research Council, United States of America
Taciana Fisac, Universidad Autonoma de Madrid, Spain
Amaury Garcia Rodriguez, El Colegio de México, Mexico
Seth Jacobowitz, Yale University, United States of America
José Luís Sales Marques, Institute of European Studies of Macau, Macau
Silvio Miyazaki, University of São Paulo, Brazil
Marina de Regt, VU University Amsterdam, the Netherlands
Paul van der Velde, International Institute for Asian Studies, the Netherlands
Ignacio Villagran, University of Buenos Aires, Argentina
Sheyla Zandonai, University of Macau, Macau

Panel 246 — 22 July 2017/ 14.15 - 16.00 / Room 20

Transnational Cultural Encounters and Asia

Convenor and chair: **Sittithep Eaksittipong**, Chiang Mai University, Thailand

This panel focuses on the examination of cultural encounter in Asia as well as between Asia and the West. Engaging with the issue from historical, political, and literary perspectives, it explores how the movement of people and ideas from the dawn of so called modern period to Cold War has shaped cultural perception in various dimensions ranging from literature, academic, to national identity. While the advent of modernity coming along with western culture has forced Asians to interpret, localize, and modified new cultural elements in their quests for modernity since the early 20th century, the West has been increasingly producing knowledge about the East. As a result, modern history, literature, and academic knowledge creating concepts about "self" and "other" in various Asian nations were produced. As understanding "other" is a part of "self" formation process, the concept of "self" and "other" is inextricable. Through exploring late Chinese intellectuals' translation of Japanese texts on western heroes, the intellectuals' interpretation of modern western urban culture written in their travelogues, western scholars' utilization of Chinese images as metaphors for change in early twentieth century Europe, and Sino-Thai mutual academic reinterpretation of the Thais and the Chinese during the Cold War, this panel sheds some light on how transnational cultural encounters have shaped and reshaped Asia's and the West's self-understandings.

Remaking Civilization: The Anglo-American Left and China, 1900-1922
Dongqing Wang, Guangdong University of Foreign Studies, China

Focusing on the Anglo-American critics' use of China as a therapy for the crisis of "Western" civilization, the essay seeks to understand comparative civilizational studies as intellectual efforts to rebuild a global order free from social inequality, racist hatred, and colonial conquests. In a world of constant turmoil running from the Boxer Rebellion to WWI, such critics as Bertrand Russell, G. L. Dickinson, and Mark Twain recognized China as an alternative to industrial modernity that came to its destruction during WWI. In the context of "Yellow Peril" and the exclusion of Chinese immigrants, the essay explores how the English idea of a Utopian China articulates and develops a global humanism that seeks to negotiate cultural and political differences in an age of racism, imperialism, and civilizational clashes. The essay also attempts to show that the emergence of civilizational consciousness in the early twentieth century is essentially symptomatic of a crisis in Europe's self-understanding in response to global modernity.

From "Countryman" to "Cosmopolitan": Late Qing Intellectuals Encountering Western Urban Modernity
Zheng Lin, The Chinese University of Hong Kong, Shenzen, China

An influential intellectual in modern China, Liang Qichao once mentioned that during his lifetime he had experienced a dramatic transition of self-identity from a "countryman (xiangren)", then a "citizen (guoren)", and finally to a "cosmopolitan (shijie ren)". Liang's experience was an epitome for Chinese travelers in the 19th Century. Travelling for them was not merely a recreational activity but an intellectual journey involving spatial and temporal encounters as well. Examining Liang's and his contemporaries' travelogues, this paper reveals their perceptual changes emerged as a result of their encounter with western metropolises. Faced with modern western public spaces and infrastructures such as parks,

museums, and public libraries upon their arrival at “the New World”, the late Qing intellectuals’ eyes were filled with curiosity and wonder towards those symbols of urban modernity. From seeing public infrastructures as merely exotic objects, they gradually recognized the utility and its significance as a part of modern urban culture. Hence, they began to think about the connection between public infrastructures and the formation of modernity as reflected in their travelogues. The significance of those infrastructures to the formation of modern city, nation, citizen, and civilization in late Qing China were discussed. Besides, some of the travelers also developed a cosmopolitan perspective. For instance, Liang described his experience in New York City resembled to the “shocking experience” put forward by Walter Benjamin, while his mentor, Kang youwei’s utopian imagination of the “park city” and “boulevard-park (jiedao gongyuan)” echoed Ebenezer Howard’s “Garden City”.

Translating Honor, Valor and Love: On the Late Qing Chinese Translated Biographies of Horatio Nelson from Japanese

Wendong Cui, The Chinese University of Hong Kong, Shenzen, China

The late Qing China witnessed a boom of translated biographies from Japanese, and quite a few Chinese translators were fascinated by Horatio Nelson, the most acclaimed British hero among the Meiji Japanese intellectuals. Although based on the Japanese delineation, the Chinese translators attempted to appropriate the image of Nelson to fit into the Chinese historical and cultural contexts by drawing diverse resources of Chinese traditional and contemporary thoughts. Liang Qichao, the cultural icon in the late Qing, was among the first to composing essays on Nelson, marking the beginning of interpreting the military figure as an embodiment of honor and adventurous spirit. Lin Wanli and other translators, under Liang’s influence, also strove to redefine the concept of honor and valor by assimilating elements from Confucianism. Different from Liang, the later translations put a lot of emphasis on Nelson’s love affairs and in so doing, introduced tropes of popular fiction and drama, the genres solely dealing with love romance, into biographical writings. In tracing the circulation and transformation of the image of Nelson and the ideas embodied by the image, my research narrates the complex cultural interaction between the Meiji Japan and the late Qing China. In investigating the very processes of translation, it sheds light on the historical and cultural forces that shaped the new hero in China.

Thai-ifying the Chinese, Sinonizing the T(h)ais: Academic Nationalism and Cultural Diplomacy in the late Cold War

Sittithep Eaksittipong, Chiang Mai University, Thailand

Attempting to rewrite Sino-Thai diplomatic history from new perspective, this paper explores intellectual encounters between Thai and Chinese academe in the early years of China-Thailand diplomatic relations. By focusing on the production, transfer, and circulation of knowledge on the Chinese in Thailand and the Tai speaking minorities in China deemed to be ancestors of the Thais, this paper argues that the knowledge played significant roles in facilitating amiable Sino-Thai diplomatic relations and reflected the changing content of Thai and Chinese nationalism in which academicians from both countries played a part. During the 1980s-1990s, the mobility of people and ideas following the establishment of official diplomatic relations brought not just mutual understanding but mutual suspicion as well. While the Tai ethnic minorities in China became an issue of concern for Beijing as Thai national history claimed sovereignty over the Tais in Yunnan, the Thais were suspicious of the rise of Chinese nationalism among the Thais of Chinese lineage. To change this situation, Thai and Chinese scholars, albeit with different nationalistic agendas, cooperated in reshaping Thai history and the images of Chinese in Thailand. Academic knowledge emphasizing the assimilatory nature of the Chinese in Thailand and the belonging of the Tais to China were produced. Through cross references, translations, and academic exchanges, academic nexus between Thai and Chinese academicians allowing the circulation of knowledge between Thailand and China was formed. It thus significantly shaped the perception on the Chinese, the Tais, and Sino-Thai diplomatic relations as well.

Panel 247 — 22 July 2017/ 14.15 - 16.00 / Room 21

Roundtable - Global Discourse, State Policy and Local Impacts of Heritage-Making in Asia

Convenors: **Yew-Foong Hui**, Hong Kong Shue Yan University, Hong Kong, **Hsin-Huang Michael Hsiao**, Academia Sinica, Taiwan, **Shu-Li Wang**, Academia Sinica, Taiwan, and **Philippe Peycam**, International Institute for Asian Studies, the Netherlands

Ever since the establishment of the World Heritage System in the 1970s, UNESCO has become an important instrument in defining the "universal value" of what heritage is, and guiding heritage practices all over the world. Meanwhile, in Asia, the different layers of colonial pasts and postcolonial negotiations of identities inflect the discourse of heritage in vibrant and dynamic ways. Drawing from perspectives inspired by local Asian contexts, we consider the UNESCO-isation of heritage discourses and explore the politics of heritage-making and its impact in transforming local societies. As pointed out by heritage scholars such as Lowenthal (1985), Smith (2006) and Harrison (2013), what we understand as "heritage" today is socially constructed in multiple ways. First of all, the state plays multifaceted roles in defining the meaning and practice of heritage through its bureaucracies, national institutions and legal apparatuses. Secondly, what constitutes heritage is a process embedded in an evolving cultural politics involving actors such as local activists, local communities and NGOs, as well as corporate players seeking to link heritage with tourism and development. Thirdly, international organizations such as UNESCO, the Asian Development Bank, the World Bank and other inter-state agencies, as well as transnational heritage organizations all play a role in funding and defining heritage practices in Asia. Therefore, we consider heritage discourses as evolving in the nexus of competing claims between state and non-state actors, both locally and internationally. Fundamentally, we raise the question of how heritage knowledge is produced, negotiated and contested, highlighting its inherent politicality. Additionally, we critically consider how heritage discourse is appropriated by the state for nation-building purposes and for foreign diplomacy, by international organizations in extending their influence in cross-national cultural politics, and by local communities seeking to claim their rights as citizens. In so doing, this Roundtable reflects on the proceedings of three conferences co-organized by the IIAS, ISEAS, Academia Sinica. The first in the series of conferences (Singapore, January 2014) focused on the role of the state in heritage-making; the second (Taipei, December 2014) investigated the role of citizens, local communities and civil society organizations in defining what heritage means to them; and the last (Leiden, May 2016) examined the politics of international organizations and transnational institutions in influencing the global heritage discourse. While this series of conferences considered these pertinent factors in the process of heritage-making in turn, the Roundtable will give room to discussing how these factors are intertwined in the production and reproduction of what is known as "heritage".

Yew-Foong Hui, Hong Kong Shue Yan University, Hong Kong
Hsin-Huang Michael Hsiao, Academia Sinica, Taiwan
Shu-Li Wang, Acadmia Sinica, Taiwan
Michael Herzfeld, Harvard University, United States of America
Lynn Meskell, Stanford University, United States of America
Liling Huang, National Taiwan University, Taiwan
Gertjan Plets, Utrecht University, the Netherlands
Philippe Peycam, International Institute for Asian Studies, the Netherlands

Panel 248 — 22 July 2017/ 14.15 - 16.00 / Room 22

Spirits, Deities and Divination: Comparative Approaches to Ritual in Mainland Southeast Asia III

Convenors: **Peter Jackson**, Australian National University, Australia
Bénédicte Brac de la Perrière, Centre Asie du Sud-Est, CNRS/EHESS, France
Chair: **Erick White**, Cornell University, United States of America

Research on rituals and practices on the margins of official or orthodox Buddhism in Southeast Asia has expanded considerably in recent years. The growing prominence and rising visibility of spirit mediumship, divination, cults of amulets and other forms of ritual in the Buddhist communities of mainland Southeast Asia raise many analytical and theoretical issues that that can benefit from comparative and cross-disciplinary perspectives. In the past, inquiry on these topics has at times been limited by an emphasis on single country studies and a focus on institutional Buddhist practice and doctrine that has overlooked the invocation of spirits and other ostensibly "unorthodox" forms of ritual. This series of panels reflects the

rapid development of this field of research and the emergence of a community of interpretation drawing on comparative methods that transcend the limitations of single-country area studies approaches. The panels bring together researchers from anthropology, cultural studies and cultural history as a first step in establishing a cross-disciplinary network of Southeast Asia studies scholars interested in new forms of ritual practice and belief. The case studies from Burma-Myanmar, Thailand, Vietnam and Singapore will collectively explore the question of whether the forms of ritual we are now observing in the region are genuinely novel and emergent or rather, by contrast, represent a resurgence of older forms of religious practice.

Simultaneous Possessions: Space, Place And Time In Northern Thai Spirit Mediumship
Irene Stengs, Meertens Institute, the Netherlands

Drawing on fieldwork research on the veneration of King Chulalongkorn, this presentation addresses the issues of simultaneity and (local) history in spirit medium sessions in greater Chiang Mai. In larger spiritual events such as jok khruu ceremonies, simultaneous possessions take place among both the hosting spirit medium and other attending guest mediums. For example, during the various sessions of the jok khruu ceremonies organised by a medium known for receiving the spirit of King Chulalongkorn, the participating mediums were respectively possessed (in different settings) by royal spirits, monks and tutelary spirits from different epochs, historical periods or local mythical pasts. The self-evidence of these settings for mediums and audiences alike demonstrates a malleability of time, which allows for the opening of a surreal space where imaginaries become visible and tangible presences and people may find solutions for everyday problems, anxieties and desires. Surrealist artists (Breton, Dali, Ernst) stressed the value of dreams, trance and visions as doors to a broader reality. As dreams, trance and visions are at the basis of possession-related practices and experiences, examining such practices as instances of surrealism permits an exploration of spirit medium sessions as life-world making practices rather than as ways of dealing with a given reality. Other phenomena to include in this approach are the spiritual directives people, including monks, receive in dreams or visions to engage in charitable activities, sponsor temple construction or have a statue made. Here, a distinctive Lanna identity materialises through the use of local materials and crafts.

The Buddhist-Mediumistic Pantheon In Northeast Thailand: A Symbiotic Relationship
Visisya Pinthongvijayakul, Chandrakasem Rajabhat University, Thailand

This paper intends to explore an aspect of religious dynamism and modification in contemporary northeast Thailand. It questions understandings of some previous relevant works, which tend to conceptualise the relationship between Buddhism and spirit mediumship as a presumed one of segregation: functionally, socially, and spatially. I would suggest that the relationship should be perceived as reciprocal and mutually constitutive in an inextricably composite domain of religiosity. Buddhism and spirit cults form a symmetrically compatible rapport. I draw upon ethnographic observations from my field site in Chaiyaphum province and investigate existing literature to re-conceptualise the interplay between Buddhism and spirit mediumship as one in which processes of exchange and mutual incorporation are manifest. I argue that the realms of Buddhism and spirit mediumship are not segregated but rather are unbounded, interpenetrate, and are dependent upon each other. By appropriating an ecological notion, I propose a model of the relationship as “religious mutualism” whereby both religious constituents partner to meaningfully exist and function in the villagers’ world. Official Buddhism and spirit beliefs comingle in complex ways that go beyond syncretism and hybridity. We might call this comingling Thai ecumenism. In Chaiyaphum Province, Buddhism cannot be defined in terms of the absence of spirit mediumship or vice versa. And spirit cults are not always subordinate to Buddhism. Finally, I argue that processes of exchange and mutual incorporation makes explicitly tangible the transposable inversion of hierarchy between the two realms.

Engaging With Spirits Of The Dead In Cambodia – Negotiations Between Buddhist And Spirited Practices
Paul Christensen, Georg-August Universität Göttingen, Germany

During the rule of the Khmer Rouge from 1975–79, hundreds of thousands Cambodians were killed or starved to death. According to the Khmer conception of Cambodia, this entailed “bad death”, meaning that thousands of wandering souls appeared throughout the country following this violent phase in history. In comparison to Vietnam, where rituals of searching for the souls of deceased people became

customary after many wars, Cambodians show rather little interest in directly contacting the spirits of the dead from the Khmer Rouge era. As in other Buddhist contexts, rituals engaging the dead are almost exclusively performed by Buddhist actors in Cambodia, such as monks and lay Buddhist experts (acharya). For instance, the hov braling ('calling the souls') ritual, as a Buddhist ritual practice, is concerned with the final departure of the dead, the control of non-Buddhist forces and the rebirth of those who are deceased. Based on my research on spirit-mediumship in Cambodia, I show that modified rituals of hov braling are not conducted to call the spirits of the dead from the era of the Khmer Rouge but rather the spirits of people who died more recently, as the former are considered to have already been reborn. However, they are called back to the human world, and many Cambodians and clients of these spirit-mediums consider this a non-Buddhist practice. My presentation approaches contemporary negotiations of the engagement with the spirits of the dead by discussing Buddhist and 'spirited' performances of the hov braling ritual.

Ritual Propitiation Of Child Spirits In Thailand: Haunting Fetuses And Playful Ghosts
Megan Sinnott, Georgia State University, United States of America

This paper is based on research conducted in Thailand from 2009 to 2016 in Thailand on the subject of child spirits and their ritual propitiation. The rise in the popularity of both formal rituals to appease fetal spirits and the growing commercialisation of child spirit "dolls" raises questions about the emergence of new spirit beliefs and practices that both emerge from Thai traditional beliefs as well as pull from regional trends. Belief in "kuman thong," or fetal spirits, is long-standing, but recent developments in the promotion of Buddhist temple propitiation rituals and the widespread popularity of "adopting" child spirits by middle class and young Thais introduces a new dynamic to these practices. Public ceremonies held yearly at Wat Khae in Suphanburi and other temples to make merit for aborted fetuses and child spirits are innovative religious ceremonies that fuse transnational, regional trends in baby spirit propitiation with local traditions of personal spirit propitiation. Through interviews, review of popular media, and participant observation, this research explores the connections between temple shrines for baby spirits, widespread practices of spirit mediumship for child spirits, and everyday practices of believers who care for and raise baby spirits in their homes.

Panel 249 — 22 July 2017/ 14.15 - 16.00 / Room 23

Representation of the Lost Paradise and Postcolonial (Re)Imagination: Colonial Archive, Racial Science and Media Recognition of the Tropical Zones

Convenor and chair: **Yongwoo Lee**, New York University, United States of America

This panel tries to delve into the multifarious ways in which the colonial science had developed racial discourse on the tropical zones, and showed imperial projection of the South Sea through its cultural representation in post/colonial period.Colonial science of race and tropical zones and its racial discourses tried not only to make sense of the human diversity in the tropical archipelago within imperial terrains, which carved its trajectory of colonial/postcolonial structure of ethno-racial knowledge built through the scientific measure such as craniology and/or anthoropometry. It also embedded (pseudo) anthropological perspectives on the un/conscious of the colonial subject through media representational trope such as photography, painting, films and popular music into the imperial and colonized minds.By unpacking complex configuration of (post)colonial archives, and revisiting colonial discourse, popular cultural memories and its tradition from colonial remnants, this panel tries to show how these aspects of (post)colonial discourses of the tropical zones and the science of South Seas were entangled with imperial desire and postcolonial unconscious. Through examining various popular media and cultural forms, this panel tries to revive multifarious voices and testimonies, and to (re) interpret specific symptoms of the postcolonial unconscious in Asia.

Imaginary Topography of the Colonized Mind : Transwar Korean Popular Music and the Enchanted Colonial Subject between Military Fanaticism and Tropical Malady/Melody
Yongwoo Lee, New York University, United States of America

The discourses surrounding Japan's southern colonial territory in Colonial Korea can beencapsulated in the simple question: Why are there so many Palm trees representation in art andthe exotic rhythms

depicting the Southern territories? The rising popularity of Hawaiian guitartunes and Latin American-inspired chords invoke an exotic imagination of tropical archipelagosthat seem to draw upon geographically charged perceptions of the Pacific Rim for colonialKoreans in relation to the perception of race. In imagining the Palm trees as resonating with theelegiac melody, and nostalgic sensibility in the art form as an element not previously representedin the song lyrics nor art representation, one wonders what was being articulated in the Koreancollective consciousness in the late Japanese colonial period with these references.Thus, in this paper, I will Initially analyze the Nambang discourse in colonial Korea in relation to the formation of racial perception through consuming popular culture and artistic representation that had not evolved outside of a colonial context. I will also look at how theintellectual discourses of the southern territories and the science of tropical zone that wereformed in the South Sea Islands were related to the colonial perception of racial hierarchy. Topursue this problem, this paper will look at how the racial discourse through consuming Nambang related popular cultural forms - art, novella and popular songs – that were inscribed in collective consciousness and analyzed in the intellectual discourses.

Torrid Fictions in American (U.S.) Photographs of the "Philippine Islands" 1898-1946
J. Pilapil Jacobo, Ateneo de Manila University, the Philippines

The study politicizes the complex binarism of Roland Barthes's "studium" and "punctum" by recalibrating the semiotic apparatus proposed in Camera Lucida in the interpretation of imperial photography during the American occupation of the Philippines. Through a description of how American travelers, scientists, soldiers, and government officials transformed the archipelago into an "imperial studio," where nature and the rites of everyday culture could be "photographable," I argue that the photograph was not only an instrument in narrating ethnographic accounts of the "Philippine Islands" as tropical colony/colonial tropics—earth willing enough to be racialized according to American civility—but also in configuring a discourse of alterity that rendered the tropics as an opportunity to stage the paradoxes of colonial modernity whenever the tropicality of the "primitive" and the "folk" appears as discrepant with the rules of visibility engendered by imperial optics. The tropical is the puncture that the imperial studio must also reveal in the photographic contest. Comparatively, I turn to postcards as a chromatic instance of this tension that is problematically resolved in a nostalgic depiction of the tropical colony, and to botanical and zoological illustration as an aesthetic moment in the governance of the tropics through colonial science, to illustrate the range of visual events the tropics was imagined to launch its reappearance because it had already been subjected to photographic fatigue.

Panel 250 — 22 July 2017/ 14.15 - 16.00 / Room 24

Weaving Knowledge: Lanna Weaving and Dyeing

Convenors: **Pamela H. Smith**, Columbia University, United States of America, **Nussara Tiengkate**, Jai-Sook Studio, Thailand, **Annapurna Mamidipudi**, University of Maastricht, the Netherlands, and **Non Arkaraprasertkul**, University of Sydney, Australia

This session will present the results of a two-week workshop held in the workshop of Nussara Tiengkate, weaver, designer, and textile historian. This "summer school" for PhD students aims to engage both the theory and practice of craft knowledge by teaching participants the Lanna techniques of weaving alongside expert weavers, at the same time engaging with the scholarly challenge of making embodied craft knowledge explicit. As the students receive training in crafts by practitioners, they discuss concepts such as tacit expertise and technological literacy, pedagogy in sensory and material knowledge, innovation and sustainability in traditional technological cultures, with the practitioners, as well as with invited scholars and activists in history, anthropology, and sociology from around the world. By requiring that students engage in learning weaving and dyeing, not as observers but as participants, and by reinstating craftspeople as experts and teachers, not just of the craft, but also in mobilizing knowledge about it, this workshop seeks both to invert the social and political hierarchy of knowledge that positions scholarly knowledge over craft, and to explore what craft knowledge can bring to academia, and to the larger societal challenge of sustainable development. In this conference session, the students who participated in the course will present the results of their experience.

Alexandra Dalferro, Cornell University, United States of America

Annie Heckman, University of Toronto, Canada
Antonia Behan, Bard College, United States of America
Kathleen Gutierrez, University of California, Berkeley, United States of America
Meredyth Lynn Winter, Harvard University, United States of America
Rajarshi Sengupta, University of British Columbia, Canada
Sandra Sardjono, University of California, Berkeley, United States of America
Sophie Pitman, Columbia University, United States of America
Yin Cai, University of Chicago, United States of America

Panel 251 — 22 July 2017/ 14.15 - 16.00 / Room 25

Book & PhD Presentations – Chinese–Japanese Relations

Chair: **Patrick Hein**, Meiji University, Japan

A Sociocultural Analysis of Motivation forLearning the Japanese Language in Contemporary Hong Kong - PhD Pitch
Kazuyuki Nomura, The Chinese University of Hong Kong, Hong Kong S.A.R.
Discussant: **Kayoko Hashimoto**, The University of Queensland, Australia

This thesis examines how sociocultural contexts feed into various motivations behind Japanese language learning in contemporary Hong Kong. By observing classroom and analysing life history narratives from proficient speakers of Japanese, I explore how Hong Kong Chinese learners of the Japanese language craft their social identities through their language socialisation. Language socialisation is defined as motivational processes whereby a novice learner seeks competence in the target language, and simultaneously desires to become associated with the target culture. My findings are two-fold. First, while the “Chinese learner” is often characterized as a passive, non-autonomous learner, Hong Kong Chinese learners of Japanese are active learners who self-select what they want to gain from language learning. Second, Hong Kong Chinese learners of Japanese language are motivated to become socialized to Japanese social ethics and aesthetics beyond mere pragmatic purposes. Related to the second finding, Japanese language learning offers ways of claiming an imagined Chinese identity through a shared past of Confucian tradition. Many Japanese-speaking Hongkongers perceive ethno-historical legitimacy in claiming Japanese social ethics/aesthetics to which they have socialized themselves. While this may imply that learning Japanese language in Hong Kong is ultimately traditional, their self-identification and distinction, as well as claims of a romanticised ancient China are a modern project, being fuelled by the current socio-political and sociocultural tensions between Hong Kong, China, and Japan. This thesis should be of interest to educators of Japanese and other languages who wish for a contextualized understanding of language learning beyond particular cultural or economical appeals. It should also be of interest to researchers of education, linguistics, and anthropology who wish to explore language, society, and culture in today’s Hong Kong, where political tensions are rising and language is implicitly tied to ways in which people are navigating and crafting their social identities.

Inheritance and the Life of the Cantonese Migrants in Yokohama Chinatown – Case Study on Shatenki and the Xie Family - PhD Pitch
Yee Lam Elim Wong, The Chinese University of Hong Kong, Hong Kong S.A.R.

This research utilizes a Cantonese migrant family in Yokohama Chinatown as an example in understanding how the Cantonese migrants adopt to the life in Japan and to investigate how they set up family restaurants in the Chinatown, promote traditional Chinese cultural activities, participate in developmental planning of the Chinatown, uphold and transmit ethnic Chinese identity to the next generations. Yokohama has been attracting Chinese residents to move to the city, especially from the Guangdong area. Cantonese migrants became the dominant group and the early Chinatown was set up by the group in the early 1870s. Under the leadership of Cantonese migrants, overseas Chinese set up clan associations to settle internal matters and functioned as a self-help community to help the new migrants out in settling in Japan. Also, Cantonese migrants set up Chinese restaurants that contributed in consolidating a sophisticated overseas Chinese community. The case study, Xie’s family demonstrated an example of typical Cantonese family: operate a Chinese restaurant, join overseas Chinese associations, and participate in the community activities. With their leadership roles since the 1950s until today, this research discusses the major roles of Cantonese migrants play in Yokohama Chinatown. This cross-

disciplinary research brings valuable materials from ethnographic research method of participant observation and oral historical method in variety of events and activities between 2011 and 2016. The field materials fill up the missing puzzles in the history of migration, especially most of the existing literatures focused on the early background than the recent development of the Chinatown. At the same time, this research covers the history of Cantonese migrants as early as 1860s until recent development of Yokohama Chinatown under the leadership of the Cantonese, which gives a relatively comprehensive timeline in seeing the developmental process of Yokohama Chinatown as well as the life experience of Cantonese migrants.

Learning from the Rising Sun: Japanese Presence in Hong Kong in the 1970s and 1980s - PhD Pitch
Wilson Wai Shing Lee, The Chinese University of Hong Kong, Hong Kong S.A.R.

The socio-economic progress of Hong Kong since the 1970s has not only benefitted from western institutions, but also from learning from Japan, by which Asia states began an initial stage of regionalization. This research aims at tracing the history of Japanese presence in Hong Kong in the 1970s and 1980s to investigate the interrelationship between the Japanese presence and the social development of Hong Kong. A great number of study tours from Hong Kong, most of which were intentionally organized by local sectors such as management in secondary industries and district boards of the government, were sent out with the mission of “learning from Japan”. Their interest in Japan varied from the Japanese management method, political administration to environment protection. Based on their experience and observation in Japan, they gradually implemented adaptation of relevant Japanese methods in respective aspects, or established their own skills by using the Japanese counterparts as the model. In these processes Hong Kong became an international city with influences other than the West and China. This research also involves the regional network in East Asia, addressing questions like, how did Hong Kong play a role in the region after taking account of the relation with Japan? And, by comparing with other newly industrialized economies in Asia, what would be the implication of “learning from Japan” to every state in East Asia, to Japan’s international position as well as to Asian regional development.

Pathways of Transculturation: Chinese Cultural Encounters with Russia and Japan (1880-1930) - PhD Pitch
Xiaolu Ma, Harvard University, China

My dissertation analyzes how Chinese writers adapted, translated, and intertextualized Russian literature via the intermediary of Japanese scholarship and creative writing during the final decades of the nineteenth and the first few decades of the twentieth centuries. I argue that “relay transculturation,” by which I mean cultural exchange among at least three cultures, one of which serves primarily as an intermediary, is the key to understanding cultural negotiations between China and the West, a major theme of modern Chinese literature. To demonstrate “relay transculturation,” my project tackles a wide spectrum of topics central to discussions of East Asian modernism, such as the adaptation of Russian literary trends and ideology in China and Japan, the haunting specter of Chinese tradition and morality in China and Japan, and the geopolitics among these three countries as they manifest in literature. I also examine the global development of radical and socialist movements and the transformation of proletarian literature. In addition, this dissertation offers a new understanding of the dynamics of cross-cultural contact zones. Although much scholarship has been based on a conventional target-source culture model, I propose that probing the implications of cultural brokerage and its function in the transculturation process gives us a vital new perspective on Chinese literature and culture in local, regional, and global contexts.

Panel 252 — 22 July 2017/ 16.00 - 16.30 / Exhibition Area

Poster Presentations

See panel 101 for a list of poster presenters.

Panel 253 — 23 July 2017/ 9.15 - 11.00 / Room 1

Contemporary Art, Society and Representation in Asia I

Convenor and chair: **Edwin Jurriens**, The University of Melbourne, Australia

This panel focuses on the links between contemporary art and society in Asia. It deals with the representation of social issues in art as well as socio-political factors influencing the representation of art itself. We analyse the role of art in providing aesthetic innovation and addressing sensitive issues and underexplored aspects of everyday life. We also identify the opportunities of and limitations to creating, displaying and consuming art in past and present. Themes include the institutionalisation of art, the creative role of audiences, alternative engagements with public space, and the representation of history, trauma, environmental issues and food culture in East and Southeast Asia.

Intertwined ecologies: environmental aesthetics in Indonesian contemporary art
Edwin Jurriens, The University of Melbourne, Australia

One of the key themes of the 2015 edition of the Jakarta Biennale was environmental politics. The Biennale theme illustrated a growing concern about environmental problems among Indonesian artists and other groups in society. The environmental theme was not discussed in isolation, but in relation to the other two key themes of the Biennale: cosmopolitanism and gender. A similarly complex and comprehensive approach to the natural environment is reflected in the work of the Indonesian multimedia artist Setu Legi. From 19 December 2014 to 5 February 2015, Legi had the solo exhibition 'Tanah air' (Motherland) at Ark Galerie in Yogyakarta. The exhibition illustrated how the environmental and socio-cultural damage at a local level (the concrete tanah air) is often caused by the facilitation of the commercial interests of multinational companies on a national level (the political and legislative tanah air). My presentation will discuss this and other aspects of the artist's work as specific manifestations of the intertwined ecologies of contemporary art and society.

Art and institution: the politics of representation of contemporary art
Chui Fun Selina Ho, The University of Melbourne, Australia

Contemporary art as a global phenomenon is making its entry into art institutions which are contesting representation both within and outside structures and agencies. The study considers the interrelationship between structures and agencies, and both have potential power to fix the meaning of art to support their agenda. By drawing on the circuit of culture framework, it aims to critically interrogate how structures and agencies have articulated various processes to take their effect on representation. Based on two case studies of art museums in China, the relationship between art and institution which has been largely identified with the state or the market, will be re-examined. The study will discuss the primary regulation of the state, the economy and other structural factors, the potential agencies of art practitioners in mediating the production process, and the possible consequences in reception of contemporary art. It will offer a broader understanding of the public institutionalization of contemporary art as a process reflecting local politics embedded in the complex interplay among political and economic forces, cultural mediated interventions and prevailing social interests.

Relating to Asian Art in the Twenty-First Century
Michelle Antoinette, Australian National University, Australia

How has the value and use of art changed within the new social, economic and political conditions of Asia in the twenty-first century? What is the value and use of art to Asian societies today? This paper considers such questions in the light of shifting roles for art, artists and art audiences in contemporary Asia, and the growing visibility and awareness of contemporary Asian art as part of Asia's everyday urban Asian cultures. It takes into account the new social, political and economic conditions in which Asian artists create art and in which Asian audiences increasingly engage with and even become co-producers of art and culture. The paper will explore examples of Asian artists and cultural institutions embracing forms of relational, socially-engaged and participatory art and museum practices in Asia, emphasising how audiences in Asia are influencing emergent forms of cultural and creative practice.

Panel 254 — 23 July 2017/ 9.15 - 11.00 / Room 2

Orality and Society: Writing Non-Literate Culture, Performance and Memory in Contemporary Asia and Pacific Islands

Convenor and chair: **Reiko Iida**, Kyoto University, Japan

This session discuss about a relation of orality and society in contemporary Asia and Pacific islands. We would like to discuss a complex of religious/ social/ cultural and political elements comprised of non-literate culture. Little attempt we have here is trying to evacuate from circular argent concerns the essence of culture which been repeatedly and continuously inquires among many scholars for three decades since after "Writing Culture" gathered attention. It has been three decades passed since after "Writing Culture" gathered attention among many anthropologists as sort of a trigger to prompt them selves to introspection. Since then, it repeatedly and continuously inquired such fundamental question as "Who has a right to writing culture?" or "What the authenticity of culture is?" which are inquires that no one could answer. Gradually this inquiry itself has getting been outdated and now scholars tend to focuses on finding a way to get out of this circular argument. In contrast with above academic-tide, non-literate society where still now facing to an issues of "Writing Culture". A case study we analysis are popular performing arts in India, writing oral traditional culture in Palau under the colonial period to national state formation, women's memory and narrative of labor experience in the Soviet period, monastic sign language of O.C.S.O (Order of Cistercians of the Strict Observance) in Japan and Germany. This session provide by several disciplines (Anthropology, Area studies, Cultural studies and Linguistics). We do analysis along through a different case study from various areas: Pacific Islands, Central Asia, South Asia, East Asia and Europe.

“Writing” Cultural Image: A Case study of Palau, Micronesia in the West Pacific Islands
Akari Konya, Ochanomizu University, Japan

This presentation aims to analysis how and with whom together people of Palau "writing" their oral tradition culture, especially focuses on a conflict between complex political power under the colonial time: Germany, Japan and American period from early 19th century to the present: national state formation, 2017. It has been three decades passed since after "Writing Culture" gathered attention among many anthropologist as sort of a trigger to prompt themselves to introspection. Since then, it repeatedly and continuously inquired such fundamental questions as "Who has a right to writing culture?" or "What the authenticity of culture is?". Gradually this inquiry itself has getting been outdated and now scholars tend to focuses on finding a way to get out of this circular argument. In contrast with above academic-tide, people of Palau where a primary non-literate society still now facing to an issues of writing oral tradition culture to elaborate their national culture image. Palauan oral tradition: myth, legend, history and traditional knowledge for them are exists either as their core regional identity or an intellectual property, as well as the icon to building up the national state formation after the post-colonial era. I would like to provide few case studies to know a contemporary issues of writing Palauan culture, such as an oral tradition survey calls “Cultural Awareness Project” by PCAA: Palau Community Action Agency, NPO during 1960’ to 1970’, and the another project by Cultural Affairs after the Palau independent in 1994 calls “Traditional knowledge and Expression of Culture”.

The Speakers of Monastic Sign Language: Cases of Germany and Japan
Kanako Shibata, University of Tsukuba, Japan

The Order of Cistercians of the Strict Observance（O.C.S.O.）has used monastic sign language for approximately one thousand years. The O.C.S.O. was founded in France in 1098. It is a religious community that is almost completely closed off from the outside. The basics of monastic life are outlined in “The Rules of Saint Benedict” , written in Italy in the sixth century. The monks and nuns still live according to these rules. The O.C.S.O. is probably the only monastic order that uses monastic sign language. The monks and nuns have used monastic sign language as a means of communication up to now. Because the O.C.S.O. members take a vow of silence, they use monastic sign language instead of spoken language. This language, which is little known to outsiders, is non-systematic, non-descriptive (that is, has no written form), and exists only in the hearts of the monks and nuns. This presentation aims to analyze the following three points using data collected through fieldwork. ・Why has “Monastic Sign Language” not been recorded or described? ・Is “Monastic Sign Language” a language or gestures? ・What do the monks and nuns talk about when using “Monastic Sign Language”?This presentation will analyze each of these questions from a linguistics perspective by using actual utterances as examples.

The Impact of Hujum Factory on the Gender Norms of Rural Uzbekistan during the Soviet Period

Fumoto Sono, Hokkaido University, Japan

In this presentation, I focus on the narratives of women who worked in a handicraft factory called "hujum" in Uzbek language in the soviet period. This factory was established in 1927 in Shahrisabz city in southern part of Uzbekistan to promote women's participation in public sphere. Hujum means attack in Uzbek. Women's emancipation movement called hujum was conducted by the government in the late 1920s. The factory's name came from this movement. During the Soviet period, thousands of Shahrisabz women worked in the factory as a weaver, a sewer, and a dressmaker so on. The factory had a cafeteria, kindergarten and school for young workers to support being soviet worker. It seemed "kholhoz" for women. I describe to how women worked in the factory, and did housework and childcare, using these welfare facilities based on women's narratives. Then I discuss the impact of the factory on the traditional gender norms in the local society. During the Soviet period, women began to work outside their homes. Yet, although women became workers, they were still expected to serve as mothers and wives at home. Scholars have noted that traditional gender norms have been reproduced by women who have served as mothers and wives at home. However, little is know about what the traditional gender norms for local women are, and how they are reproduced, and changed. I would like to clarify the way women reproduce traditional gender norms by focusing on descriptions of the activity in the factory.

Toward Writing about Popular Culture: A Case Study on Lāvnī in the State of Maharashtra, India
Reiko Iida, Kyoto Univeristy, Japan

This presentation aims to discuss the meaning and importance of writing about, and the analysis of, popular culture in India. Until now, scholars who researched in India have not paid much attention to the prevailing popular culture. Although Hindi films (Bollywood), a part of the popular culture, have been the subject of various studies, such as those on the history of development and analysis of the structure of the film industry, unfortunately, other parts of Indian popular culture have not received much academic attention. One of the strong reasons for this was that Indian society needed an 'Authentic', 'Classic', and 'Folk' culture to represent the early twentieth century's independent movement from British rule. In addition, several anthropologists have tried to trace the meaning of the symbols and typical customs of a particular ritual, religious play, and 'traditional' performance of the period between the 1960s and the 1980s. This was probably the reason for popular culture being held in contempt as an academic topic. However, popular culture has a strong hold on the public mind and it is a representation and expression of their daily life and desires. Therefore, I focus on lāvnī, which is rapidly developing as a popular urban culture representing Western Indian life and consider the potentialities of studying popular culture in India.

Panel 255 — 23 July 2017/ 9.15 - 11.00 / Room 3

"For Whom the Bell Tolls?": Interdisciplinary Approach to Mobility, Diasporas and Contested Identities of Asian Migrants

Convenor and chair: **Naomi Chi**, Hokkaido University, Japan
Discussant: **Hirofumi Utsumi**, Otemon Gakuin University, Japan

The practices, discourses and experiences of migration and diasporas, or the border-crossing and mobility of people, are an integral part of the history of modern Asia. Moreover, such experiences are connected to global orders of modernity, colonialism, the Cold War, and globalization. This panel deals with various issues of migration and border crossing phenomena such as the formation of diaspora and diasporic community, their daily lives and contested identities and from a trans-disciplinary perspective. The objectives of the panel are threefold: (1) to examine the various ways in which ethnic and national identities of migrants are defined, institutionalized, and reproduced, (2) to shed light on the "untold" tales of migration in Asia and how that has affected the complex trans-bordered sphere of life in the globalized era, and lastly (3) to explore ways to reconceptualise migration, mobility and identity in Asia through the various case studies. All the papers will tell the tale of people that have crossed and re-crossed the physical borders and demonstrate that migration or the movement of people between these borders is not a simple tale, but rather an intricate web of intersecting identities and borders. This panel is a work in progress and in the beginning stage in the attempt to reconceptualise migration, mobility and identity in Asia.To present insights into this fascinating discussion of Asian people's mobility and identity in the

globalized era, this panel brings together four speakers including the following: The first paper will explore issues of “belonging” and “identity” through the case study of Asian women marriage migrants in Japan and Korea and how their identities are often influenced by external factors such as the global economy, religion and ideology. The second paper examines British Asian writers in the UK and the transformation of their identity, the third examines the current socio-political dynamics of caste and development of anti-caste movements beyond India, and the last paper examines the various layers of Vietnamese emigrants and the characteristics of the overseas Vietnamese communities in Japan and Australia.

Growing Pains?: Foreign Brides in Japan and Korea
Naomi Chi, Hokkaido University, Japan

As the number of immigrants rise in Japan and Korea, so are international marriages. In Japan, it is said that about 2% of marriages in 2014 were international marriages, while in Korea that number is about 9%. Yet the Japanese and South Korean self-identity of racial homogeneity dies hard, and the concept of “multiculturalism” or ethnic coexistence has yet to reach the stage where people can discuss how to integrate different cultural groups into a harmonious society and benefit from the diversity. Even today, many interracial couples and their family experience discrimination. Marriage among two people from the same cultural background can be an ordeal, let along those of two people from different cultural background.This presentation will look at the dynamics of international marriages in both countries, including the factors that bring foreign brides to the two countries, the difficulties in mainstreaming, the victimization of these women, and examples of support (both from the local community and government agencies) that their receive in their respective countries.

’Not in my name’: Transformation of Identity in Contemporary British Muslim Writings
Hisae Komatsu, Otemon Gakuin University, Japan

In the past several years the situation of Muslim immigrants seems to become increasingly complicated in the British society. In particular, second or third generation Muslim youths are burdened with difficulties such as high unemployment rate and anti-Muslim backlash or so called Islamophobia. These difficulties can make them to feel isolated and then frustrated at society. Moreover we can find some of them are urged to sympathize with the radical thoughts.In this situation, theme of Muslim writing itself has recently become newsworthy and we can see the proliferation of autobiographical memoirs, novels and movies by young British writers of Muslim heritage. The British Muslim has become an object of great interest to know the community that is little-known and marginalized. I will investigate the literary works of several authors of South Asian descent who are second or third generation migrants living in contemporary Britain. It examines their sense of belonging, which is inherent in their work, as well as how they position and represent their roots.

Transnational Anti-caste Movement and identity in British Society
Maya Suzuki, Tokyo University of Foreign Studies, Japan

In this paper, I attempt to examine the current socio-political dynamics of development of anti-caste movements and identity formation beyond India. The caste system is a form of social stratification wherein social inequality is structured and accorded legitimacy by the privileged sections of Hindu society. As recent researches conducted in the UK have shown, it is not uncommon caste practices have been widely observed beyond India. The UK has a long tradition of drawing new settlers from all over the world, especially from former British colonies. There it must be much to be explored as one of the significant destinations for South Asian migrants. This paper is organized around two significant sections. The first attempts to review the development of the dalit (ex-untouchable) diaspora community and anti-caste movement in Western countries, which poses several questions: Do the practice of caste and untouchablity still matter in the Indian migrant society? How have anti-caste movements emerged beyond India and why?The second section is based on my extensive fieldwork in the UK, Birmingham. It employs a qualitative research methodology, including dialogues with different generations of dalit migrants and in-depth observations in places of worship (gurdwaras). An examination of the transformation of indigenous value systems in the globalized period is also important in understanding how the immigrant experience has impact on the community and individual life.

Characteristics of the Community of Overseas Vietnamese

Yukino Tsutsui, Otemon Gakuin University, Japan

After the implementation of the Doi Moi policy, it was observed that emigration in Vietnam increased. Migrants from Vietnam reached 2.5 million people in 2015, which means that the emigration rate doubled over 25 years. About half of the emigrants moved to the USA and around 200,000 people moved to Australia and Canada each. In some cities like California and Sydney, there are Vietnamese communities and towns.Recently, the emigrants were mainly workers and students who form the “new layer” of overseas Vietnamese. And many Vietnamese moved to Japan, Malaysia, and Korea. This shows that there is a change in the trend and number of Vietnamese emigration.On the other hand, some Vietnamese communities and towns form the “basic layer.” In the 1990s, refugees (including emigrants moving to be reunited with their family) were the dominant migrants. According to the UNHCR, the number of Indochina refugees (mainly from Vietnam) was about 1.5 million, and till date USA has accepted 823,000 Indochina refugees, and Australia and Canada have individually accepted 137,000 refugees. Those with a new nationality or citizenship are not included in this figure; however, refugees or ex-refugees are still important among the Vietnamese living overseas. The purpose of this paper is to understand the differences between the two layers of the Vietnamese living overseas, mainly in Japan and Australia.

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Aid, International Politics and Development in Asia

Chair: **Kearrin Sims**, James Cook University, Australia

Development Cooperation with Chinese Characteristics: A view from Laos

Kearrin Sims, James Cook University, Australia

The world is becoming increasingly multipolar in terms of economic growth distribution and political power. Long-standing development imaginaries that position ‘the West’ as superior to ‘the rest’ are being contested, and global development frameworks and governance structures are being challenged by a growing number of (so-called) ‘new’ aid donors. This momentous shift takes place at a time when the gap between ‘development’ and ‘poverty alleviation’ continues to expand. Such uneven and inequitable development is nowhere more evident than within Asia, and no country has been more central to the reworking of international development geopolitics than China. In this paper, I critically interrogate China’s growing significance within Asia's development landscape, and its role in shaping development agendas and ideologies within Laos. China is now Laos’ leading provider of foreign direct investment and its fourth top bilateral aid provider. During the past decade, trade, migration and tourism flows between the two countries have increased significantly, bringing many new opportunities and challenges for poverty alleviation and development. Such investment has been welcomed by the Government of Laos, enabling the completion of a range of projects that would not customarily be financed by traditional donors. However, as this paper will demonstrate, such development cooperation has also produced new forms of marginalisation and disadvantage. Drawing on one year of fieldwork conducted in Laos between 2011 - 2015, this paper considers both the human consequences of Chinese development cooperation and what opportunities China provides for rethinking and ‘redoing’ development in an increasingly uneven and inequitable Asia. Of particular importance here is China's 'blending' and 'blurring' of aid and private-sector investment.

Post-tsunami seascapes: Discourses of identity and the politics of claiming rights in Southern India

Sally Beckenham, Chiang Mai University, Thailand

On 26th December 2004 the Indian Ocean tsunami struck the coast of Tamil Nadu, precipitating catastrophic loss of life and the displacement of thousands of people from their shoreline lands. Dispossession was not solely propelled by the wave but also by the socioeconomic and political forces enabled by the disaster, generating in response socio-political struggle on unprecedented scale. In the years since, fishing communities threatened by continuing encroachments in this ‘post-tsunami’ seascape have adopted a range of claim making practices and rights languages as they mobilise to protect their land and livelihood. This paper explores what accounts for this varied deployment; how people come to adopt a particular discourse within a specific context of claim making. Within International Relations (IR), normative scholarship interrogates local rights claiming practices in efforts to explain broader social

change, but struggles to account for this variation, emphasising statist macro-level processes and commonly over-determining the diffusionist influence of international norms of human rights. This paper posits that a more nuanced account of the strategic adoption and interpretation of rights discourse is informed through an engagement with the discursive terrain within which people operate; specifically societal discourses of identity, propounded by interpretive constructivism. This has constituted a fruitful avenue of enquiry for IR research especially on foreign policy decision-making, but has not been deployed to elucidate the processes by which actors appropriate discourses of rights. This paper addresses this deficit with findings from a multi-sited ethnography in Tamil fishing villages; exploring the relationship between societal discourses of identity and claim making practices. We see how multiple identity discourses, mutually constituted by intersecting discursive formations, are strategically and contingently deployed in claim making practices to produce varied modes of social struggle.

Transitions in Space, Frames and Discourse: Myanmar, Thailand and the Social Movement Network of Dawei

Anselm Feldmann, University of Birmingham, United Kingdom

Transitions in Space, Frames and Discourse: Myanmar, Thailand and the Social Movement Network of Dawei By Anselm Feldmann PhD Candidate International Development Department University of Birmingham Abstract In recent years, Myanmar experienced a considerable transformation from a military- to a semi-democratic regime. The transition also includes a considerable increase in Foreign Direct Investment (FDI), some of which is directed into the development of Special Economic Zones (SEZs) like the Dawei SEZ. A social movement network consisting of grassroots as well as NGOs and media organizations from Myanmar and Thailand have voiced their concerns about the possible negative outcomes of this project. While cross-border activism offers certain opportunities it also comes with certain constraints, especially in regards of campaigning. To identify the most promising ways of framing a subject like the Dawei SEZ is a key-element for success of the social movement networks efforts and can differ according to its spatial setting. This paper identifies the main discourses on Dawei and the actors and activists who engage in them. The analysis that follows identifies the constraints and opportunities that arose during the times of transition in Myanmar and Thailand, and how the social movement network responded and continues to respond to them. The analysis focuses on changes of relationships in space (as conceptualized by Harvey) and how these changes are reflected in the framing of discourse(s) by the aforementioned social movement network actors. The paper then concludes that a spatial analysis of discourse plays an important role in explaining shifts and differences in the framing of discourse across a transnational social movement network.

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Local Transformations and the Reconfigurations of Social Hierarchies and Mobilization in Southeast Asia

Convenor and chair: **Ratna Saptari**, Leiden University, the Netherlands

The (re)shaping of local economies as a consequence of the articulation of global-local processes has significantly redefined cultural identities and social relations in both spheres of production and reproduction. This panel will focus on historically and spatially defined production processes in the urban and rural landscape and the transformations taking place in the workplace, community and families of the different groups of workers. This is based on the argument that neo-liberalization may result in developments that are simultaneously universalizing and locally specific at the same time.Processes of contestation and governance may operate differently at different levels and in different sectors. The questions which guide the papers are among others: How do global capital and its interaction with state policies affect processes of inclusion/exclusion in the labour market and local communities; how do these processes influence workers' identities and subjectivities and how do they negotiate their positions in the different social arenas, whether at work, in the community or in their households? The inclusion of certain groups of workers as well as the exclusion of other groups are strongly gender, class and/or ethnicity-based, and this historical process in turn shapes notions of skilled and unskilled work or who are considered to be 'the ideal workers' or the 'possible troublemakers'. The comparison between these sectors will be placed within the dialectic of globalization and localization exposing the intersections

Capital mobility, corporate paternalism and the labour process in the Indonesian cigarette industry
Ratna Saptari, Leiden University, the Netherlands

The anti-smoking campaign in many parts of the world has induced transnational cigarette companies to relocate to areas where state regulations on smoking are somewhat more lenient. This article focuses on the ways in which the transnational company Philip Morris has entered into the hundred year old cigarette industry adjusting to already existing production regimes to ensure continuity in production and workers' consent. It will examine how workers respond to corporate paternalism and to the existence of multiple production units within the production chain of Sampoerna. Focusing on two locations in East Java, a large production unit in the industrial zone of Surabaya and a smaller unit in the Islamic town of Jombang, this study looks at the political and social spaces available for workers as standardized production regimes and company policies become part of the economic and social landscape within the two different localities. It brings to the surface questions regarding the role of locality in shaping workplace environments in increasingly connected networks of production. With the diminishing occurrence of public and collective workers' protest action, this paper will examine under what circumstances workers express their discontent or give their consent to existing forms of labour control. This study is based on interviews conducted in 2005, 2009 and 2012.

Gender, identity and labour politics in the Batik production chain: The case of home-workers in Central Java
Ina Hunga, Satya Wacana Christian University, Indonesia

Although putting out system has been an inherent part of the industrialization process in history, social and cultural transformations in both consumption and production of goods have brought significant changes in the position of home workers, the meaning given to the goods they produce and the politics of representation related to these homeworkers. Various conventions have been introduced, as the The ILO Home Work Convention, 1996 (No. 177) which underlined the need for homeworkers to obtain protection, and their right to be organized, among others. However in contradiction to this convention the Indonesian government introduced the State Regulation N0 13 2003, which legitimized the putting out system and as an extension hereof, homeworking. In addition to the contradictions emerging from international conventions and national regulations, there emerged also tensions in the politics of representation, between union politics which advocate the rights of factory workers, and the homeworkers who did not fall under their constituency. Women workers involved in homeworking are in the intersection of these different political interests and regulations. This paper aims to look at the ambivalent position and the struggles of homeworkers in the batik industry, placed within the chain of production. This research is based on qualitative research conducted within the last ten years based on secondary and primary data.

Understanding the fluidity of hierarchy: A study of the small-scale miners and Benguet Mining Corporation in Itogon, Benguet, the Philippines
Marie Joyce Godio, Asia Indigenous Peoples Pact, Thailand

The socio-political impacts of mining are often limited to dichotomous views such as pro- versus anti-mining; marginalised and/or indigenous peoples versus dominant mining company; good versus bad; and/or powerless versus powerful. But such views fail to capture the complexities that are happening on the ground. Using the case of Benguet Corporation in the Philippines, this study attempts to understand the ambivalent and multifaceted relationship of a mining company and community. It does not, however, completely rule out these dichotomous views. It only offers a different lens in mining studies.It outlines the relationship of the small-scale miners and the Benguet Mining Corporation. It interrogates the politics of partnership and notion of flexible horizontal and vertical (in)equality that exists within this partnership. Drawing from my ethnographic observations and using document analysis and interviews, the study points to the temporal and spatial discourse in understanding the fluidity of power relations between the actors involved.

The gender and generational dimension of rural dispossession in Myanmar: from resistance and mobilization to identity and self-determination
Clara Park, International Institute of Social Studies, the Netherlands

Land and resource grabbing in Southeast Asia is producing important changes in terms of land, labor, property relations shaping not only agrarian economies and rural livelihoods but also social relations and power dynamics at different levels. These processes are highly gendered and 'generational' though the gender and generational dimension still remain amongst the least researched aspects of the global land grab phenomenon.After decades of isolation, starting in 2012 Myanmar has been on a steady path of progressive opening to the global economy embracing legal reforms conducive to attracting more foreign and domestic investments. In Tanintharyi Region, such investments include 'generic land grabbing', for mono-crop commercial plantations and mining concessions among others. Increasingly, climate change mitigation initiatives, such as hydropower dams and forest and wildlife conservation projects. These interventions overlap, interact with, and reshape one another with the potential of amplified effects on local communities, particularly when only their land and not the labour are needed.Recent research highlights that in rural areas most women consider themselves agricultural workers, particularly in relation to wages, and access to means of production, pointing to a strong relation between identity, land and labour. This paper will contribute an initial exploration of whether and how rural dispossession and political reactions from below may be contributing to opening emancipatory possibilities for women and youth through reclaiming food and land sovereignty.

Panel 260 — 23 July 2017/ 9.15 - 11.00 / Room 8

Roundtable - Connected Universities, Engaged Curricula I (closed meeting)

Convenors: **Avorn Opatpatanakit**, Chiang Mai University, Thailand and **Philippe Peycam**, International Institute for Asian Studies, the Netherlands
Chairs: **Aarti Kawlra**, International Institute for Asian Studies, Leiden, the Netherlands and **Chayan Vaddhanaphuti**, Chiang Mai University, Thailand

The present Roundtable, conceived jointly by the Chiang Mai University (CMU) and the International Institute of Asian Studies (IIAS) under the programme "Humanities across borders: Asia and Africa in the World", seeks to re-imagine the university as a civic-minded space of knowing, acting and being across borders. It will bring to attention the humanistic commitment of educational practice beyond disciplinary and national boundaries. The Roundtable is an occasion for participants to share their institutional vision for the advancement of socially and ecologically engaged curricula.

Tin Tin Aung, Mandalay University, Myanmar
Penda Ba, Université Gaston Berger, Saint Louis, Senegal
Madhurjya Bezbaruah, Gawuhati University Northeast India Studies Centre, India
Wan-Chen Chang, Taipei National University of the Arts, Taiwan
Jo-Shui Chen, National Taiwan University, Taiwan
Albert Chau, Hong Kong Baptist University, Hong Kong
Min-Chin Chiang, Taipei National University of the Arts, Taiwan
Duncan Dobbelman, Bennington College, Vermont, United States of America
Hans van Ess, Ludwig-Maximilians-University, Germany
Carol Gluck, Columbia University, United States of America
Myunkoo Kang, Seoul National University Asia Center, South Korea
Hsi-Chuan Liu, Taipei National University of the Arts, Taiwan
Judi Mesman, Leiden University College, the Netherlands
Samuel Kwame Offei, University of Ghana, Ghana
Isabel Roche, Bennington College, Vermont, United States of America
Dhruba Jyoti Saikia, Cotton College State University, India
Sanjay Kumar Sharma, Ambedkar University Delhi, India
Françoise Vergès, College d'etudes Mondiales, France
Chuong-Dai Vo, Asia Art Archive, Hong Kong

Karen Education from Both Sides At Both Sides of the Thai-Myanmar Border

Convenor, chair and discussant: **Shirley Worland**, Chiang Mai University, Thailand

This panel brings together scholars whose research explores historical and contemporary aspects of Karen education from both sides of the Thai-Myanmar border.Karen education has received considerable attention from foreign missionaries and local authorities in both Burma (now Myanmar) and Thailand. In the 18th century Christian missionaries introduced modern education to the Karen in Burma, and in the 19th century to the Karen in Thailand. This formal education, in turn, was the basis for Karen nationalism in Burma and Karen´s increasing participation in the modern market economy in Thailand. Since the 1960s, the Thai King encouraged the spread of Thai government schools in the highlands where Karen people live. Also, Buddhist and Christian missionaries supported Karen children´s access to schools. Throughout the last decades Thai Karen´s participation to school education has steadily risen. Today, increasing numbers of Karen youth leave their rural homes and migrate for secondary and tertiary education in lowland towns and cities. In spite of these achievements, aspects of Karen´s education remain an issue of concern including a lack of mother tongue learning in Thai schools.Decades of civil war have resulted in a lack of access to primary, secondary and tertiary education for Karen youth in Myanmar. For this reason, thousands of Karen youth have crossed the border into Thailand where they enrol in schools and training programmes set up in the temporary shelters for displaced people and migrant learning centers. Generations of Karen youth from Myanmar have completed their education in these centers and aspired for professional occupations as well as access to tertiary education in Thailand. Education delivery in these places requires institutional support from a wide range of local and international NGOs and charities.Now Myanmar is poised at the axis of change. Its transition into a democracy presents new opportunities and challenges for Karen youth's education, as governments on both sides of the border and INGOs prepare road maps for repatriation of thousands of Karen from Thai's temporary shelters. A further challenge concerns the thousands of refugee Karen who have never had the opportunity to attend school. With literacy featured as a right for all in the Sustainable Development Goals 2015-2030, adult literacy projects are an important consideration in the development of a transitioning Myanmar.

The nexus of literacy/non-literacy and development of refuges living on the Thai-Myanmar border zones

Shirley Worland, Chiang Mai University, Thailand

Over 15 months in 2012 and 2013, the author conducted an in-depth research exploring the meanings attached to the constructs of literacy/non-literacy and development of refugees living along the Thai-Myanmar border. Utilizing a critical enquiry method, the research addressed two questions:1.How does literacy/non-literacy influence perceptions of self and identity of refugee Karen living on the Thai-Myanmar border zones and the significance of their role in Karen culture?2.How has the Western concept of development influenced perceptions of literacy of those refugee Karen?The research findings led the author into a second phase expanding the study population to include refugee Karenni with the following research questions:1.In view of impending repatriation challenges, what is the impact of the above (Questions 1 and 2) in relation to the planned return of the displaced Karen and Karenni ethnics to Eastern Myanmar?2.Can literacy in the dominant and mother tongue languages be an influencing factor in improving development opportunities for repatriating refugee populations to Eastern Myanmar?A pilot adult literacy project conducted in early 2016 in Mae La Camp highlighted the effectiveness of Street's (1984) new literacy paradigm within Frieran pedagogy and its ability to impact positively for repatriating refugees to Myanmar. The model is now being expanded to both Karen and Karenni refugee communities emphasizing a participatory community developmental model involving all parts of camp governance structure on a horizontal plane - including adult learners, their trainers, researcher and assistants and members of the related camp structures.

Education uncertainty as Karen youth prepare for repatriation to their homeland

Sutthida Keereepaibool, Regional Of Social Science and Sustainable Development (RCSD), Thailand

For many decades, refugees from Myanmar have fled from civil war within ethnic based territories causing massive forced migration to the Thai-Myanmar border, settling in nine temporary shelters

(refugee camps) where the majority of the population are ethnic Karen. The prolonged nature of this forced migration has resulted in second and even third generations having spent their whole lives in these camps. With the changes towards democracy in Myanmar, the UNHCR together with INGOs, Karen ethnic based organizations, Royal Thai Government and Myanmar government have begun preparations for repatriation of these refugees to their homeland. Roadmaps have been drawn and two organized voluntary repatriations have occurred. In 2016, the presenter conducted an honors research that explored the risks and opportunities of this portended repatriation upon refugee children once they return to their homeland with an emphasis on education impacts. The strength of their research which was based in Mae La Camp is that the presenter grew up and attended her own education in this camp. The research findings highlighted the uncertainty and fear of both young people and their parents; as well as camp based educator providers as to how the camp based education can be integrated into the mainstream Myanmar system.

Building capacity for young highlander children through education
Vinai Boonlue, Seven Fountains Jesuit Retreat Center, Thailand

For decades, the people in the highlands of the north of Thailand have been marginalized and treated as the non-citizens. Promoting the value of education among these communities is a way to build greater quality of life. Although education is free in Thailand, families have to pay for uniforms, textbooks and school supplies such as pencils and notebooks. In addition, if they live far from the school, there are transport costs. All of these contribute to a high drop out rate of highlander children from mainstream education. The presenter, himself an ethnic Karen, has worked for many years in facilitating education opportunities for highlander children with the aim of building capacity so they will return to transform their own societies. This paper examines both the challenges and opportunities for building capacity through accessing mainstream eduction for highlander children in Northern Thailand.

Karen Knowledge Networks and Transitional Community Based Organizations Nexus in Hpa'an, Karen State, Myanmar
Saw Kay Ramoe Wae, Burma Children Medical Fund, Thailand

In the transition to democracy in Myanmar, space has been created for community based organizations to network for the provision of education services for Myanmar youth. In Hpa'an, Karen State, there are now a number of like-minded organizations working together to provide effective education for Karen and other ethnic youth. The presenter had the opportunity of researching the interconnectedness of ten of these organizations during a four-month internship at Verandah Youth Community Café (YCC) as part of his final year Social Science major in Chiang Mai University. While identifying the uniqueness and distinctions of each of these organizations, his research highlighted how the YCC acted as a hub connecting all the organizations in the common goal for an educated youth in this region.

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Production and Distribution of Natural Resources in Northeast Asia

Convenor: **Hiroyoshi Karashima**, National Museum of Ethnology, Japan
Chair: **Kazunobu Ikeya**, National Museum of Ethnology, Japan
Discussant: **Sakkarin Na Nan**, Rajamangala University of Technology, Thailand
Institutional panel by: National Museum of Ethnology

Natural resources have been produced and distributed within Northeast Asia and neighboring areas since ancient times. Such natural resources include animal and plants products, like wild and domestic animal skins, horn, teeth, and milk and other dairy products, honey, and animal meat. In this session, we will discuss the production and distribution of natural resources in Northeast Asia, including Japan, China, Korea, Mongolia, and Russia. Paralleling that development, mutual exchanges of Natural products have increased, particularly between Japan and China, Japan and Korea, and Japan and Russia. Today, hitherto local cuisine, such as sushi or sashimi, is spreading worldwide along with globalization. This panel session aims to elucidate the history and contemporary situation of the exchange of natural resource products throughout Northeast Asia. In particular, it is intended to explain who has played the key roles in exchanges; traders, merchants, or "ordinary" people; what has been exchanged, goods, ingredients, or

recipes; and social changes that have occurred after the introduction of new resources. Covering such topics, various cases in Northeast Asia from ancient times to the present day are to be presented.

Changing Marine Resources in Japan : Abalone, Kelp, Sea urchin
Kazunobu Ikeya, National Museum of Ethnology, Japan

Local marine resources, such as abalone, sea cucumbers, shark-fin, kelp and scallop have been consumed as food in Japan since ancient times. Japan has also exported them to China as dried food products. For instance, since the Jomon Era, abalone has been collected in the Shakotan Peninsula of Hokkaido, on the Sanriku coast of Tohoku District, the Boso Peninsula of Chiba, the Ise-Shima Region, and the Noto Peninsula of Hokuriku District. It is well known that the Japanese consumed abalone domestically. Moreover, dried abalone has been exported to China since the Edo Era as one product of Nagasaki Tawaramono. Dried abalone from the Sanriku coast, called “abalone of good quality”, in particular gained a valuable reputation. Nevertheless, the trend of its production and distribution from the Meiji Era to the present remain unclear. In addition to specifically examining the abalone of the Sanriku coast, which sustained tremendous damage from the Great East Japan Earthquake of 2011, the author attempts to assess historical trends of abalone collection, processing and distribution. Further, much Korean farmed abalone has been imported recently by Japan. The author attempts to elucidate the historical and present abalone-linked relations among Japan, China, and Korea. His field work was conducted mainly by interviewing older residents of the Sanriku coast, and through observation of dried abalone production.

Reduction of transaction costs: a case study of the market economy of Mongolian pastoralists
Hiroyoshi Karashima, National Museum of Ethnology, Japan

The aim of this presentation is to demonstrate that Mongolian pastoralists reduce transaction costs particularly by explaining changes in the ways they sell animal husbandry products like meat and milk, for example. According to the theory of New Institutional Economics, marketing involves transaction costs. Buyers and sellers do not have equal information, therefore they incur costs not only for products and services, but also the transportation and searching. This being the case, pastoralists who sell products must acquire the skills to calculate costs, transport their products, negotiate with buyers, and manage trade, all of which are necessary to reduce transaction costs. After the collapse of the socialist system in Mongolia, the collectives(negdel) were dissolved or transformed and, in many cases, the animals belonging to them were divided among the membership. Members obtained the animals as private property and became herd owners and managers. The system of distribution between rural and urban areas has not been efficient as a result of dissolution of the collectives, so inevitably members began to exchange their products individually, by participating in the market economy as sellers. The skills for transaction at markets, however, did not remain unchanged, but responded to changes in the ways of trading. When institutional change occurred, including economic development, development of technology, and improvement of infrastructure, the sellers developed new skills for gaining a profit. In this presentation, the author demonstrates how sellers reduced transaction costs under various situations.

Indigenous trading networks across the Bering Strait from the eighteenth to the twentieth centuries
Nobuhiro Kishigami, National Museum of Ethnology Japan

Historical change in indigenous trading networks across the Bering Strait between the 18th and 20th centuries is examined in this paper.Siberian Eskimo had accumulated wealth as trading mediators between indigenous peoples of Siberia and those of Alaska before they came into contact with Russians and Americans. In addition, their economic status was stable owing to the abundance of whales and walruses. From the 1700’s, the Chukchi had resisted attempted Cossack invasion, but learned to profit from iron wares and firearms obtained from Russia. In 1764 they began to come into contact with Russians, and some of them paid taxes. In 1788 the Chukchi concluded a peace treaty with Russia, and the following year a site for an annual exchange was established at Anyui, and a trade market was opened. The supply of items from Europe was increased and demand for furs was generated by this trade. To meet the demand, the range of trade expanded to include the Siberian Eskimo and Alaskan indigenous peoples, such that an intercontinental trading network was developed. Via this trade many Russian items flowed into the New World, and Siberian Eskimo played an important trading role as mediators. In 1867 Alaska became a US territory. The trade between Siberian Eskimo/ Chukchi and Inupiaq Eskimo in Alaska continued, but it was transformed into conventional trade. In the 1920’s Siberia became a territory of the

Soviet Union and the trade across the Bering Strait was prohibited, and finally ended with the onset of the Cold War.

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Social Movements and Changing World Views in Rural Cambodia I

Convenor and discussant: **Frédéric Bourdier**, IRD, Cambodia
Chair: **Astrid Norén-Nilsson**, Lund University, Sweden

Access to and control of natural resources and land tenure security constitute two of the most challenging issues for today's Cambodia. Preserving and improving the livelihoods of the nearly 70% of families that live in rural and forested areas appears necessary to maintain the national socio-economical equilibrium, but the twin dynamics of privatization and the presence of a kleptocratic elite impedes this. There is an increasing imbalance between government diktats promoting national economic growth, personal enrichment, and competition under the label of free trade, and, on the other side, popular resentment of the current development path in favour of social justice, rural security, and development returns to the rural population. Unsurprisingly, various social movements fighting land deprivation, deforestation, and natural resource depletion have emerged in most Cambodian provinces. These dynamics have arguably assumed central significance in the current interelectoral period. The 2013 elections, in which long-incumbent Cambodian People's Party (CPP) were significantly challenged, appear to reflect a shift in the relationship between the populace and the state. The period since, leading up to next national elections in 2018, has been characterised by novel negotiations over what room there is for change in relations between the state and its citizens. Ordinary people participating in social movements are in the process of re-articulating their relationship to the political community. Hard-pressed to find new ways of connecting to the electorate, the government strategically seeks to neutralise these movements and reframe social justice.This panel gathers a set of deeply empirically informed case studies so as to take stock of the political functions and roles of social movements in today's Cambodia. It intends to show the multiple reasons underlying the decisions by some social groups of the peasantry, sometimes led by charismatic individuals, to be politically engaged and to orient their destiny accordingly. In the context of upcoming national elections, it will identify government attempts at counteracting these 'unwelcome' socio-political movements by adopting new strategies in order to regain popular confidence. Case studies portraying different actors with pertaining ideologies will be presented: some are grassroots oriented, others are associated with transnational networks, and others actors lobby financial corporation, whilst power-holders are assessed for their resilience capacity when their legitimacy is seriously endangered by a growing number of Cambodians. Thereby, this panel seeks to mobilise the study of current social movements to explore the new political order which is emerging in Cambodia.

Cash crops: a good deal for Cambodian farmers?
Seng Suon, Centre for Development Oriented Research in Agriculture and Livelihood Systems (CENTDOR), Cambodia

Regional integration and rising foreign demand for raw materials is transforming Cambodian agriculture. Farmers are facing the dilemma of balancing resource allocation between crops demanded on foreign markets, which expected to provide higher cash income, and food crops for the sake of food security. The associated risks – first of all prices related risks - are particularly strong for resource-poor farmers. This paper aims at analysing the on-going changes in land use on household economy and food security. The overall trend has been a relative reduction of food crops and an increase of cash crops, and a consequent increased dependency on food purchase. The analysis builds on a 600 households survey and 216 semi-structured qualitative interviews carried out in 2016 in three provinces of Cambodia: Kampong Thom, Kratie and Ratanakiri.
The analysis includes household strategies in resource allocation induced by change in land use, labour arrangements, the need and search for off-farm work, and the various patterns of migrations, part- and full-time, one to several household members, durations, etc. Off-farm work and migration have important consequences on farming activities, including outsourcing labour and the use of mechanical tools, which require additional investment. We show that food and cash crops cannot be seen as opposed, those who performed the best with regards to cash crops have also engaged into production of food for their own

consumption. In conclusion, we review national strategies for agricultural development that tend to neglect the balance between local food security and exported market agriculture.

Grassroots Movements Lobbying the International Finance Corporation
Frédéric Bourdier, IRD, Cambodia

Economic Land Concessions (ELC) granted to investors by Cambodian national authorities have long generated a deep sense of insecurity. Rural society is, however, increasingly strong, and vocal, about grievances vis-à-vis land grabs and illegal logging. This is not confined to a passive "everyday resistance of the poor", but amounts to a active, long processes of engagement and persuasion. Some grassroots organizations have adopted a strategy of lobbying the International Finance Corporation (IFC) - the financial arm of the WB – involving a series of actors linking the village to the highest international agencies and powerful banks. This presentation depicts an ongoing situation in Ratanakiri province. Fourteen villages have been affected by an ELC (20,000 hectares). Since conventional human rights and environment advocacy mechanisms remain insufficient, local inhabitants have decided to adopt more efficient mechanisms associated with international law regulations and procedures. At first, local villagers showed that the company had violated ELC standards (in terms of size) and practices. They used their political rights to take legal action and summoned the national delegates of the Compliance Advisor Ombudsman (CAO), an independent body from the World Bank (WB), for verifying whether the incriminated company was respecting the IFC guidelines and safeguards. The CAO recognized that economic and ethical considerations highlighted by the World Bank (WB) were not conformed to due to economic, environmental and social malpractices. Consequently, a pronouncement made by the IFC threatened the company to have their loans withdrawn, prompting the investor to adopt a comprehensive shift towards villagers.

Peasants, Land Struggles and State Formation Processes in Contemporary Cambodia
Jean-Christophe Diépart, Mekong Region Land Governance, Cambodia
Oeur Il, Analyzing Development Issues Center, Cambodia

Tensions and struggles revolving around questions of land access and control occupy a central place in the political and social life of Contemporary Cambodia. Land conflicts reconfigure the mutual production of socially legitimate authority and land rights. As such, they reveal the unevenness of state formation processes.We enter this multifaceted tangle through an examination of different forms of contestations and negotiations on the control of State Land, a fuzzy legal category produced and mobilized by the State in its territorialization efforts. We examine three cases of struggles that crystalized against Economic [State] Land Concessions in three provinces. In a context of unequal power distribution amongst the actors involved, we elicit the place of the peasantry and its agency to resist and engage in negotiation with multi-leveled State authorities and markets forces.Conflict management occurs through institutional pluralism wherein hard law is one element in a wider continuum of statutory and customary norms including personalized networks or locally valued perceptions of justice. These norms are not mutually exclusive but appeal to each other to produce hybrid institutions, which are contingent outcomes of the negotiations between the actors. We show how these hybrid institutions produce contextualized rules that have very different outcomes in terms of peasant land rights security and engage the actors in divergent state formation processes. But beyond the specificities of each particular trajectory, State land management is a dynamic process that combines a calculus by authorities to retain social legitimacy but also reproduce its sovereign power on land.

The Last Khmer Rouge Bastion in Pailin: Frontier, Capitalism and Coercion
Krisna Uk, Association for Asian Studies, United Kingdom

Endowed with gems and forests, the Cambodian province of Pailin was once a region rich of natural resources and became therefore a privileged place for internal migrants in search of economic opportunities. Bordering Thailand, Pailin has since the end of the 19th century seen continual waves of internal and external migrants. Internal migrations have continued in the twentieth century and intensified during the 1980s and 1990s with Pailin becoming the last bastion of the Khmer Rouge. This paper explores the political, economic and social tensions at play in the village of O'Neang located along the Thai-Cambodian border on the K5 mine belt where anti-personnel mines have been buried to a density of 3,000 mines per kilometer of frontage. O'Neang was established in 1998 by ten families of former Khmer Rouge cadres. Drawing on field research carried on in 2006 and 2016, this paper examines

the ways in which Cambodian migrants negotiate their relationships with powerful Khmer Rouge landowners in order to access land and seek employment. It also discusses how anti-personnel landmines are used by the powers in place to threaten, punish and discipline thereby turning the land into yet another scene of protracted conflict yet this time opposing former Khmer Rouge cadres and migrants on the one hand, and a clique Khmer Rouge land owners on the other.

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Media and Gender: Image Projecting

Chair: **Tracy K. Lee**, Chu Hai College of Higher Education, Hong Kong

Televising the Cosmopolitan Subject: Male Images on the Chinese TV Screen
Geng Song, University of Hong Kong, Hong Kong

Cosmopolitanism is a notion central to the constitution of "desiring China" in the postsocialist era. Through consumption and wealth, a new type of neoliberal cosmopolitan subject is being constructed. It is obvious that this discourse of cosmopolitanism is not necessarily in tension with nationalism in the context of contemporary China. As a matter of fact, a cosmopolitanism that emphasizes the formation of new subjects in a more open and stronger China on the world stage is as much nationalism's supplement as its negation.Therefore, rather than self-problematization and reflexivity, to which critique is integral, "cosmopolitanism with Chinese characteristics" is more a confirmation of the self through a claim of cosmopolitan subjectivity that transcends parochial identity. In this sense, it is in line with an important task in postsocialist subject-making in the Chinese media, i.e., the construction of a Chinese identity through a dichotomous imagination of the national self/otherness. This paper analyzes a group of male images in Chinese television dramas of recent years and examines how national identity is constructed through negotiation of the meaning of gender. These images, such as white-collar elite in transnational corporations, returnees from overseas and Chinese businessmen in foreign countries, show a conspicuous desire to represent Chinese men in a cosmopolitan fashion and to link masculinity with modernity. This paper probes into the trope of class in representations of this "transnational business masculinity." It also illustrates how these transnational male images exhibit hybridity and negotiation between global and local discourses of masculinity and how this cosmopolitan masculinity squares with the state's agenda of building a modern and cosmopolitan image of the country and, in particular, its educated younger elite.

Neoliberal subjectivity of (Hong) Kong girls in the social media
Tracy K. Lee, Chu Hai College of Higher Education, Hong Kong

In the recent decade, 'Kong girls' has become a vogue word in the media and daily conversations among youths in Hong Kong. The term refers to young women who typically embody the Hong Kong values, which is supposed to be highly materialistic and pursuing happiness through conspicuous consumption. In the mainstream media, 'Kong girls', denoting a undisciplined lifestyle/outlook that is not endorsed by the traditional patriarchal power in Hong Kong society, have been extensively criticized and condemned. However, in local social media, many women identify themselves as 'Kong girls' proudly in a constructive way. This article adopts multiple methods to examine the identity of the 'Kong girl' and its interaction with conspicuous consumption in social media. We conducted focus group discussions and in-depth interviews with a sample of Hong Kong women in their early twenties. Informants were invited to talk about their understandings of the image of the 'Kong girl' and identify their female friends as the 'Kong girl' type. Results of interviews and focus groups were further compared with the informants' postings in the social media. Findings of the research include: a) the others' report about Kong girls were largely based on stereotypes represented in mass media rather than their own personal experiences; b) the conspicuous consumption in mass media discourse was a simplified concept that overlooks Kong girls' diversity and autonomy; c) far from imitating the lifestyle of the upper class in Hong Kong, the social media was used by Kong girls to present their uniqueness and the ability to be different from others. In sum, Kong girls represents a new form of femininity and neoliberal subjectivity which challenges the patriarchal hegemony over young females.

Performing Televisual Malay: The Feminizing of 'Senario'
Luqman Lee, SOAS, University of London, United Kingdom

Malaysia's inter-ethnic and inter-faith discursive terrains have long been highly contested spaces driven by the nation's socio-cultural politics. Against this milieu, the Malay sitcom 'Senario' was produced by Malaysian television station TV3 from 1996 to 2013. With 17 years of production, 'Senario' is the longest produced sitcom in Malaysian broadcast history. Its performance of a specific interpretation to Malayness embodies, among others, the patriarchal social and domestic structure present in many of the nation's rural spaces – incidentally, or perhaps not incidentally, Senario's primary demographic. Viewed as a discursive televisual space for Malay-Muslim intragroup identity, this paper will explore 'Senario's ideological extension of the traditional's patriarchal strategies in reaffirming the gender status quo. A central focus on the performatives of both 'Senario's female and male actors who were, at different instances, overtly feminized, will be discussed through select episodes of the sitcom.

Of martyred women and crying men: Gender in popular Philippine loveteam films.
Chrishandra Sebastiampillai, Monash University Malaysia, Malaysia

In 2006, Jovenal Velasco theorized that the new Philippine screen man and woman are '"Feminized" Heroes and "Masculinized" Heroines', arguing that men were becoming softer and more in tune with their emotions while women abandoned traditional roles to instead provide for their families, or to embrace a modern liberated identity. A decade later, how do two of the most popular male and female stars of the Philippines stand in relation to their predecessors? This paper explores representations of gender and relationships in Philippine popular culture through the case study of the most successful contemporary screen couple (a 'loveteam'), John Lloyd Cruz and Bea Alonzo. Three main sites of meaning are examined to inform this discussion: the stars' personas; their roles and performances; and extra-filmic materials on the couple. These are used to discover how notions of contemporary masculinity and femininity are challenged or reinforced by the tandem. Aside from the roles they play, stars are also constructed images – figures of identification that audiences can embrace. Richard Dyer's seminal work on stardom is used to examine the star personas of the tandem. Films, articles, interviews, promotional public appearances, concerts and endorsements, and textual analysis will be employed to discuss how Cruz and Alonzo embody notions of masculinity and femininity. James Naremore's work is used to analyse their star performances in their films and discuss the characters they play. This paper also examines how their particular fame and 14 years together affords certain privileges and allows them to explore their identities in ways that other stars might not be able to. How does Cruz match up to the new screen man, and does Alonzo challenge the strong leading lady? This is the first work to investigate the role of ubiquitous loveteams in disseminating discourses of gender, love and relationships in Philippine cinema.

"The Transgender Body in Performance". Performing Arts and Transgender Identity in India: Case of the Jogappas
Prerna Subramanian, Indian Institute of Technology Gandhinagar, India

Performing arts is a realm that is viewed as a means of expression of identity, narratives, histories and stories - it is a space where identities get expressed, challenged and subverted. They also act as a cathartic medium for a subjectivity wherein it could unleash itself freely. But what happens when a structurally ostracized body performs? Transgender communities in India are present across various states in the country, known by different names and known for different socio-cultural-religious practices. Kinnars, hijras, kothis, jogappas are few of the various communities, with complex manifestations of sexuality and gender expression. Most of them come from underprivileged socio-economic background, which results in multiple exclusionary practices against them. Simultaneously, certain religious notions attached to these identities often tend to include them, but in forms of marginalisation. In this complex matrix, many of them are also known for their distinct ways of expressing themselves through performance. This paper would focus on the Jogappas, a transgender community from in and around Karnataka, sacred devotees of Yelamma; this is to see how their transgender body in performance is not only an intersection of religious devotion, economic livelihood but also an artistic expression of the self in a nexus of unremitting exclusion. The enterprise of this paper will be to understand how or whether for them, performance works as a tool of empowering self-expression by analysing concepts of body in performance, gaze and questions of gender in performance art.

Chair: **Matthew West**, The Chinese University of Hong Kong, Hong Kong

Narrative, Actor-Networks, and Materiality: Steps Towards an Anthropology of Knowledge with Responsibility from Taiwan's Knowledge Economy
Matthew West, The Chinese University of Hong Kong, Hong Kong

Actor Network Theory (ANT), in the shape it has been taken up if not as it was originally intended, has had at least two key problems: first, a methodological challenge concerning where to "cut" the networks our studies of knowledge lead us to and, second, a political critique concerning the dissolution of responsibility that ANT analyses appear to provide for their human actants. Based on more than 20 months of participant observation fieldwork primarily within a Taiwanese LED company, I describe three very different ethnographic conceptualizations of knowledge, three different "locations" to go to find "new" knowledge, and three quite different sets of actor-networks, each aiming to find the best ways to assert control over that knowledge. These three networks converge as R&D engineers produce particular semiconductor properties in their material systems and as patent engineers find, delineate, and extract a selection of these material properties for inclusion in company patent applications. I argue that by tracing the motivation of particular networks of people, materials, and machines we can bridge the gap that often exists between science studies approaches to knowledge and more traditional anthropological studies of knowledge as/in place of "culture." The paper concludes by showing how this focus on the production of knowledge and of property in that knowledge reintroduces particular narratives to ANT's networks in order to explain the motivation of quite different "networks" within roughly the same set of actants. In so doing, a measure of inequality between actants returns, allowing us to better understand both responsibility and deliberate attempts to find, shape, and control both "knowledge" networks in their variety of forms.

Theosophical network between modern China and Japan: focusing on Wu Ting-fang and H. P. Shastri's Theosophical movement
Chienhui Chuang, Osaka University, Japan

The Theosophical Society, which was established in New York in 1875, was active as a supporter of anti-colonialism in Asia. The Theosophical Society established its first official branch in Shanghai in 1919. First president of the branch was Hari Prasad Shastri (1882–1956), an Indian professor, Sanskrit scholar, and Raji Yoga teacher, came to Shanghai in 1918 for responding to Dr. Sun Yat-Sen(1866–1925)'s invitation. Before moving to Shanghai, Shastri was teaching in Tokyo Imperial University and Waseda University from 1916-1918. When in Japan, Shastri also had a connection to Paul Richard (1874–1967), the French Indophile esotericist, and sometime associate of the Theosophical Society. Honorary president of Shanghai's Theosophical branch was Wu Tingfang (1842–1922), an important diplomat in modern China and one of the best-known Chinese individuals in the Western world from the late nineteenth century to the early twentieth century. In this paper, I would like to discuss Theosophical human network between China, India, and Japan in a post-colonialism perspective. In this paper, I will examine the Theosophical movement in modern China as an interesting example of the conflicting interactions between East and West.

Chinese Intellectuals' Organization for a United Asia: The Minzu Guoji in 1930s' Guomindang Writing
Craig Smith, Australian National University, Australia

In the 1920s the possibility of a China-led Asia gained popularity among intellectuals. They saw China as a leader of the "small and weak," what the Kuomintang called the ruoxiao nations. China was led by Japanese-educated intellectuals in the 1930s, and it was often these intellectuals who tried to incorporate popular ideas of benevolent assistance into discourse on the future spread of China's revolution across Asia. The idea of a united Asia was widely influential in Chinese intellectual discourse amid a global zeitgeist of transnational regionalism. Through a study of Kuomintang journals such as New Asia (1930 - 1937) and Asian Culture (1934 - 1937), this paper concentrates on official and semi-official discourse on the Kuomintang as the leader of a united global movement against imperialism, a movement to establish a new form of international organization called the Minzu Guoji, the International of Nationalities. In the late 1920s and early 1930s, if only in discourse, the revolution entered an expansionist stage, pushing out to China's frontiers with the goal of bringing the Three Principles and the nationalist revolution to China and all Asian nations due to a belief in the cultural centrality of China that wedded modern Asianism to

the Sinocentric tribute system. To an indeterminable degree, this discourse was Kuomintang propaganda initially intended to abrogate the authority of the Communist Party and its Comintern backer and refute the Asian Monroe Doctrine that was often utilized to justify the expansionism of the Japanese Empire. However, the emphasis upon Chinese leadership that defined this discourse had a lasting influence upon the construction of Chinese nationalism both before and after World War II.

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Political Participation in Vietnam

Convenor and chair: **Andrew Wells-Dang**, Independent scholar, Vietnam

This proposed panel on "Political participation in Vietnam" considers varying aspects of citizen and organizational involvement in Vietnamese political life. As a one-party state led by the Communist Party, Vietnam is frequently assumed by international observers to lack substantive ways that citizens can express political views and engage in public debates. The papers presented on this panel, by a diverse mix of Vietnamese, overseas and international scholars, show that reality is far more nuanced. Citizen participation occurs through both established and informal channels, reaches multiple parts of the political system, and affects the direction of Vietnamese politics in unexpected ways.The papers offer case studies and critical appraisals of political participation. Nguyen Tran Lam presents a case study of participation of some of Vietnam's disadvantaged citizens, namely ethnic minorities who face a combination of social stigma and institutional barriers to full equality. Next, Nhu Truong analyzes openings in the power structure through processes of constitutional and land law reforms in the past 3-4 years. Finally, Andrew Wells-Dang's paper assesses participation in Vietnam through the lens of international comparative politics, particularly theories of political transition. Many of these theories do not appear to apply well to contemporary Vietnam, but as conditions change (as documented in the other papers), broader political shifts may be on the horizon, although their direction and timing remain unpredictable.

The Dynamics of Political and Economic Participation among Disadvantaged Groups in Vietnam
Tran Lam Nguyen, Oxfam in Vietnam, Vietnam

This paper examines the dynamics of political and economical participation among the disadvantaged groups in the context of stagnant growth and increasing inequality in Vietnam. Despite the country's social and economic achievements, tens of millions of ethnic minorities, small scale farmers, and migrants are facing multiple forms of inequality particularly the poverty of voice and opportunities.These disadvantaged groups lack an understanding of their rights, access to information, and participation in voting and other decision-making processes. Labeled as second class citizens they lack the information and skills to understand politics, tax and budget issues, and feel they don't have the right to engage in such processes. For decades, ethnic minorities have been poorer and lower educated than the Kinh, mostly due to stigma and discrimination. Farmers are excluded from having a say in agriculture policies, land reforms and market information. Informal and migrant workers are excluded from minimum wage policy making, social safety nets and planning processes in the areas where they live, meaning that local public services do not serve their needs. Whilst the richest and most privileged can influence policy in their favour, the poorest and most marginalized citizens are unable to make their voices heard, trapping them at the bottom of the economic and social ladder. The paper suggests specific actions to enhance the politic-economic participation of the disadvantaged including raising awareness on inequality impact, changing legislations on democracy and strengthening the policy-monitoring role of civil society, media and international organizations.

Institutional Paradox: Fragments and Partial Openings in the Structure of Power in Vietnam
Nhu Truong, McGill University, Canada

When placed in comparative perspective with China, Vietnam has been cast as a positive case in which greater diffusion of political authority effectively creates institutional openness that hence results in regime responsiveness and performance. Scholars have identified various outcomes to examine this causal relation and have found positive evidence, for instance, in divergent income inequality between Vietnam and China. In this paper, I argue, however, that the apparent diffusion of political authority found

in Vietnam is better understood as a form of bureaucratic fragmentation indicative of the limitation of institutionalization in Vietnam. While these might be two sides of the same coin, each explanation leads to very different conclusions. I suggest that the institutional disjuncture in the structure of power in Vietnam creates pockets of institutional openness that only allows for managed and partial public participation as well as contingent responsiveness to societal inputs and demands. I will do this first by providing a deeply contextual analysis of the debates surrounding revisions of the Constitution and the Land Law in 2013 as well as the 2016 legislative elections as evidence of the parameters of the Vietnamese state and regime's receptivity of divergent interests from within the state and from society. Second, I will trace Vietnam's bureaucratic fragmentation to critical junctures in the historical formation of the Vietnamese state.

Prospects for political change in Vietnam: A review of "transition" theories
Andrew Wells-Dang, Independent scholar, Vietnam

Thirty years since the economic and political crisis that led to Doi moi (Renewal), Vietnam faces a new set of challenges that existing institutions are ill equipped to solve. The "middle-income trap" threatens to limit or end pro-poor development, while business and politics are riddled with corruption and inefficiency. There is a growing sense that sooner or later, the one-party Communist regime will need to adapt in response to this new situation. A shift to a new form of politics is not inevitable, but to many Vietnamese it is no longer unthinkable. This paper analyzes the applicability (or non-applicability) of international theories of political transition in the context of the current Vietnamese regime. "Transition" is used to describe all types of shifts among regime types, including authoritarian states and democracies, with no prior assumption of any particular outcome. Little mention is made of Vietnam in the existing literature, but as the country develops, it is beginning to resemble more of the conditions described as prone to transition. The paper then considers what factors and institutions in contemporary Vietnamese society make transition more or less likely and which social actors or stakeholders are likely contributors to change. The discussion is based on a mixture of primary interview data, participatory observation and secondary sources (including online Vietnamese media) to illustrate actors' perceptions and contributing factors. A conclusion assesses the possibilities of different forms of transition, including both potential openings and risks that could occur in the coming 3-5 year period.

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Security Challenges in the Asia Pacific

Convenor and chair: **Tai Wei Lim**, Singapore University of Social Sciences, Singapore
Discussant: **Zhengqi Panj**, Singapore University of Social Sciences, Singapore

Our panel looks at the ideas of 'security' and 'warfare' through a multidisciplinary angle. We employ the broadest meaning of the terms 'security' and 'war' to refer to confrontation between states, street level public security issues in social movements and representations of 'war' and 'security' in literary works and film. In our panel, 'security' and 'war' does not only refer to the mobilization of physical assets for war-making but also the resilience of social cohesion and harmony in a nation state that has a territorial conflict with another neighbouring state, insurgencies, social movements or revolutions. One half of our panel studies the ideas of 'public security' and 'warfare' through the lens of 'hard' security between states and between social groups within a state. To examine the idea of security from a historical perspective, we are also interested in the question of state mobilization of resources for war-making. The other half of the panel studies representations of war and security in literature and films. Conceptualizing security challenges in terms of domestic security. This panel's papers directly interacts with the conference's themes, including Cold War studies, security challenges in the Asia Pacific and maritime disputes in the South China Sea. Our panel paper titles are: Destabilizing Domestic Politics on the South China Sea: China vs Vietnam, or not?; Mother's Beloved and a Secret War; Lesser Known 'Essential Industries': Leather, Tanneries, Footwear and Wartime Expropriation in Thailand, 1940-1945; After Street Warfare: What gives? A case study of Post-Occupy Central movement in Hong Kong; Who will guard the guardians? Hong Kong cop films and the anxieties of accountability; Economics and War in Asia: The Politics of International Trade in Value-Added.

Economics and War in Asia: The Politics of International Trade in Value-Added

Zhengqi Pan, Singapore University of Social Sciences, Singapore

How and under what conditions will embeddedness in global production networks (GPNs) influence the likelihood of war between and within countries in Asia? Extant research on the capitalist peace posits that economic interdependence is a significant factor in reducing the probability of interstate wars. Given the increasing geographical dispersion and fragmentation of world trade since the 1990s, the proliferation of GPNs further reinforces economic interdependence among countries. Moving beyond gross trade measures and using value-added trade data from the United Nations Conference on Trade and Development (UNCTAD) between 1990 and 2011, this paper further theorizes and tests how embeddedness in GPNs influence the probability of both interstate and intrastate wars. In addition, this paper centers on Asia, given Asia's role as a global manufacturing hub. I argue that for countries that are tightly embedded in GPNs, complex interdependence will not only increase the costs of war, but also invite third party foreign state intervention, thus greatly altering the strategic calculus of aggressors and making both interstate and intrastate wars less likely to occur. This paper contributes to existing research by examining the capitalist peace in the broader context of GPNs, and investigates how GPN embeddedness can decrease the likelihood of both interstate and intrastate wars in Asia.

Mother's Beloved and a Secret War

Kit Ying Lye, Singapore University of Social Sciences, Singapore

The Laotian Civil War, (sometimes referred to as "Secret War"), which took place from 1953 -1975 was one of the many civil wars fought in Southeast Asia during the Cold War. Yet, despite it being a crucial foundation to the Vietnam War, it remains relatively obscure in the discussion of Southeast Asia's post-WWII history. Recent studies of the Civil War focuses on the political motivations of the various parties, particularly with America's involvement in the war. However, few offer insights into the people's experiences of a war which was fought for more than 22 years, thus effectively omitting the Laos people from their nation's traumatic history. The Civil War has certainly affected the production of literature in Laos. Notably, the two branches of modern post-war Lao literature reflect the tension between the Royal Lao government and the communist Pathet Lao as writers from the two camps work to represent the nation's history in writing. However, the lack of translated Laotian literature and testimonies prevents a critical discussion of the intangible effects of the Civil War on its people. This gap in the discussion of Southeast Asia's post-war history is what this paper attempts to address. Through a discussion of Outhine Bounyavong's short stories in Mother's Beloved, we can arrive at a better understanding of how the Laos people attempt to seek reconciliation with their traumatic history.

Lesser Known 'Essential Industries': Leather, Tanneries, Footwear and Wartime Expropriation in Thailand, 1940-1945

Thomas Bruce, Singapore University of Social Sciences, Singapore

It is safe to say that European armies have always required a supply of leather for the equipment of their armies. This has not been the case in many parts of the non-Western world. However, with the global adoption of European military methods from the nineteenth century onward, leather became an essential requirement in places where the production and use of the material had previously been at most minimal. The independent tropical polity of Thailand (until 1939, 'Siam') provides one such example. With the onset of the Second World War, the military's leather requirements were thrown into sharp relief; leather, leather goods and footwear production in particular, becoming something of an 'essential industry', and the government sought to take control of private sector production and distribution. Intertwined with this rationale for expropriation was the nationalist government's desire to emasculate the power of the Chinese migrant community over the Thai economy. These arrangements signaled the start of a period of intervention in domestic productive capacity that stifled and muted a burgeoning local entrepreneurialism with far-reaching effects. Wartime expropriation has been largely neglected and it is hoped that this paper will contribute to an opening up of the topic for further research.

Who will guard the guardians? Hong Kong cop films and the anxieties of accountability

Janice Kam, Singapore University of Social Sciences, Singapore

This paper examines how the Hong Kong cop film can mirror public anxiety over issues of security and governance in the territory. It suggests that the visibility of the police force as an arm of the government and the filmic imagination meet and mutually reinforce each other in the enduring popularity and

versatility of the Hong Kong cop film, which evokes the mythos of an idealized police force, and subjects it to instability and even breakdown by the social and political threats presented in the films. This paper pays particular attention to two recent articulations of the genre, Cold War (2012) and Cold War 2 (2016), which depict a conspiracy wrapped around the kidnapping of several policemen. The widening conspiracy described in the film and its sequel call into question the probity and transparency of the police force, its susceptibility to corruption and factionalism, the role of independent watchdogs and legal bodies, among other issues of public governance. The paper argues that the police force in these films serves as a synecdoche for Hong Kong's governing institutions and reflects uncertainties concerning the rule of law, accountability, the divisiveness of political factions at the highest levels of government, and interference in the operation of public institutions. From a broader perspective, the cop film engages, through a popular medium, in a conversation about governance, transparency and the relationship between public authorities and citizenry.

After Street Warfare: What gives? A case study of Post-Occupy Central movement in Hong Kong
Tai Wei Lim, Singapore University of Social Sciences, Singapore

This writing studies the pro-democracy movement in Hong Kong after the 2014 Occupy Central movement which witnessed a confrontation between pro-democracy protestors and the establishment. It was warfare conceptualized in non-traditional form, pitting domestic dissenting groups against state authority on the open streets. The Occupy movement ended in the dissipation of the protestors from public space, splitting into two main groups to continue the struggle. The radicals went underground and continued their expressions of unhappiness against authority through various means while another group continued their struggle in the legislative realm, resulting in dual track visible and invisible warfare through the legislature and in mobile guerilla street protests respectively. It is also a story of student activism, Beijing envoys, self-identity, democratic awakening and state power.Keywords: Occupy Central, Hong Kong, China, democracy, Beijing, identity

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Democracy, Decentralization, and Local Politics I: Southeast Asia

Chair: **Hans Hägerdal**, Linnaeus University, Sweden

From Bullet to Ballot, Indonesia's Assymetrical Decentralization Policy : Case Studies of Nanggroe Aceh Darussalam and Papua
Umi Lestari, Gadjah Mada University, Indonesia

This study aims to explore how assymetrical decentralization in two provinces in Indonesia, Nanggroe Aceh Darussalam and Papua, transforms conflict into political resolution through electoral logic. Nanggroe Aceh Darussalam and Papua followed assymetrical decentralization logic to create representation scheme which is different from other regions in Indonesia. Papua is allowed to have bicameral system at local parliament and Nanggroe Aceh Darussalam has its own local political parties. This research specifically explores to what extent assymetrical decentralization has impact on conflict reduction in both areas. This article concludes that assymetrical decentralization's implementation in Nanggroe Aceh Darussalam successfully in transforming Gerakan Aceh Merdeka (Aceh Free Movement) into political parties, provides channels for their political engagement, thus contributing in peace stability and democracy. Democracy becomes the only game in town now. While the presence of Majelis Rakyat Papua (Papuan People's Assembly) has no significant impact. Keywords: Assymetrical decentralization; representation; Nanggroe Aceh Darussalam; Papua; Aceh Local political parties; Majelis Rakyat Papua (Papua People's Assembly).

Marginalization Ulama in Sharia Politics in Aceh Selatan
Willy Purna Samadhi, Gadjah Mada University, Indonesia

South Aceh district is located in the south-west coast of Aceh province, close to the border with North Sumatra. This region is not classified as a base of Free Aceh Movement (Gerakan Aceh Merdeka, GAM), thus excluding from "political zone" of Aceh. The society has a long Islamic tradition shown by the Islamic boarding school (pesantren), which gave rise to great scholars (ulama). Nevertheless, the influence of the clergy on political life almost imperceptibly, except at the village level (gampong). At the village level "democratic" local version of Aceh took place under the leadership of social charismatic leaders. Various

problems social life of the village discussed with the residents, led by village head (keuchik), scholars (imeum meunasah), and the traditional elders. Decision-making is done based on the result of deliberation. However, the mechanism is practically not take place at a higher level. In the local elections at the district level, the influence of ethnicity and economic interests more pronounced intensity in the power sharing. Ulama are not involved in the electoral process. There is an assumption, scholars in politics can no longer be said to be scholars. Therefore scholars do not have a role and a real political influence on local politics in the district. This is interesting as sharia law applies in this district. Keywords: Aceh, sharia law, local politics, democracy

Clients, Citizens, Voters: Ambiguities of preferences and persistent patronage in Sumatra, Indonesia
Deasy Simandjuntak, ISEAS-Yusof Ishak Institute, Singapore

Direct-election for local leaders (Pilkada), implemented since 2005, is generally considered one of the major achievements of decentralization and democratization in post-Soeharto Indonesia, especially because it has allowed some reform-minded leaders to rise. It has also transformed the traditional patron-client relations, as local elections have "empowered" clients as voters and transformed patrons into electoral candidates who run for leadership positions. Despite these positive changes, however, the ten-year experience of local electoral democracy has also shown that patronage practices are still rampant in many regions. In these regions, corrupt officials stay popular and may win the elections. Consequently, Indonesia's district elections illustrate the dissonance between the positive image of electoral democracy and the proliferation of patronage practices. This paper thus investigates the ambiguities of preferences in the local democracy and in the everyday interaction between the citizens and the (local) state. While pragmatism may explain voters' choice of wealthy candidates, other traditionally recognized patron qualities –which are not congruent to good governance ideals- may also determine voters' preferences of leadership qualities. In light of these ambiguities, how has democracy in the local level reshaped Indonesian citizenship? Using a political anthropology approach, the paper therefore calls for the reconceptualization of Indonesian citizenship beyond the simplistic fulfilment of civic, political and social rights, to the one which takes into account the fine-tuning of local specificities. To support the argument, the paper takes Sumatra as a case study, where six out of its ten popularly elected provincial governors have been charged with corruption.

Labor movements amidst democratic consolidation in the Philippines and Indonesia, 1986-2016
Ruel Dupan Caricativo, University of the Philippines Baguio, The Philippines

Radical leftist parties and groups in the Philippines and Indonesia have undergone different experiences under authoritarian regimes. But these organizations have had similar limited outcomes when they participated in the electoral process in the post-authoritarian period. This puzzle is what this paper seeks to unravel by focusing on the experiences of working classes in engaging democratic institutions and processes in these countries. This comparative study seeks to analyze the relationship between democratic consolidation and economic (read: capitalist) development and highlight the role of lower classes, especially the working class, amidst these processes. As such, the following general question is proposed: How do we explain the similarities and differences of organized labor's engagement with democratic institutions and processes in the Philippines and Indonesia since the transition from authoritarian rule? This paper will utilize a structuralist perspective building on the works of Huber, Rueschemeyer and Stephens (1993; 1997) on the relationship between capitalist development and democratization, Bellin's (2000) analysis of class support for democracy in the context of late development, and Jayasuriya and Rodan's (2007) analysis of modes of political participation in the context of hybrid regimes in Southeast Asia. This paper will argue that labor's support for democratization in the context of late development is contingent on its structural position in society. Consequently, the structural position of labor engenders varying modes of political participation, that is, how labor views and engages democratic institutions and processes.

Mapping Democratisation: A Tale of Indonesia and Myanmar
Sonu Trivedi, Zakir Husain Delhi College, University of Delhi, India

Democratization is an extensive process involving several phases. It is largely believed that political liberalization and loosening of controls over people's rights and civil liberties precedes democratic transition. Over the years, significant researches have been done and numerous literatures have proliferated on the study of the breakdown of the authoritarian regimes and transition to democracy.

These have been very influential in shaping our understanding of the process of democratisation. One of the critical questions that the Paper seeks to explore is that, the pattern of political development and economic growth has not been uniform for all the countries. While some have shown considerable level of political stability and growth (such as Indonesia in the past two decades) but, few on the other hand, still remain in the transition stage (like Myanmar). At the outset the Paper, therefore argues that within military rule, splits and schisms tend to appear which results in growing number of opposition groups seeking democratic transition. Secondly, the role of elites, and the choices they make, determines the process of regime transition. Finally, financial crisis and the consequent economic collapse has been a crucial factor determining the downfall of military in authoritarian regimes. The two case studies undertaken here is an application of these factors, particularly, in reference to democratisation in Indonesia and its prospects in Myanmar. Although, it is possible to isolate the major forces of democratization and regime transition, it becomes important to understand how and whether these factors interact in a consistent fashion across different cases. What explains variations in regime outcome and how do divergent paths develop? This is the critical question that the Paper seeks to explore. Indonesia has been chosen as a model for comparing Myanmar because the latter's experience parallels that of former in a number of respects.

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Interfaith Translation and Dialogue

Chair: **Emilie Wellfelt**, University of Cologne, Sweden

Buddhist Iconography in "Islamic" Paintings of Century Asia and Iran: 13th-15th Centuries
Yusen Yu, Heidelberg University, Germany

To what extent Islam and Buddhism, the two most universal religions of pre-modern period, were culturally and visually interacted is a question yet to be answered. This paper seeks to shed new light on the reception and integration of Buddhist iconography in the visual culture of Central Asia and Iran from the period of Mongol dominance to the Timurid/Turkmen rule (i.e. l3th-early 16th century). The paper looks at two artistic genres, the album painting and manuscript illustration, and discusses two key issues: first, it examines the channels of flow of Buddhist iconography into Central Asia and Iran, which unfolds through its intensive contacts with Yuan-Ming China (and/or India), and various agents such as diplomatic emissaries and Muslim merchants; secondly, it highlights the active role of Persian artists and discusses how Buddhist iconographies are (re)used, reinterpreted and assimilated in the visual culture of this period. It thus hopefully contributes to a better understanding of the Buddhist influences on the ways of representing the divine in a Persianate-Islamic context.

The Meaning of Faith: A Dialogue between Buddhism and Islam
Abdulla Galadari, Al-Maktoum College, United Arab Emirates

To believe, in Islam, entails the belief in one God, His angels, His books, His messengers, the Last Day, and destiny. The Arabic term for belief used by the Qur'an is "īmān." The root of this term (amn) means safety. As such, profession of faith (īmān) in Islam linguistically may be compared to taking refuge in Buddhism. However, scholars believe that faith in Buddhism (saddhā) and Islam (īmān) are distinct, in that "saddhā" means to have faith through experience and insight (prajñā), as portrayed in the Kalama Sutta, while "īmān" means to have dogma. However, "īmān" is distinct from zeal and dogma. The Qur'an frequently admonishes dogmatic zeal using the term "ẓann." Muslim scholars mainly understand this term as conjecture, while its cognates in Hebrew and Aramaic means dogmatic zeal. In the few times that the Qur'an positively speak of "ẓann" (e.g., Q. 2:46, 9:118), it does not use it as conjecture, but more accurately as conviction, following its definition in Hebrew and Aramaic. This brings us to an interesting conclusion that regardless of how later Buddhists and later Muslims came to understand their scriptures and their convictions, their scriptures have similarities on the issue of faith. Īmān is akin to taking refuge in Buddhism, while zealous dogma is frowned upon. Both various Suttas and the Qur'an differentiate between two types of conviction, that which is received through discernment and understanding, and that which is blind.

Kakure Kirishitan Survivors
Roger Vanzila Munsi, Nanzan University, Japan

Recent scholarship on the present-day remnants of Kakure Kirishitans (Hidden Christians) in Japan has tended to emphasize the least telling and distinctive aspects of their very real life experiences and struggles in Nagasaki. This research was rather conducted to highlight the singularity of some salient socio-cultural, psycho-religious, and spiritual constructs that define and determine Kakure Kirishitan survivors in urban settings, and to forge a connection between these significant characteristics. Using ethnographic and observational techniques, the results suggest that Kakure Kirishitan individuals have been intrinsically and extrinsically characterized by remarkable spiritual motivation and persistence, psycho-religious experiences, and emotions, as well as vivid historical, Christian, and moral references to their deceased predecessors. In particular, the few remaining Kakure Kirishitans have, through shrines and festivals, consciously sought the viability of their religious beliefs and practices in the public sphere, while privately forming and reaffirming suitable images of community. The analysis reinforces the importance of recognizing how sharing common heritage, identity, and cherished memories have reinforced the uniqueness and practical value of Kakure Kirishitan communities in their continuing spiritual path, while revealing a number of distinctive elements of their religious symbolism that are also imbued with local customs and values. The study provides a refined interpretative tool for demonstrating how the essentially dynamic interplay between specific religious components of Kakure Kirishitan believers mirrors closely the elements of their struggle to achieve transition with experiences of religious adjustment and survival, while maintaining the persistent patterns of the past. Keywords: Kakure Kirishitan survivors; religious constructs; spiritual constructs; sharing; remembering deceased predecessors; Japanese shrine festivals; time-persistent relational patterns; Nagasaki Christians.

The National Bible Society of Scotland's Annotations on the Chinese Gospel of Mark: A Means to Mediate between the Bible and Its Chinese Readers

George Kam Wah Mak, Hong Kong Baptist University, Hong Kong

Starting its work in China in 1863, the National Bible Society of Scotland (NBSS) was one of the major Chinese Bible publishers and distributors in the 19th century. Like other Bible societies, the NBSS for a long time published Chinese Bibles only 'without note or comment' in order to avoid any controversy provoked by the content of a 'note' or 'comment' added to the Bible that could discourage support for the NBSS's work. Nevertheless, starting from the 1870s, the NBSS, along with other Bible societies, faced repeated appeals from Protestant missionaries for Chinese Bibles with annotations, which, as a means of mediating cultural and religious discrepancies between Chinese society and the biblical world, were believed to help facilitate the reception of the Bible among the Chinese people. In 1893, thanks to the publication of its annotated Chinese Gospel of Mark, the NBSS became the first Bible society to publish the Chinese Bible with annotations. Drawing on relevant archival sources, this paper studies the annotations in the NBSS's annotated Chinese Gospel of Mark with the aim of throwing light on the NBSS's role as a conditioning factor in the mediation between Protestant Christianity and Chinese culture. This paper first attempts to explain why the NBSS resolved to publish annotated Chinese Gospels in the early 1890s when other Bible societies were still considering whether to deviate from the long-standing practice of publishing Bibles without note or comment because of the China mission field. This paper then examines how the NBSS exercised ideological control over the compilation of the annotations to be included in its Chinese Gospels. Finally, the annotations in the NBSS's annotated Chinese Gospel of Mark are analysed in order to understand the NBSS's approaches to bridging the gap between the Bible and its Chinese readers.

The Paradox of Gandhian Secularism: The Metaphysical Implication behind Gandhi's 'Individualization of Religion'

Eijiro Hazama, University of Tokyo, Japan

This presentation will explore the relationship between Gandhi's two major intellectual developments in his last years: his insistence on political secularism ('individualization of religion') and his controversial religious experiments with 'brahmacarya (sexual celibacy; sleeping naked with his 17-year-old grandniece, Manubahen)'. Contrary to the prevalent interpretations, I will argue that Gandhi's political principle of secularism during the last years of his life entailed implicitly his radical religious belief, which he thought worth risking his life to present before the public. There was an intimate relationship between the concepts of brahmacarya, individuality (vyaktitva), and religion (dharm) that constituted his principle of secularism—these concepts were integrated by Gandhi in his distinct Hindu metaphysics of ātmā. Although Gandhi's ideas on ātmā were initially influenced by Śrīmad Rājcandra's Jainism, he later

repudiated the latter's views and revised them by incorporating some ideas from western orientalists, including Sir John Woodroffe's tantric thought. Gandhi's concept of ātmā was considered to inhere with the cosmological spiritual power of śakti, ultimately identified with God (Īśvar, Brahm): this concept of ātmā was one of the fundamental components of Gandhi's eventual ideas of individuality and religion. Gandhi attempted to realize his 'unique individuality (anokhuṃ vaktitva)' in his last religious experiments with brahmacarya, which were conducted contemporaneous to his increasing political valorization of secularism. Gandhi's secularism was virtually a political platform to universalize religion, paradoxical in that he meant to go beyond the impregnable hedge of privatization by making religion deeply individualized, that is to say, ātmā-centred.

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Positioning North East India I: Material Culture, Representation, Gender

Convenor: **Surajit Sarkar**, Ambedkar University Delhi, India
Chair: **Dharitri Chakravartty**, Ambedkar University Delhi, India
Institutional panel by: Centre for Community Knowledge and the North East Forum, Ambedkar University

Northeast India is on India's cultural periphery, an area where India begins to feel less and less like the rest of southern Asia and more and more like the Southeast Asian cultural region. The term itself is a colonial expression, derived from geography, and its continued usage now characterises the identity of the people living in this part of the country. The stereotypical image of the region as backward and 'uncivilized' comes from a representation of the people through outsiders' accounts. A continuing reliance on colonial archives to rewrite histories reinforces colonial conceptions, and ignores or marginalises the cultural-historical legacy of resident communities. This has contributed to the creation of an insular region on the one hand, and reinforces the image of India as the mainland belonging to a larger Indic / South Asian culture on the other. Insider perspectives, lived experiences and community narratives from the oral cultures of this region, are the lens by which the panels seek to reposition the region. These highlight its inter-regionality, locating it politically in India while culturally positioning the region in a larger South East / East Asian tradition. This unique cultural-historical-political melange, with its wide community diversity and range of influences, has led to the formation of a unique 'transnational hybrid'. This panel will focus on the cultural representation and material cultures from North East India in order to use interregionality as an opportunity for promoting comparisons of the different local experiences. In the context of understanding social nuances through the analysis of objects as texts, the panel will look at the subtle relation between material culture and gendered social behaviour in the study of communities of the region.Reflected through the study of diverse aspects of material culture, the complex relations to social structures and hierarchies find expression in the way objects and materials are produced, used and become representative of transforming cultural traditions in food, cloth and space. Does material culture and its gendered expressions have an interregional dimension, that allows further possibility of looking at the region from the axis of South East rather than South Asia?

Nature, Culture and Science: Entomophagy in North Eastern India
Oinam Helmata, Ambedkar University Delhi, India

Food and food habits play an important role in the structural and functional aspects of a society. The symbolic meanings of food, a by-product of man-nature-culture are usually expressed in material cultures, folklores, rituals and practices, dietary habits etc. Food habits are connected closely with one's tradition and culture as topography, climate, flora and fauna, habitation are linked in shaping such criteria (Dhar and Coomer, 2004). Edible Insects remain as an integral part of traditional food systems in Asia including India (Chakravorty et.al 2011). Edible insects are good source of nutrients such as fats, proteins, vitamins, fibre and minerals. The products of edible insects are used as folk and scientific medicine.This paper deals with the aspects of entomophagy in north-eastern India. It highlights the uniqueness of insects as food, symbols, stories, medicines, etc. The dichotomy of nature-culture and different communities of the region is discussed. Doctors and Healers or Shamans with entomotherapy are discussed using Kleinman's model (1980) of Health Care System. The changing aspects of entomophagy linking it with scientific knowledge and existing social dynamics of generational gap are also discussed.The paper concludes by highlighting the need of studying such knowledge for a wider understanding of regional and global connections as well as the dynamicity of different cultures with an aim to have a balanced knowledge synthesis.

Perception of food, dress and identity beyond cultural boundaries
Gangmumei Kamei, Ambedkar University Delhi, India

This paper focuses on the concept of food, dress and identity when moved beyond cultural boundaries and how it is perceived by both insiders and outsiders in context. The feeling of accommodation, alienation and discrimination based on food and dresses particularly from North-East India is studied. The North-East India comprises of different communities and tribes spread across eight states and this paper explores what people have understood about the region, and attempts to understand the cognitive frameworks while constructing the North-East. Whether there is one common North-East identity or multiple identities is also studied. This paper also attempts to understand the notion of conformity and group identity based on foods and dresses from insider as well as outsider perspectives.

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Funerals and Deathscapes I

Chair: **Tani Sebro**, Miami University, United States of America

Material Consecrations in Early Modern Transfers: Surfaces and Sacred Bodies Linking South East Asian, China, and Europe
Marco Musillo, Kunsthistorisches Institut, Italy

My study looks at three types of objects that display emblematic artistic and religious intersections: Filipino religious sculpture, sculptured forms of Guanyin, and tombstones from the Jesuit graveyards in Beijing. Although coming from different contexts of use these types are emblematic of early-modern practices for assigning, erasing or translating meanings rooted in religious traditions and devotion, and visible on the object's surface. The tombstones, which did not travel, nevertheless display a striking intersection. Their surfaces are in fact covered by two texts, one in Chinese and one in Latin evoking the deceased through both the language of the Qing patronage and of the Jesuit missionary enterprise; both also sustained by symbols of the Catholic religion and of the imperial power. Such a framework, where the distance between the two text and between the two cultures, oscillates from inclusion to rejection, introduces to the image of Guanyin reinterpreted as personification of the Virgin Mary, which in the early-modern East-Asia was translated into various forms. Here, I look at Philippino versions without the child, the common attribute of the Virgin and the Bodhisattava, and I explore how these sacred characters turned into figures with global religious attributes but local racial features. The interplay of religious and cultural forms visible in both sculpted objects, is therefore evidence of practical juxtapositions, misunderstandings, and dialogues: all crucial issues composing the early-modern exchanges between Europe and East-Asia.

"Can Ghosts Die?": Repositioning Magico-religious Belief Systems, Materiality and Modernity in Contemporary Southeast Asia
Zarina Muhammad, LaSalle College of the Arts, Singapore

Across Southeast Asia, varying hues of animistic, shamanistic, magico-religious beliefs continue to contribute to the vastly heterogeneous forms of religious practices. My paper aims to examine the contested histories, texts and definitions pertaining to the intersections between witchcraft, magic, myth, medicine and religion associated with these belief systems. I will also address the questions of relevance and the appropriateness of appropriation of these belief systems in the context of visual representations and contemporary art within contemporary Southeast Asian cultural landscapes. By examining the shifting borders underpinning and surrounding the ecosystems of visual arts practice, how can we consider the ways the cultural worker/producer comes into a convergence with certain concerns pertaining to the social, material, political, sacred, spiritual and transcendental realities of this region? To what extent can we situate this subject matter within the contexts of (post)colonialism, gender/identity politics and questions on cultural hegemony? How can artists, curators and researchers engage with these ideas in relevant and coherent ways? In what ways are these issues pertaining to tradition, history, heritage, environment, culture and identity playing an increasingly significant role in social and public debates, and artistic practice in Southeast Asia? How do artists then negotiate and create work through

the lenses of these cultural revisions, reinstatements, rejection and anxieties? In doing so, how do these individuals reflect on how these forms, beliefs, practices are reconciled or used as a tool of resistance and protest in a world of multiple and contending modernities? What are the residual colonial legacies and cultural tensions that still play a part in shaping and moving through the communities of present-day Southeast Asia?

Death Rituals Make Heroes: Funerals for Civilians Killed by Political Violence and their Political Role in Thailand
Katja Rangsivek, Burapha University, Thailand

The sacrifice of one's life for the nation is generally seen as a prerogative of soldiers. Yet in Thailand, hundreds of civilians have shared this doubtful privilege. Most notably during the events of October 1973, October 1976, May 1992 and May 2010. Those who left their lives protested against governments that they perceived as unjust and undemocratic, in a struggle for the countries democratization. They were killed by the police, military or paramilitary groups. However, only the victims of the first of the four events are today officially characterized as heroes. To understand how the state has dealt with the death of those who lost their lives due to political violence, I will trace how the dead were treated in regards to the arrangements made for the victim's funerals. The victims of October 1973 have received elaborate state-sponsored cremations performed by the king. While none of the victims of the remaining events have received comparable recognition. Those who were killed in October 1976 in many cases did not receive proper funerals, were not returned to their relatives or worse were mutilated. After the events of May 1992 and May 2010, the victims did not receive state funerals, however, fellow protests developed an agency to honor their dead. It will become clear that the funerals are instrumental in creating legitimate protest and in aligning the dead with the heroes or the villains of Thai history. It will further be shown how the power of alignment has shifted to being firmly in the hands of the government into a much more contested commodity. The funerals of victims of political violence coined how these events are perceived today and the understanding of rightful political protest. Thus, they are important for our understanding of the current political crisis in Thailand.

Visualizing Death and the Corpse: Perspectives on Postmortem-Photography in India
Uwe Skoda, Aarhus University, Denmark

A close connection between photography and death has been noticed by authors like Roland Barthes, Susan Sontag and others. While this may well be a fairly universal link, it is argued here that the trajectories of private postmortem photography seem to differ significantly around the globe. Taking the relatively well-documented traditions of postmortem photography in Europe and North America as a backdrop, the paper explores the specific and so far rather under-researched situation in India. Unlike European or North-American cases, death and more precisely the corpse, since death cannot be grasped empirically, have not only been visible and photographable historically, but remain to be so in contemporary practices, i.e. they are often taken by family members and friends and become part of family albums. In fact, the relatively recent proliferation of the technology (through mobile phones) seems to have led to an increase and wider circulation of postmortem photos on the subcontinent. However, a closer look especially at two Indian regions - eastern and northern India - reveals important differences in terms of iconography, locations or motives to take these photos etc. Thus, this paper aims to fill a lacuna in the literature on death and its photographibility by introducing these regional perspectives and analyzing them in the light of the two major lines of the photographic theories – namely Pierre Bourdieu and Roland Barthes.

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Colonial History of India, 18th-20th Century

Chair: **Alex McKay**, Australian National University, Australia

Fair Game: Cross-Cultural Bargain Hunting in Eighteenth Century India and Denmark
Josefine Baark, Independent Scholar, Hong Kong

Stabbing a pig or training a shotgun at a deer, European merchants in South India participated in conspicuous consumption of leisure as much for amusement as for economic diplomacy. This paper examines two hunting scenes found on an eighteenth century South Indian textile. In the 1740s, the palampore was gifted to the Danish king, Christian VI, from the Maratha king, Ekoji II. Setting the piece within the context of Indian and North European representations of hunting, the paper will argue that the Hindu inspiration for the images, whose meaning relied on the show of exceptional skill in the hunt, was integral to the commensurability of the piece. Although they functioned within a different iconographic tradition once they reached Europe, the images of hunting were of vital importance for translating monarchical familiarity and brokering the continued trade between Thanjavur and Copenhagen.

The Artifice of Trust as Procedure. The Production of Formality and Informality on Monetary Markets in Late Colonial Northern India

Sebastian Schwecke, International Institute for Asian Studies, the Netherlands

Starting in the last decades of the nineteenth century, the colonial Indian state embarked on an endeavor to delineate procedural parameters for the "proper" conduct of business by pursuing a range of market framing policies. Combining a developmental agenda with a thrust towards ensuring the predominance of British over Indian capital, while making both "complicit" with the colonial project of modernization (Birla 2015), late colonial market framing policies aimed at establishing procedural unity in the conduct of business. In the process, the handling of trust as one of the most prominent features of commercial and (especially) monetary transactions became increasingly detached from inter-personal relations and their intermediation by business agencies, leading to a growing divide between "formal" and "informal" business practices that reinforced the emergence of two distinct economic segments: An official, "formal" economy, and its shadowy counterpart chiefly marked by the high visibility of illicit and sometimes illegal entrepreneurial practices that are often subsumed under catch-all phrases like corruption or black markets. With regard to Indian monetary markets this development strengthened the distinction between money lending, indigenous banking, and "unorganized" forms of speculation, on the one hand, and "modern" banking on the other. The embedment of this development in a discourse of modernization, however, tends to hide its core characteristic – the growing discrepancy between inter-personal and abstract forms of handling trust in business relations through the imposition of procedural codes. The paper traces the development of the artifice of trust as procedure through an analysis of the attempts of banking businesses in late colonial northern India to construct façades of "formality" in order to comply with economic "modernization".

The Development of Bombay City after the Opening of the Railway in the Mid-Nineteenth Century

Michihiro Ogawa, Kanazawa University, Japan

In 1661 England acquired the Bombay islands in Western India from Portuguese and Bombay City became the headquarter of the English territory of Western India. However this city was isolated from India Subcontinent economically even after the British colonized Western India in 1818. In the early Nineteenth Century boats and pack-bullocks were used in the trade between Bombay city and its hinterland. Previously the author studied the economic growth of Bombay city in the late nineteenth century. It was not until the opening of the Great Indian Peninsula Railway in 1853 that Bombay came to be economically connected to its hinterland, especially cotton growing areas. The Cotton Boom caused by the American Civil War in 1861-65 brought great wealth to Bombay city, which saw rapid growth by land reclamation in various areas. After the 1860s, new industries such as the cotton industry began to develop, and a lot of people and goods came to this city by rail. He concluded that Bombay city grew up along two different railway lines in the late nineteenth century. Two different railway lines reached different ports within Bombay city, and created geographically separate market zones within the city. This paper considers how these market zones were connected comparing and locating trade statistics of each port in the city by GIS. Moreover GIS Maps showing demographic changes of areas along railway lines work for this consideration. The GIS analysis clarify the economic growth and integration of Bombay city in the late nineteenth century.

Beyond Katherine Mayo and Mother India: Sustaining a Radical Politics of Caste and Gender in Late Colonial India

Uma Ganesan, Manchester University, United States of America

Katherine Mayo's Mother India, published in 1927, faced a storm of indignant and horrified protest in India for its provocative contention that the Hindu religion sanctioned women's lowly status within HIndu society and for its graphic description of the alleged sexual habits of Hindus. In their urgency to blunt the edge of Mayo's criticisms and prove that Indians were indeed worhty and ready for self-rule - a claim that the British colonial government had little sympathy for and which Mayo's book intended to destroy, nationalists and leaders in the nascent Indian women's movement rallied around the Sarda Bill that proposed rasing the age of marriage for girls to 14. Eventually passed as the Child Marriage Restraint Act of 1929 that penalized the marriages of girls under the age of 14, it came to be seen as a fitting reply to at least some of Mayo's central criticisms of Hindu society. Rather than utilizing Mayo's book as an opportunity to consider, and even call for, radical reforms in Hindu society, and indeed in the nexus between caste and gender, nationalists and women's movement leaders settled for the safest and most doable reform, one that barely touched the surface of caste patriarchy. In contrast to this minimalistic response, the Self-Respect movement, a radical version of the Dravidian movement in the Madras Presidency in southern India, not ony published a daring defense of Mayo's book in the columns of its flagshp periodical Kudi Arasu but also sustained a radical critique of the nexus between caste and gender in the ensuing decades. This paper analyzes the Movement's response to Mayo as both an exemplar and a harbinger of its radical challenge to the insitutions of caste patriarchy such as marriage, divorce, birth control, and the devadasi system.

The revolutionaries of Anushilan Samiti in Bengal and their inter provincial connections in Tippera (1935-47)
Keka Duttaroy, Prafulla Chandra College, India

Tippera has always been in the forefront of the revolutionary movements in India. The tide of the Anushilan Samiti was started by Pulin Das of Dacca having its usual sways in Tippera. The youth were prominently active in the revolutionary movements. The policy of Tippera Anushilan upto 1934 was (i) to recruit members for an armed mass uprising (ii) to collect funds by stealing ornaments and cash and by committing dacoities to secure firearms and (iii) murder of both European and Indian officials. Important dacoity cases included Hajiganj dacoity case of 1934 and the Rajargaon dacoity case of 1935. After 1935, despite arrests, recruitment and reorganization of Tippera Anushilan continued. In 1937, the influence of Communism came with the emergence of the new programme of the party. Circulation of Communist Literature, lectures on communism and scientific socialism followed. Revolutionaries released from jail after 1937 permeated into the Congress Socialist party or the Communist Party. After First World War, the undercurrent of revolutionary activities continued with a difference in character owing to the changed circumstances of the times. The Anushilan movement had taken a socialist turn. There was a more realistic approach and a concrete programme of action. The sentimentalism of the earlier period gave way to a desire for mass movements and the Anushilan of Tippera were trying to arouse the masses through propaganda and action. Constructive work like building of libraries, study circles, reading rooms, newspaper agencies to spread revolutionary literature grew along with business concerns like cotton mills, steel works, match factories, ayurvedic and chemical works controlled by the Anushilan. The policy was to run a parallel line of armed struggle with Gandhi's non-violent road to Indian freedom movement.

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Book & PhD Presentations – Chinese Art

Chair: **Isabelle Huber**, Independent scholar, Switzerland

Representations and Urban Interventions: Visual Arts in Contemporary China - Book Presentation
Minna Valjakka, National University of Singapore, Singapore

This edited volume provides a multifaceted investigation of the dynamic interdependence of visual arts and China's urban transformation since the 1990s by focusing on the questions of transitions, representations, place-making and interventions. China's unprecedented urbanization in the past two decades has a far-reaching impact on all forms and spheres of visual arts. The repercussions are felt from agencies, subject matters, themes, and styles to policies, new strategies and spaces of production, dissemination, use and reception. In particular, the transformations of the urban space and the various issues associated with urbanization, such as population increase, high mobility, dislocation as well as corruption, inequality, and environmental deterioration, have been repeatedly addressed in Chinese visual arts and reflected in urban built environment. From different perspectives, contributors analyse a

wide range of cases including photographs, installations, paintings, posters, performances, multimedia art, documentaries, films, TV series, urban creativity, and the visual transformation of towns.

Body in the Forbidden City - PhD Pitch

Peng Liu, Macau University of Science Technology, Macau

This research offers an investigation into Chinese/Confucian bodies through thesis writing using analytical discourse and creative practice in the form of painting. It reflects on diverse perspectives about the body in Chinese society during different historical periods. The space of the Forbidden City, Beijing, is an ideal site for analysing understandings of the Chinese body, as the space itself, such as its layout, designs and regulations, are all inscribed with Confucian values and cultural meanings.

The thesis writing focuses on the interrelationship between bodies and the space, and analyses Confucian bodies in the Chinese context in terms of both physical entity and cultural embodiment as human beings are "simultaneously part of nature and part of culture" (Turner: 197). Ficto-Criticism is used to investigate the interaction between the space and a number of selected Confucian bodies. The resulting imagined scenarios, which interrogate these interrelationships restores an immediacy and aliveness to the body engaging with the space.

As a practicing artist, I translate my bodily experience into the language of painting. Thus, in this research I also take an artistic approach in examining the interrelationship between my body and the space of the Forbidden City. The interrelationship between the everyday actions of my body in the space has been re-thought and expanded in the studio. The process of translating is investigated via my bodily movement, as an embodied Confucian subject who has a relationship with the practice of painting. The resulting paintings, not only reflect how my body is acted upon by institutions as a culturally embodied being, but also how my body has the capacity to form new actions to express its individuality to the world.

Death, Sacrifice and Monumentality: Study of the Cultural Materials in the Work of Chen Zhen, Gu Wenda and Huang Yong Ping - PhD Pitch

Remy Jarry, China Academy of Art, China

From the very end of the 1970's up to now, Chinese artists have explored new media, genres and creative processes. In parallel, they have revived their historical and cultural heritage, which had been disregarded during the Cultural Revolution. In the course of this historical shift, one particular trend developed towards the end of the 1980's: the pervasive presence of the theme of death in the works of a young generation of artists.

In the post-Revolution works of the young artists, artistic references to Chinese funerary arts along with other death-related topics became increasingly conspicuous. This trend crystallised when several Chinese avant-garde artists started to explore in depth the concept of death. The discussion in the present article will focus on three of these artists who were all born in the 1950s. These three people, Chen Zhen (1955-2000), Gu Wenda (1955-) and Huang Yong Ping (1954-), were key artists in the generation in question.

These three artists started to incorporate visual elements related to death and Chinese funerary arts in their works, such as installations in the shape of Chinese tombs or steles. In certain cases, their art was even seen to revive traditional Chinese sacrificial rites. This trend toward an increasing embrace of the theme of death was all the more interesting because it started at the time, when these three artists came directly into contact with the Western world and culture. At this time the artists moved either to France (Chen Zhen in 1986 and Huang Yong Ping in 1989) or the United-States (Gu Wenda in 1987). Thus, their references to Chinese funerary culture could be their personal response to their new (non-Chinese) cultural environments. In other words, their newly discovered international environment seemed to have incited them to reconnect with their "Chineseness" as they pursued their own artistic paths and reacted to the Western ethnocentrism they were encountering.

Gulangyu - Book Presentation

Qing Mei, Tongji University, China

This book is one of the series of 100 Gems of Chinese Architecture on representative ancient and traditional buildings with historical significance throughout China. The book contains rich contents about the historical background of the garden on the sea and its culture, architectural style and features of the

historic buildings attached with excellent photos and the drawings. It provides an opportunity to appreciate and understand the unique style of Gulangyu Islet architecture and its origins of China's Fujianese architectural tradition, of returned overseas Chinese influences from Southeast Asia,and of European architectural style. It also displays various characteristic design methods, exquisite architectural skills, and ingenious processing of details, record the rememberable heritage buildings for the world architectural community, and open a window to review the architectural knowledge and art. In the new century, Gulangyu has been attracting more and more attention, and presenting her past glamour and brilliance to the world. The contemporary Gulangyu's architectural heritage as a cultural entity has already become topics people are keen to understand and study in an in-depth way.

Panel 278 — 23 July 2017/ 11.30 - 13.15 / Room 1

Contemporary Art, Society and Representation in Asia II

Convenor and chair: **Edwin Jurriens**, University of Melbourne, Australia

This panel focuses on the links between contemporary art and society in Asia. It deals with the representation of social issues in art as well as socio-political factors influencing the representation of art itself. We analyse the role of art in providing aesthetic innovation and addressing sensitive issues and underexplored aspects of everyday life. We also identify the opportunities of and limitations to creating, displaying and consuming art in past and present. Themes include the institutionalisation of art, the creative role of audiences, alternative engagements with public space, and the representation of history, trauma, environmental issues and food culture in East and Southeast Asia.

Memory and the Avant Garde: Exploring Trauma in Indonesian Conceptual Art Practices, 1970s-1980s
Wulandani Dirgantoro, Forum Transregionale Studien, Germany

As the biggest democracy in Southeast Asia and the world's most populous Muslim country, Indonesia has a vibrant art scene that draws its roots from traditional cultures, colonialism, religion and nationalist movements. Over the last decade Indonesian contemporary art has risen to be one of the key players in Southeast Asia's regional art scene and, more recently, the global scene. Scholars on Indonesian art, however, have questioned whether the current positive atmosphere for Indonesian modern and contemporary art really illustrates a smooth transition between the global and the local in Indonesia and whether the interest in the here and now, conveniently put aside historical and political trauma that shaped Indonesian history. This presentation intends to address these questions through an examination of the works of the avant-garde groups such as Gerakan Seni Rupa Baru Indonesia (Indonesian New Art Movement) and PIPA group that were active in the mid-1970s to mid-1980s. In particular, how has the historical trauma of the anti-communist killings of 1965/66 affected conceptual artists and their art making? In what ways have Indonesian artists engaged with the trauma of 1965/66 during the height of the authoritarian regime?

The Edible Archive: Reflections on Lina Adam's The Culinary History of Singapore Performance Art Re-presented
Francis Maravillas, University of Technology Sydney, Australia

In recent times there has been a growing critical and artistic interest in the use of food as a performance medium. This renewed interest in the performative qualities of the alimentary – along with the sensory processes and relational dynamics it engenders – has coincided with a heightened awareness of the role of performance in the production and transmission of knowledge and memory as an embodied act. Significantly, both the epistemic and mnemonic functions of performance have focused attention on the relationship between the performative event and its archive, and the various ways embodied practice may be understood as reiterative – as a precarious site for both the reworking of history and the staging of its own afterlife. This paper explores the historiographical implications of performative iterability and the afterlife of performance through a critical examination of Lina Adam's The Culinary History of Singapore Performance Art Re-Presented (2014). In particular, it seeks to probe the ways in which Adam deploys food and its embodied repertory to engender modes of knowledge and memory that unsettle the conventional relations between the performance and the archive, and open new horizons for understanding the fraught history of performance art in Singapore.

Sites of Resistance in Southeast Asia
Yu Jin Seng, University of Melbourne, Australia

This paper examines artistic strategies deployed by artists in Asia who reimagined and adopted artistic strategies that contest and reconfigure typically non-art spaces such as temples, cemetries, farms and streets into sites of resistance. These seemingly unrelated spaces are threaded together as sites of resistance that propose new ways of thinking about and making art by Southeast Asian artists who sought to create new publics and modes of display for their expanded notion of art emerging from local contexts and environments, which was socially engaged, conceptual, and critical of the 'white cube' as the dominant way to display and frame art. Breaking out of the white cube into public, religious and rural spaces enabled alternative artistic practices, ideas and relations with the public to emerge in the region from the 1970s to the 1990s within the contexts of decolonisation, nationalism, student protest movements, and the New Left.

Panel 279 — 23 July 2017/ 11.30 - 13.15 / Room 2

Archaeology in India III

Chair: **Alexander Stolyarov**, Institute of Oriental Studies of the Russian Academy of Sciences, Russia

Regional Harappan Culture of NW Haryana, India: **An Assessment of Hakra and Sothi- Siswal Ceramics in light of Recent Excavations**
Amit Ranjan, Banaras Hindu University, India

Ceramics being a most useful source of archaeological information. To identify the regional variations in a Civilization they become the essential tool. Haryana becomes the most concentrated region for the Harappan study since last two decades considered as Eastern Domain of the Harappan Civilization. Sothi and Siswal are the two sites in NW Haryana and adjoining region of Rajasthan have been excavated in 1960 and 70s. Hakra is anupper stream river of Pakistan which is Ghaggar in India in lower stream. The ceramics found in the basin of this river was termed as Hakra Ware defined generally thick and under fired handmade pottery whose main shape is globular body with a thick application of a slightly liquid mud paste mixed with broken bits of sherds. While studying the ceramic repertoire of Haryana Harappan the typology begins with the Hand Made pottery to fast wheel Pottery. Although there is uniformity in certain points in pottery but the regional variation and micro diversity can be observed. The ceramic traditions of the Early Harappan Phase of this region are basically defined on characterization of Kalibangan Potteries in Six Fabrics. A pre-Early Harappan level was confirmed in excavations at Kunal, Bhirrana, Girawad, Farmana, and Rakhigarhi. These sites have been excavated in past two decades having the similar ceramic assemblage as of Sothi- Siswal and Hakra. Recently, these type of ceramic assemblage have been retrieved from Khanak, Haryana a site excavated in 2016 by BHU. This urges the essentiality to identify the context of the Sothi- Siswal and Hakra Culture and its significance in the Harappan Civilizationand its regional variation. Typological classification, stastical and scientific data will be presented to draw the outline of the context of these cultures.

Salient features of transition from Palaeolithic to Mesolithic in Middle Son valley in Sidhi Region: Madhya Pradesh
Sunil Kumar Singh, Banaras Hindu University, India

Sidhi district is located on the Northeastern Boundary of Madhya Pradesh. The Son River traverses the district flowing from west to east. The Middle Son valley in north-central India preserves extensive Quaternary alluvial deposits. A long history of archaeological and geological research in the valley has resulted in the discovery of tool assemblages ranging from Lower Palaeolithic to Mesolitic, a rich corpus of fossilised faunal remains, and ash deposits from the 74,000 year-old Toba super-eruption. The retouching and reutilizing of the tools are also observed in transition of Patpara to Baghor I formations. This paper will review the chronology and stratigraphy of the valley's Quaternary sediments, and presents a model that hypothesizes the temporalsequence of important tool assemblages from excavated and surface contexts. Artefacts in these assemblages are analysed and changes in tool technology through time are described; this evidence is used to propose shifts in homininbehaviour and demographic structure in this region during the Upper Pleistocene. Recognising gaps in our understanding of the Middle Son record, future avenues of research are recommended that will build upon previous research and address

questions of palaeo-anthropological significance. The Middle Son valley preserves a long and rich record of hominin occupation from all periods of the Palaeolithic that is rarely paralleled by other sites in India.

Cultural Transformation of Harappans (An Assessment of legacy in Ganga Valley)
Anupriya Rai, Banaras Hindu University, India

It was believed that Harappan Civilization was destroyed and it disappeared from the history for thousand years and we called this gap of time span as 'Dark Age'. This concept of Dark Age had given the origin of cultural break in Indian History henceforth belief of Aryan Movement and Expansions. Since there is always a two end of any Civilization one is origin and other is decline the Harappans origin is still having debate but recent evidences from the excavations suggest the sub origin theory while of other end the decline is also not clear. There is two believes regarding the end as there are some, who believe that there was a complete break in tradition and no continuity of the elements of Indus Civilization are seen whereas some Archaeologists now speak of 'transformation' rather than end of the Indus civilization. The Ganga has the cultural sequence from Paleolithic and continues till now. The recent researches stand the Ganges culture parallel to the early farming communities of the world. The Historical period of India begins in the lap of Ganges. The important question arises here that what was the cultural scenario of the Gangetic region parallel to Harappans? Whether there is any connection between them? The gap between the dates of First Urbanization (Harappan Civilization) and Second urbanization marks the important questions that arose in mind are that what happened to the elements of the Indus Civilization after its decline, did the Indus religion influence the religious and mythological ideas of later Indian culture and whether the Harappan Cultural elements based the platform for second Urbanization? Was the Gangetic civilization built upon a legacy from its predecessor? Here we will try to outline the Legacy of the Harappans in Ganga Valley in terms of material evidence.

Panel 280 — 23 July 2017/ 11.30 - 13.15 / Room 3

Economic, Political, Social and Cultural Dynamics of Borderlands in Southeast Asia

Convenor: **Yekti Maunati**, Indonesian Institute of Sciences, Indonesia
Chair: **Sri Purwaningsih**, Indonesian Institute of Sciences, Indonesia
Discussant: **Taufik Abdullah**, Indonesian Academy of Sciences, Indonesia

Boderlands in Southeast Asia have been very attractive as field of studies since the dynamics of the borderlands from different perspective, economic, political, social and cultural aspects continue to happen. Border areas are not only strategic places for movements of people, goods, and ideas, but there are also places for people to settle and struggle to survive in the new places, regardless their origin of destinations. The rapid globalisation has transfered the society in border areas who have no longer homogen society, but have turned up to be multicultural society along with the translocal and transnational movements of many different ethnic groups. Today, the managements of multicultural societies in the border areas have been more complex than ever before. There have been several challenges for the local and diasporic communities to survive there. The governments perspectives on their borderlands have also changed from seeing their borders as backyards to become frontyards. In relation to the above explanation, this panel will touch upon on several issues, strategies of survival from diasporic communities in the borderlands, the dynamics of economic developments and the people engagements on such economic transformation, the social, cultural, and health challenges for inhabitants of the borderlands in Southeast Asia.

Is transformation from Cross Border to International trade possible? Case study from the Border Areas between Nunukan Regency of North Kalimantan and Tawau-Sabah
I Ketut Ardhana, Udayana University, Indonesia

Nunukan, as a regency in the border area between Indonesia – Malaysia has played significant role in the development of border trade due to its strategis location facing Tawau of Sabah Malaysia. Traditional crossboder trade has been performed for a long time, prior to the clear demarcation line of two different countries. In the context of rapid globalisation, being a border point, Nunukan has been deveoping from a rather informal to formal border point and this has gone side by side with more modern economic development, including initiating international trade. This paper will discuss the role of Nunukan in the

process of developing international trade. To understand this process, the historical econonomic developments of Nunukan and the present day development will be discussed, namely: firstly the origin of the traditional crossboder trade; secondly, the transformation process of regional trade; and the dynamic involvement of people in the context of international trade. Nunukan, as regency (previously was sub-district), has its vision to become the strategic site of international trade. Historically, there had been many limitations of having only form of traditional crossborder trade, especially limitation of the value of goods to be passed the border point. The important question here is how Nunukan Regency prepare for this transformation and how will be the challenges and the opportunities of developing the international trade there?

Living in the Border Areas of Indonesia and Malaysia: Potentials and Challenges
Sri Purwaningsih, Indonesian Institute of Sciences, Indonesia

People who live in the border areas have advantages and disadvantages. They have less access compared to the rest of people in their own country especially in terms of basic facilities and usually have a high living cost as they have to pay more for he basic necessities due to the limited supply. People are also not free from the threat of any disease and illegal activities. In contrast, by living in the border areas, people can easily move to the neighboring country with different cultural setting for a short term of longer period. They have easy access to search for a better life socio or economically. It is not surprising that there are many Indonesian border people work in Malaysia because migrating to Malaysia seen as a viable option for families to improve their standard of living. Malaysia gives wide job opportunities. However, this seems not only the case as the vast majority of migrants tend to be concentrated in the poorly-paid service sector jobs. The conditions under is experienced by the Indonesian migrant, especially for women workers. On the other hand, the Malays frequently move to the Indonesia territory as they could buy cheap commodities. Based on the data collected for studies conducted in the border areas, this paper discusses about problems faced by Indonesian and Malays who live in the border areas of Indonesia and Sabah as well as Sarawak. This paper also discusses about their benefits of living in such areas.

Borders Development in Vietnam: Trade and Traders in the Lao Bao Cross-border Area
Lamijo lamijo, Indonesian Institute of Sciences, Indonesia

This paper will discuss about the development of borders in Vietnam by focusing on the dynamics of trade and traders in the Lao Bao cross-border area in Central Vietnam's province of Quang Tri. As a main node of cross-border development in Central Vietnam since 1990s, Lao Bao cross-border development has been boosting the increase of service, goods and people movement through cross-border as well as creating various types of livelihoods for people living there, including Kinh, Van Kieu, Paco, Kado, such as money changer (đối tiền), porter (kéo hàng), and trade. Even though trade and traders activities have been existed since long time ago, but it growth more significantly after the development of Lao Bao cross-border area in 1990s. Furthermore, the development of the border has also given more opportunities for local people to engage in cross-border trading activities. Engaging in trading at border is one of the most reasonable jobs for local people to get extra revenues rather than rely on the work at forests. It is not surprising that trade and traders' activities at Lao Bao cross-border area are dominated by Kinh people as new comer in the area and local ethnic groups of Van Kieu, Paco, and Kado. Based on my fieldwork in Lao Bao border area, this paper will examine how border development has boosted trade in this area as well as local people to engage in trading at the borderKey words: border development, cross-border trade, Lao Bao.

Panel 281 — 23 July 2017/ 11.30 - 13.15 / Room 4

Roundtable - India's Foreign Policy 2014-2017: Reflections and Perspectives

Convenor and chair: **Arndt Michael**, University of Freiburg, Germany

India's foreign policy is in a flux. Since May 2014, the BJP government under Narendra Modi has initiated several new foreign policy strategies and thematic as well as country priorities, with the objective of generally strengthening India's role in the world, opening new vistas of cooperation and especially securing India's role in the Indian Ocean. All in all, a break with traditional foreign policy ideas and behaviour has surfaced and India foreign policy is now more pronounced and, importantly, does not shy

away from competing with China. The most palpable changes have occurred vis-à-vis Indian behaviour in and towards world regions such as Southeast Asia, West Asia and Sub-Saharan Africa. Important examples are India's new "Act-East" policy (as opposed to what was formerly known as the "Look-East" policy towards Southeast Asia and ASEAN states, where for example closer economic and especially military relations with Vietnam show India's new foreign policy focus. In West Asia, India has also strengthened its economic and military relations with various countries and entered into several new military agreements. And with regard to Sub-Saharan Africa, the Indian government has started to become a crucial economic and military partner with a host of new projects and policies both from the public and private sector, thereby becoming a genuine competitor to China's engagement.This roundtable discussion with four eminent experts on Indian foreign policy wants to debate three years of BJP foreign policy by focusing at general changes in Indian foreign policy and by looking more closely at these three world regions. The discussants will compare Indian foreign policy rhetoric vs. reality, will probe into achievements, opportunities and challenges, and will attempt to look at the road forward for India in these three regions. Especially the question of how China - as India's most prominent rival in economic and military relations - has reacted and is likely to respond to India's new foreign policy will be discussed.

Arndt Michael, University of Freiburg, Germany
Alexander E. Davis, La Trobe University, Australia
Piyanat Soikham, University of St Andrews, United Kingdom
Barbara Kratiuk, University of Warsaw, Poland

Panel 282 — 23 July 2017/ 11.30 - 13.15 / Room 5

Urbanization: Reflecting on the Past, Envisioning the Future

Chair: Deasy Simandjuntak, ISEAS-Yusof Ishak Institute, Singapore

The Notion of Public Space as it is Understood Through the Double Lens of "Western" versus "Eastern" Discourse: a Case Study of Tokyo

Zdenka Havlova, University of Tokyo, Japan

The founding principles and primary determinants of the emergence of public spaces in Japan and Europe are so different and distant that it would be difficult to grasp the complexity of one through the investigation of another. The main questions is: Can we aim to study the understanding of public space in Japan in juxtaposition with the Western view; that is, the way rooted in the Greek and Roman Empires of ancient Europe? Ever since the first instance of public space discourse in Japanese urban theory some thirty years ago, it has been stated (Jinnai, 2015) that the Western understanding of public space, as a pivotal point of democratic societies, a freely accessible place, has not been present in Japan. Instead, there are small, private and intimates places (Kuma, 2015) catering to communities rather than entire societies. The fact that the perceived nonexistence of public space in Japan has puzzled many serves to justify the research this paper presents. By analyzing historical documents and referential literature, this paper aims to develop a concise comparison of the concept of public space in Japan and in Europe, thus furthering the comprehension of Japanese public spaces as a whole. Furthermore, by analyzing the spatial, sociological and philosophical definition of public space by key figures of the discourse, historical and current, it will put forward a theoretical framework defining the common and contrasting roots of contemporary public space phenomenon. The hypothesis is that, despite different developments and time lines, there are some shared aspects, namely comonness, accessibility and symbolism in both. Through the understanding of both approaches, we will be able to move forward the idea of city planning in order to accommodate the specific requirements of the 21st century, a global and interconnected era, where no concept develops in isolation anymore.

Borderland marginality and memory: Colonial and postcolonial encounters refashioning indigenous spaces and identity in the Chittagong Hill of Bangladesh

Monojit Chakma, Primeasia University, Bangladesh

Mountain regions at the cross-border of India, Bangladesh, and Burma are home to culturally diverse highland groups characterized by their diversity in ethnicity, languages, attires, creeds, social practices, and settlements patterns. The Chittagong Hill region, a mountainous borderland of Bangladesh, is located in this particular cross-cultural setting on the border of South Asia and Southeast Asia. Due to its multi-layered colonial and post-colonial past, the frontier highland region evokes a sense of place that is open

to multiple interpretations for diverse culture groups. However, as urbanization spreads to erstwhile peripheral regions, the highland groups' cultural identity and settlement forms are also undergoing rapid transformation. In turn, the settlements are now at risk of losing some of the spatial patterns that have long provided their sense of place. The paper examines the historical and cultural background of the Chittagong Hill to provide a preliminary exploration of its past that shaped the highland groups' identity and spatial patterns, and the complexities arising from its location on the borders of various cultural and political regions. By using a combination of both quantitative and qualitative methods, the paper also examines the settlement patterns developed in the hill towns of the region. The research attempts to understand continuing patterns of diffusion, adaptation and acculturation within these settlements in terms of place-making against the backdrop of urbanization. The research findings, based on the traditional settlements of diverse cultural groups in a cross-border region of the Asian uplands may also have relevance in similar geographical and socio-cultural contexts and enquiries. In a broader extent, the research, through its discourse on the colonial and postcolonial encounters and continuing loss of traditional settlement patterns, was concerned with the phenomenon of urbanization and its effects on indigenous spaces and identity in the hilly borderland towns and vernacular settlements of Asia.

From a village in the foothills of the Himalayas to a big city : Tracing the urban growth of Siliguri in Norh Bengal , India

Karubaki Datta, North Bengal University, India

From a small village in the Himalayan foothills in the mid 19th century Siliguri, has grown into a sprawling cosmopolitan city. Its rapid growth in a short period of time is one of the striking features of socio economic characteristic of North Bengal that has always been agrarian and economically backward in nature. Now governed by Municipal Corporation, the population of the Urban Metropolitan is 70,4579. Even though Bengalis are majority in the city the number of Nepalis from the hills and businessmen from different states of India is considerable. The basic factor behind the phenomenal growth of the city is its geo-strategic location. Situated very close to India's international borders with Nepal, Bangladesh and also China (erstwhile Tibet) , the city is the gateway to Northeast India. It also connects the plains of Bengal with the hills of Darjeeling and Sikkim. The village, as it used to be, first became important as a gateway to the hills with the British acquisition of Darjeeling in 1835 that subsequently transformed into a coveted hill resort surrounded by tea plantations. Urban expansion received further momentum after the independence of India in 1947. Gradual expansion of communication networks connected it with the rest o0f India and expanded scope of trade and tourism. Various political developments in the surrounding states and the Darjeeling hills have further contributed to the growth through large scale migration to the city and its rising economic importance as a trade centre. The paper proposes to trace the growth of Siliguri and highlight the factors contributing towards the growth. The urban characteristics will be highlighted along with the reasons of its population diversity. Keywords : location. trade, population, migration, urban-growth

The Creative City and Southeast Asian Cities

Phitchakan Chuangchai, University of Warwick, United Kingdom

The Creative City has become a trend in urban regeneration for the last two decades. Many cities have adopted the idea of the Creative City in hoping that the approach will help generate economic growth and therefore will fix economic and social problems in the cities. However, Charles Landry (2008), who coined the term the Creative City in 1995 with his colleague Franco Bianchini, points out that the Creative City idea has now become a catch-all phrase. Adopting the term without thinking through could cause the term to be hollowed out and the cities adopting the term to not be able to truly develop assets that they have. My study focuses on creative cities in the Southeast Asian region. Therefore, I aim to examine how the Creative City approach is used in cities in Southeast Asia, particularly Bandung (Indonesia), Cebu (Philippines), Chiang Mai (Thailand) and George Town (Malaysia). Since the Creative City approach is originated from Europe, most of the literature on this subject discusses mainly on creativity as an asset based on a European context, such as new technology and building cultural flagships. In order to analyse the Creative City approach, this research draws upon secondary sources including books, journal article, and reports. Two main texts The Creative City: A Toolkit for Urban Innovators by Charles Landry (2000) and The Rise of the Creative Class by Richard Florida (2002) are discussed in details. Then, the Creative City idea is explored by themes including urban cultural policy, hegemony and hard branding, local economy, and cluster and network. After reviewing related literature, it is found that the gap in the field

is that very few scholars addressing on past creativity like cultural heritage sites or wisdom knowledge. Thus, this issue will be taken into account in the thesis later on.

Victor Sassoon and the "Magical Buildings" of Shanghai
Po Yin Stephanie Chung, Hong Kong Baptist University, Hong Kong

The historical waterfront of Shanghai known as the Bund, one of the most impressive architectural landscapes in the world, was described in the 1930s in Fortune magazine as having "the tallest buildings outside the American continent; the biggest hoard of silver in the world" and being "the cradle of new China". At a time when the US economy was in ruins, fascism was tearing Europe apart, and much of China was besieged by civil war and Japanese aggression, Shanghai's foreign concessions provided a safe haven for Chinese and foreign investors. With the influx of hot money, Shanghai experienced an unprecedented building boom. Notable among these real estate developers was Sir Ellice Victor Elias Sassoon (1881-1961) who transferred much of his wealth from India to Shanghai and then transformed the Shanghai skyline. Inspired by American skyscrapers, Sassoon decided to build the first skyscraper in Shanghai, which would also be the first in the Eastern hemisphere, even though Shanghai's swampy ground had never supported a building of that height before. This article documents that that the evolution of treaty port architecture in China owed much to Victor Sassoon. All of its innovations – from the advent of skyscrapers, with their Art Deco style and mixed-use function, to the engineering methods and financial arrangements that built them – bore Sassoon's stamp.

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Opposition to Land Grabbing in Southeast Asia

Chair: **Lincoln L. Lewis**, Independent Researcher & Architect, Singapore

Can National and International Legal Frameworks Mitigate Land Grabbing and Dispossession in Southeast Asia?
Andreas Neef, University of Auckland, New Zealand

Over the last decade, Southeast Asia has become one of the hotspots of the global land grab phenomenon, accounting for about 30 percent of transnational land grabs globally. Land grabs by domestic urban elites, the military or government actors are also common in many Southeast Asian countries. Weakly recognized customary rights in combination with state ownership of large portions of the national territory (e.g. forest land in Indonesia, Myanmar, Lao PDR and Cambodia, public domain land in the Philippines) allow the respective governments to categorize the people living on these lands as 'illegal occupants', making them easy targets for dispossession and eviction. Yet there is some potential of national and international frameworks to control land grabs and enhance the security of customary rights in Southeast Asia. Soft law instruments, such as the Voluntary Guidelines on Responsible Governance of Tenure of Land, Fisheries and Forests, have broken new ground by calling for the recognition of "legitimate" tenure rights – including customary, informal and subsidiary rights, even if they are not (yet) acknowledged and protected by statutory law at the national level. International human rights conventions, such as the International Covenant on Economic, Social and Cultural Rights and the UN Declaration of the Rights of Indigenous Peoples (which holds that indigenous people shall not be forcibly removed from their lands or territories) provide a source of binding international laws for protection against illegitimate land grabs. In addition, the concept of transnational state responsibility for human rights violations, as enshrined in the Maastricht Principles on Extraterritorial Obligations has opened new avenues for scrutinizing transnational land grabs. Drawing on recent political and legislative developments and case studies in several Southeast Asian countries, this paper will evaluate the potential and limitations of national and international legal frameworks to contain land grabbing, dispossession and displacement.

Rubber plantation and changes in livelihoods in Northern Laos and Northern Shan State: What creates different gender outcomes?
Kyoko Kusakabe, Asian Institute of Technology, Thailand

Since the 1990s, there has been an expansion of rubber plantation in Northern Laos and in Northern Shan State, Myanmar. The large-scale conversion of forest and upland to rubber plantation has changed the

lives of ethnic groups drastically. However, the changes have been experienced differently by different villages and by different people. This paper maps out the differences in the changes and impact of rubber plantation on women and men in different villages. Based on studies of 4 villages in Myanmar and 11 villages in Northern Laos, the paper argues that the type of plantation (concession or contract farming), upland and paddy land access as well as ethnicity and the gender relations in the group are important factors that determine how villagers are affected/ benefited with the change. Increase in income with the introduction of rubber does not necessarily improve gender relations or girls' education, but local leadership is important in channeling the economic benefits to be invested for common goods. The paper, using Kabeer's (2016) argument of structural constraints that cause gender differentials in returns to endowment, questions the automatic connection between increase in women's income and its impact on gender relations, and argues that in order for women to effect changes in their relationships, certain structural changes are needed that can be triggered by a large enough income increase or strong support from the village leadership.

Spaces for participation: gendered experiences and responses to palm oil plantation development in West Kalimantan

Rosa de Vos, Wageningen University, the Netherlands

There has been a striking lack of empirical research on the gendered implications of large-scale land deals, particularly in relation to palm oil. In this paper, we explore the gendered experiences of, and responses to, socio-economic and environmental change evoked by processes of land acquisition for the oil palm plantation development. Following a polarized debate on large-scale land deals (or 'land-grabs'), this research contributes to more nuanced and contextualized research by examining how people are unequally affected by food, feed and fuel crop production industries such as palm oil. Drawing upon ethnographic fieldwork in several locations in West Kalimantan, Indonesia, we examine the heterogeneous and differentiated nature of women's lived experiences in resisting, accepting and enacting agrarian change. We use an analytical framework of 'spaces of participation' to examine how women participate and are excluded from participation during negotiations and contestations regarding land acquisition for the development of oil palm plantations. By bringing women's voices to the fore, the paper emphasises the diversity of women's interests and experiences in relation to oil palm plantation development. Furthermore, the paper unearths the different forms of political agency taken by women, including the subtle forms of resistance or acceptance that frequently go unnoticed by policies and practices that aim to empower women. We argue that palm oil land deals not only influence women's livelihood opportunities and access to resources, but the processes of change themselves impact women's socio-economic and political positions. Such processes simultaneously provide opportunities for empowerment and create risks for women. Moreover, we highlight how palm oil-related impacts are subjective, manifest themselves differently at different times, according to personal circumstances, and in unexpected ways. Keywords: gender; participation; land acquisition; palm oil; Kalimantan

Land acquisition for industrial plantation development in Indonesia during the era of free, prior and informed consent (FPIC)

Afrizal Afrizal, Andalas University, Indonesia

Free, Prior and Informed Consent (FPIC) is the global regulation of industrial plantation conflict. It is adopted by Roundtable on Sustainable Palm Oil (RSPO) and included by Food and Agriculture Organization (FAO) in its voluntary guidelines on the responsible governance of land, fisheries and forest in the context of food security. It is proxy of recognising and respecting of indigenous people right to land demanded by international bodies and the market in weak local government regulations. The article scrutinizes how FPIC works to regulate palm oil plantation conflict in Indonesian context and attention is given to recent acquisition of customary land carried out by industrial oil palm plantation companies. The questions to answer in this article are to what extent industrial palm oil plantation companies apply FPIC in recent acquisition of customary land, and what does constrain palm oil companies in the application of FPIC. Based on qualitative studies of recent land acquisition done by palm oil plantation companies in the Provinces of Riau, Jambi, and West Sumatra, this article reveals that although many of the biggest palm oil companies in Indonesia have recently expressed their commitment to follow FPIC standards, land grabbing practiced by palm oil plantation companies persists and government regulations and weak government institution contribute to such application of FPIC in Indonesia. Keywords: Industrial plantation, Oil Palm, land grabbing, FPIC, industrial plantation conflict, conflict regulation.

Panel 285 — 23 July 2017/ 11.30 - 13.15 / Room 8

Roundtable - Connected Universities, Engaged Curricula II (closed meeting)

Convenor: **Avorn Opatpatanakit**, Chiang Mai University, Thailand and **Philippe Peycam**, International Institute for Asian Studies, the Netherlands
Chairs: **Aarti Kawlra**, International Institute for Asian Studies, Leiden, the Netherlands and **Chayan Vaddhanaphuti**, Chiang Mai University, Thailand

The present Roundtable, conceived jointly by the Chiang Mai University (CMU) and the International Institute of Asian Studies (IIAS) under the programme "Humanities across borders: Asia and Africa in the World", seeks to re-imagine the university as a civic-minded space of knowing, acting and being across borders. It will bring to attention the humanistic commitment of educational practice beyond disciplinary and national boundaries. The Roundtable is an occasion for participants to share their institutional vision for the advancement of socially and ecologically engaged curricula.

Please see Panel 260: Roundtable - Connected Universities, Engaged Curricula I for the list of partcipants

Panel 286 — 23 July 2017/ 11.30 - 13.15 / Room 9

Discrepant Student Mobilities and Unlikely Destinations in China, Vietnam, and the Philippines

Convenor and chair: **Yasmin Ortiga**, National University of Singapore, Singapore
Discussant: **Francis Collins**, University of Auckland, New Zealand

The Asian region has figured prominently in studies of international student migration, with scholars highlighting the rapid advancement of Asian universities and their growing influence in higher education. Much has been said about the massive state funds poured into teaching and research, and the rising number of students seeking degrees in emerging education hubs within the region. Yet, existing studies have tended to focus on specific sites and subjects – in particular, wealthy "global cities" such as Singapore, Hong Kong, and Dubai, where local institutions compete with prestigious counterparts in the West. In contrast, this panel highlights the role of other places and institutions in today's knowledge-based economy: lower tier universities with limited academic resources, located outside the usual cosmopolitan centers that attract international students. Despite an obvious lack of academic prestige, these institutions seek to take advantage of a growing international market for higher education by catering specifically to less privileged students unable to access more desirable destinations both in the west or within the region. The papers in this panel demonstrate how universities in different settings use discourses of globalization and human capital development in line with their own interests, creating new challenges for local teaching and learning. Le Ha Phan's paper on a regional university in Vietnam discusses how English language learning has become a popular means of projecting the image of a "global" university, despite the limited capacities of teachers and students within the classroom. Yasmin Ortiga's paper shows how Filipino private school owners exploit the country's success as a migrant labor-exporting nation, marketing Philippine universities as an ideal place for aspiring migrants from anywhere in the world to train for jobs in migrant receiving nations. Finally, Peidong Yang's paper on Indian medical students in a provincial Chinese medical college shows how a growing number of lower-tier Chinese institutions have successfully recruited fee-paying foreign students, based on what Yang terms the logics of "compromise", "chance" and "complicity" between different parties to this educational mobility project. All three papers seek to emphasize the diversity of knowledge institutions and student mobilities within the region, and how such "unlikely" locations create different forms of migration within a segment of the higher education market largely ignored in current academic scholarship.

Transnational Education, English and the Idea of 'the West': Globalizing and Encountering a Regional University in Vietnam
Le Ha Phan, University of Hawaii at Manoa, United States of America

The internationalization of higher education (HE) and the movement of people and ideas as a result of this process have received significant attention in existing literature. In context of Asia, for example, major

universities located in big cities and urban areas have often been the focus of discussions around international education, whereas institutions in semi urban and remote areas tend to be overlooked. To address this gap, this paper examines the internationalization of HE vision, strategies, and practices of a regional university in Vietnam and the mobilities of students moving through this new educational space. The analysis reveals the ways in which universities seek to emulate notions of becoming global through association with 'the West' and the establishment of English in particular as a language of learning, while students themselves see these as desirable features of HE regardless of their uneven qualities. The paper points to the contradictions inherent in these developments, of poorer students from 'Global South' countries finding ways to achieve their dreams of mobility in a context of considerable educational mediocrity. Embedded in these discussions and arguments are the essential role of English and the idea of 'the West', whether imagined, cultivated, real, distorted, or symbolic, and the ways in which these feed into uneven access to and experiences of international higher education.

Producing Future Migrant Workers for the World: Constructing the Unlikely Education Hub in Manila
Yasmin Ortiga, National University of Singapore, Singapore

The last few decades has seen the rapid emergence of "education hubs" within Asia, with places such as Singapore and Hong Kong marketing themselves as centers for teaching and research. Yet, few researchers have investigated the various ways education hubs have been defined, and how countries attempt to construct their role in today's knowledge-based economy. In this paper, I investigate the creation of an unlikely education hub in Manila, Philippines. I demonstrate that while Philippine universities do not possess the quality education that attracts students to other countries, these institutions have seen a growing number of international students from countries such as Korea, Nigeria, and India. These students seek qualifications in professions where Filipino migrants are highly represented (nursing, medicine, and seafaring), either to gain an advantage within their home countries or as a stepping stone towards jobs in the Middle East and North America. Drawing from current debates on "global cities," this paper discusses how different actors and organizations promote Manila as an ideal destination for students by using the country's unique position within the global market for migrant labor and its American colonial history. Here, Filipino school owners and state officials build off the country's reputation as a top source of migrant labor, marketing Philippine universities as the best venue to train for jobs found anywhere in the world. Such strategies construct Manila as its own version of an "education hub," producing future migrant workers for the global economy.

Compromise, chance, and complicity in international student mobility: Indian medical students at a provincial Chinese university
Peidong Yang, National Institute of Education, Singapore

Much of extant research on international student mobility has been framed in a Bourdieusian analytics of capital and social class. Studying overseas is generally understood as a means of accumulating social and cultural capitals, realized through attending prestigious/recognized institutions located in the English-speaking "West". Relatedly, pursuing educational mobility has also been portrayed as a highly calculative and strategic endeavor, which reflects as well as reinforces a broader "rationalistic" migration research paradigm. This paper enters into critical dialogues with these ideas by looking at a case of "unlikely" international educational mobility in Asia: lower-middle/working class background Indians students pursuing English-medium Bachelor of Medicine and Bachelor of Surgery (MBBS) degrees offered by provincial-level Chinese universities. Since this phenomenon started in the early 2000s, today there is an estimated 10,000 Indian medical students studying in about 50 Chinese colleges. Based on ethnographic fieldwork carried out at one such Chinese university in eastern China as well as two fieldtrips to India, this paper unpacks the logics underpinning this unlikely project of educational mobility between India and China. Specifically, it is argued that compromise, chance, and complicity characterize the ways in which parties to this educational endeavour negotiate the complex geometries of educational desires, social aspirations and realities of class and resource inadequacy.

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Reshaping Landscapes in Southeast Asia: Macro Policies and Local Imaginaries

Convenor: **Stéphane Rennesson**, IRASEC, Thailand

Chair and discussant: **Gopa Samanta**, The University of Burdwan, India
Institutional panel by: IRASEC

Lately Southeast Asia has been concerned by a dramatic acceleration of territorial planning efforts carried on by governments and private interests: hydroelectric dams, agrarian reforms, land grabbing, forest preservation. This IRASEC institutional panel will reflect upon the implementations of these macro-policies and how all actors involved deal with the consequences of rapid and deep change in their direct environment of living. We shall favor an approach of the territory and its development notably through the concept of landscape. This notion of "landscape" indeed appeared to us as a relevant transdisciplinary tool to approach the making of territories and their transformation through time by different actors: peasants, urban dwellers, governmental and non-governmental organizations, missionaries and developpers, etc.In order not to limit our analysis to the qualification of landscapes as the result of human action, and with the idea of "desanthropocentrisating" our thought, we want to take seriously local ontologies and consider non-human potential co-authors of landscapes too : physical forces, "supernatural beings", tutelary spirits, wandering ghosts, manifestation of artefacts, animals, plants or even mineral interiorities. The scholars of different academic backgrounds are invited to consider landscapes as dynamic interfaces where the negotiation of dwelling models actually takes place: - What are the local configurations of actors and the local technics of shaping landscapes?- How the non-human are implied in this process?- How the local history and collective memory is recorded in the landscape? - How macro policies do bring alternative modes of shaping territories and empirically impact local subsistence economies and the modes of existence between collectives and species? - How these contrastive ways of shaping landscapes do confront, merge, articulate, overlap, sediment, hybridize or enter into conflict?

Embedded cosmos and forest managements
Abigaël Pesses, IRASEC, Thailand

This communication will explore the modes of making and dwelling forest landscapes in Northern Thaïland. The notion of landscape will be used here, neither as a subjective representation of a place nor as its objective referents – vegetation, mountains, rivers, trees, and buildings -, but as a shape co-produced by different populations of beings inhabiting, interacting and practising a commun environnement.While considering the Karen settlement and technical systems of gardening the forest, traditionaly based on shifting and rice field cultivation, we will focus on the human-spirit relation in the process of shaping and dwelling landscapes. Local conceptions of territory emphasis the presence of a wide range of spirit species : localized tutelary spirits hierarchically ordered ; more nomadic spirits, like ancestors spirits or wandering dead spirits ; and vital flows – from animal, human and plants - which circulate across the terrirory. While drawing the shape of the Karen cosmology of landscape, and the ways human and spirit populations individualy or collectivelly domesticate the land through their biographies, ritual and agricultural pratices, we will consider the recent impacts of development programs and the venue of Buddhist and Christian missionnaries on the management of forest ressources. We'll examine in particular how the spiritual landscape has been modified by new technics of cultivating and purifying potent places forbidden to exploitation and how these kind of change implied new modes of articulating a territorialised microcosmic social order to more encompassing macrocosmic and political orders.

Dwelling with Nagas and beetles in Thailand
Stéphane Rennesson, IRASEC, Thailand

I would like to sketch the comparison between two unsettling contributions to the shaping of Thai landscapes by two unexpected actors. Nagas on the one side are legendary beings that are particularly worshiped since they are renowned for controlling water movements, notably in North and Northeastern Thailand where some Prince Naga are supposed to have designed the Mekong river, to preside to the flowing of waters hence forcing the seasons rotation. The "Rhinoceros beetles" on the other side are very famous in the North of the Kingdom. As they are enrolled in a very popular game of which their random behavior is the keystone, they are thought of as a symbol for local wisdom in the terms of a genuine ecological relation to the regional environment. Beetles can act so unpredictably that players are forced in a radical alterity that gives credit in a way to their ability to cooperate with "natural forces" which are more than often difficult to interpret. As we shall see, the multiple ontologies that players project on them, successively getting interiorities of different nature, or not, mirrors the great variety of Naga's

power to transcend realms, in between waters, air and earth, simultaneously or consecutively animal, human and spiritual. Drawing on their specific modes of existence, ritual and playful, how they manifest their interiorities as to say, we shall reflect upon the idea that animals, be they mythological or mere insects, may have a say in the environmental policies.

The integration of a former Khmer Rouge stronghold into the Cambodian national territory. Land management, tourist development and ritual activities

Anne Guillou, French National Center of Scientific Research, Cambodia

Cambodia has experienced huge transformation of its land -tenure and its land use during the last forty years. This presentation will focus on a particular and yet understudied aspect of this change, namely the integration of the former Khmer Rouge guerilla strongholds which have all been placed under the authority of the Cambodian government one after the other – a process that came to an end in 1998 following the death of Pol Pot and the last military defeat of the Khmer Rouge guerilla in Anlong Veng (province of Preah Vihear, at the Thai border). Since the early 2000, the use of the land and the landscape is reshaped by interactions at all levels between the land management of the government, the old Khmer Rouge local structure of power and individual newcomers from all over Cambodia seeking for a living and a cheap land to buy. Governmental land management projects include the construction of a road, and the development of tourism around the last Pol Pot's stronghold and cenotaph. The former Khmer Rouge continue to form a separated group still faithfull to their communist background while the newcomers try to integrate in their new environment. Drawing on anthropological field research carried on in Anlong Veng in 2011, this presentation shows how rituals and particularly the reference to a particular tutelary spirit called the Black Grandmother is a major language in which strategies over the possession of the land can express themselves.

From a river to a lake: dam building, local memories and transformation of interethnic relationships in Northern Laos

Olivier Evrard, French National Research Institute for Sustainable Development, France

My presentation focuses on the Nam Tha dam, in North-West Laos, which is currently under construction by a Lao-Chinese company and will start operating early 2018. It will create a reservoir of 64 square kilometres and flood 32 villages, from Lue, Lao, Khmu and Rmet ethnic groups. More than 10,000 people are currently being resettled and gathered into bigger and multi-ethnic settlements. My paper will first give a general overview of the current hydropower policy of the Lao government and how it differs from previous periods, mainly by its scale (nearly all the tributaries of the Mekong are affected) and by its economic structure (mostly Chinese-owned capital). It will then present the reactions and adaptations of the villagers to these forced migrations as well as the negotiations currently taking place with the local administration and the private company operating the dam. Beyond its immediate socioeconomic consequences, the dam affects the long-term the relation of the people to their environment, stopping fluvial trade and fish migrations. It also devastates their cultural landscape, flooding temples and ritual places and forcing them to imagine a new frame for interethnic relationships.

Local reaction and adaptation to government' flood management projects: Water communities of West Bangkok

Prin Jhearmaneechotechai, Chulalongkorn University, Thailand

This paper presents the reaction and adaptation of local people to flood infrastructure' projects executed by the government along the Khlongs (canals) of West Bangkok. The hydraulic infrastructures generated the huge impact to the water communities which settled harmoniously on the banks of canals for centuries. A part of the paper will clarify how the city evolves in parallel with the water through the evolution of water network since the foundation of the capital at the end of 18th century by the maps. Another part in this paper emphasizes the change of the relation between local communities in the west of Bangkok and water through the changing roles of Khlongs in the metropolitan context, local people along the waterways used to adapt themselves with balance to water and to natural hydrological phenomenon as floods and tides. But the projects of metropolitan flood management have generated the conflicts to existing local settlements. The conclusion of this paper brings to a reflection that reaction and adaptation of local people to the new projects have the certain level of limit. The execution of projects especially related to people's way of living has to be concerned with the comprehension of local context and history.

Social Movements and Changing World Views in Rural Cambodia II

Convenor and chair: **Frédéric Bourdier**, IRD, Cambodia
Discussant: **Astrid Norén-Nilsson**, University of Lund, Sweden

Access to and control of natural resources and land tenure security constitute two of the most challenging issues for today's Cambodia. Preserving and improving the livelihoods of the nearly 70% of families that live in rural and forested areas appears necessary to maintain the national socio-economical equilibrium, but the twin dynamics of privatization and the presence of a kleptocratic elite impedes this. There is an increasing imbalance between government diktats promoting national economic growth, personal enrichment, and competition under the label of free trade, and, on the other side, popular resentment of the current development path in favour of social justice, rural security, and development returns to the rural population. Unsurprisingly, various social movements fighting land deprivation, deforestation, and natural resource depletion have emerged in most Cambodian provinces. These dynamics have arguably assumed central significance in the current interelectoral period. The 2013 elections, in which long-incumbent Cambodian People's Party (CPP) were significantly challenged, appear to reflect a shift in the relationship between the populace and the state. The period since, leading up to next national elections in 2018, has been characterised by novel negotiations over what room there is for change in relations between the state and its citizens. Ordinary people participating in social movements are in the process of re-articulating their relationship to the political community. Hard-pressed to find new ways of connecting to the electorate, the government strategically seeks to neutralise these movements and reframe social justice.This panel gathers a set of deeply empirically informed case studies so as to take stock of the political functions and roles of social movements in today's Cambodia. It intends to show the multiple reasons underlying the decisions by some social groups of the peasantry, sometimes led by charismatic individuals, to be politically engaged and to orient their destiny accordingly. In the context of upcoming national elections, it will identify government attempts at counteracting these 'unwelcome' socio-political movements by adopting new strategies in order to regain popular confidence. Case studies portraying different actors with pertaining ideologies will be presented: some are grassroots oriented, others are associated with transnational networks, and others actors lobby financial corporation, whilst power-holders are assessed for their resilience capacity when their legitimacy is seriously endangered by a growing number of Cambodians. Thereby, this panel seeks to mobilise the study of current social movements to explore the new political order which is emerging in Cambodia.

Social Mobilisation and the Making of Cambodian Citizenship Today: Social Movements, Party Politics and Individuals

Astrid Norén-Nilsson, University of Lund, Sweden

Much social mobilisation has recently occurred in Cambodia around individuals. These individuals have had ties to political parties, but uncertain ones, subject to change. Though social mobilisation has occurred around them, they have not been leaders of social movements per se. Moreover, they have typically sought to directly reshape the arena of the making of politics. Tentatively, it is possible to frame these individuals as playing an unfixed intermediary role, bridging, reframing and seeking to reshape the fields of party politics and social movements. This paper explores the resulting new arenas of voicing popular concerns, and to assess what emerging models of citizenship are being forged on them in today's Cambodia. It looks at the examples of political analyst Kem Ley, who sought to decentralise party politics by participating in the formation of a grassroots party that he then distanced himself from, and Thy Sovantha, who whilst emerging as a pro-opposition activist gained prominence on her own and came to set up public forums where she has argued from a pro-government position. It examines the responses of the incumbent government, exploring what strategies it has adopted to reframe citizenship. Thereby, this paper seeks to make two key contributions to the study of today's Cambodia. Firstly, it explores the making of citizenship through the contending interpretations thereof launched by various state and society actors. Secondly, it maps the transforming landscape of social mobilisation in Cambodia at the intersection of charismatic individuals, social movements, and party politics.

Articulating diverse frameworks of action - Reflections on ongoing processes of claiming rights as Bunong villagers confronted to economic corporations in Bu Sra, Cambodia
Neth Prak, Bunong Indigenous People Association, Cambodia

Since 2008, Bu Sra villagers, in a large majority Bunong, have been confronted to the implantation of large-scale rubber concessions around their commune. After partly violent demonstrations and years of very limited communication between villagers and companies, a group of Bunong villagers pushed for the creation of a tripartite committee—involving villagers, government officials and company representatives—by the end of 2014. An important impetus for this committee has been a connection established with other villagers, from around the world, all affected by the same company, Luxembourg-based SocFin. The coalition between villagers in Cambodia, Cameroun, Sierra Leon, Ivory Coast and Liberia aims to act upon global social and environmental injustice brought about by multinational companies by engaging in transnational collective action. In addition to this network and frame of action, others have joined the cause, largely relying on common rights held as "indigenous peoples" within Cambodia (e.g. Land Law 2001, Indigenous Minorities Development Policy 2009) and on a global level (UNDRIP). Based on my experience as an engaged Bunong villager, I propose to reflect upon the complexities involved in fighting for our rights and raise questions on how to articulate negotiation, advocacy and other strategies.

Foreign aid and social movements in Cambodia
Sokphea Young, The University of Melbourne, Australia

Development aid serves several purposes of recipient and donor countries. Recipient countries whose regimes are neither pure democratic nor authoritarian tend to call for aid, but also often criticise aid on the basis that it interferes in their internal political affairs. In particular, they criticise aid that aims to empower grassroots communities and to democratise their regime. This presentaton investigates how aid given by international development agencies, and aid raised by non-governmental organisations, has prompted grassroots social movements in Cambodia. In addition to a review of relevant secondary sources from media and academic research, it builds on field interviews conducted with a number of key informants and experts who have been involved in grassroots community movements focused on land and socio-environmental issues arising from government malpractice. The empirical evidence suggests that not only did aid contribute significantly to development in Cambodia, but it also empowered grassroots communities to mobilise against government malpractices. The paper argues that aid directed at empowering local communities has long-term impact on government performance

Emerging Roles of the Self-Help Communities and Their Resistance Power to the State: Case Studies of Indigenous People Communities in Cambodia
Chandara Khun, Open Development Cambodia (ODC), Cambodia

Since the turn of the new century, Cambodia's government has been criticized for failing to take effective measures to solve two persistent issues: the abuse of land rights and anarchic natural resource exploitation. While unequal access to land is spurred by large-scale land acquisition, land tenure is not secure in the sense that land ownership is often threatened by agro-business development projects. Forest and mineral resources have been irresponsibly exploited, threatening the sustainability of natural resources and surrounding biodiversity, and harming people's livelihood. Such phenomena do not only put a hardship on people's livelihoods but also weaken the government's legitimacy due to a growing sense of weak state institutionalization, discriminatory policies and unfair treatment. As a result, many forms of self-help communities have been formed, such as forest communities for forest conservation and protection, and indigenous people communities for land rights and mineral resources. This presentation aims to study the recent development of self-help communities of indigenous peoples in Cambodia (on the national and local levels) and their visions of self-determination in areas of rights to land and mineral resources. The study also tries to shed light on the mutual support of inter-generational groups and national and trans-national organizations, while paying attentions to the group's limited integration into society in terms of education and language.

Convenor: **Poothullil Mathew Martin**, University of Mumbai, India
Chair and discussant: **Sunder Rajdeep**, University of Mumbai, India
Institutional panel by: University of Mumbai

The Influence of (New) Media on Society-Perspectives and Challenges for Persons with Disabilities
Participation processes in communication are embedded in a matrix of ideological hegemony, including practices in society that thwart the cultural identity of persons with and without disabilities. This is especially the case when it comes to persons with disabilities as individuals and the community they belong.The global framework of the United Nations Convention of Rights of Persons with Disabilities (UNCRPD), emphasizes a need for the creation of awareness on disability issues (Article-8), a requirement for accessibility (Article-9), a need for accessible information (Article-21) and the need to provide participation and accessibility to cultural life, recreation, leisure and sports. Many countries in Asia are signatory to this convention. According to the World Health Organization (WHO), 15 % of the world population suffers from one or more disabilities. According to the WHO (2015), these people constitute the largest minority in the world. The situation in Asia is not different.The number of persons with disabilities is estimated to increase with the rising numbers of elderly people around the globe as well as in Asia, leading to further requirements for equal participation and accessibility. This background and the movement towards a digital and accessible Asia constitute key points of departure for this panel in the international conference ICAS 10. The main objective of this panel of ICAS-10 is to establish a forum for dialogue on the study of interaction, learning and identity formation. The panel will also address the Influence of (New) Media on Society-Perspectives and Challenges for Persons with Disabilities. This, it is envisaged will enable meeting challenges in approaching Dis-Ability through a participatory understanding of communication using technology during the panel discussion at the ICAS-10.

Health Communication Leads to Prevention of Disabilities Among School Children
Humayun Jafri, University of Mumbai, India
Poothullil Mathew Martin, University of Mumbai, India

Health communication encompasses the study and use of communication strategies to inform and influence individual and community decisions that enhance health. Today health is not the primary mission of the schools in India. However the health communication activities can bring healthy life and prevent disabilities, if they are incorporated into health policies and strategies from the time at which they are being developed (Jane Sixsmith et.al 2009). This will in turn reduce the burden of disease induced disabilities. Study of school syllabus in Mumbai, demonstrated that there was no formal education about health related information leading to prevention of disabilities. Hence a study was initiated to assess the levels of health related information among students of Mumbai, in school settings, specifically regarding the harmful usage of tobacco and the information about cancer that leads to various types of disabilities among the youth. The survey study was conducted with 225 students in 10 schools from Mumbai, India. The research tool developed for the research study consisted of a questionnaire validated by professionals. During the study, it was found that students started using tobacco products in various forms, at an early age, due to the exposure to various types of the media messages promoting tobacco. They were not aware of the disabilities, it could cause in later life. The analysis of the research study demonstrated that there is an urgent need to devise a communication system in schools to make students understand the harmful effects of tobacco resulting in cancer leading to disabilities.

Marginalization of Persons with Disability in Leading National Newspaper Dailies of South Asia Countries - a Content Analysis Study
Sagar Bhalerao, Rizvi College of Arts, Science and Commerce, India

Exposure to Mass Media can help in gaining knowledge and change in attitudes which will indirectly help gain freedom at all fronts (N.Guleria 2012). Mass media aims at improving the quality of life of those who are under developed and marginalized, thus contributing to empowerment. According to the world report of United Nations (2012) on Millennium Development Goals (MDGs) framework, the poorest and most discriminated against on the basis of gender, age, disability, and ethnicity or otherwise has often been the most disadvantaged. Persons with disability are part of the society. However marginalization of person with disability in newspaper dailies can cause a greater gender bias and discrimination through the newspaper reports in this digital age of communication. According to world report on Disability by United Nations (UN-2011) there were More than 1 billion persons in the world have some form of disability. This

corresponds to about 15% of the world's population.Disability related information gets marginalized in newspaper reports thus creating discrimination in society in this age of digital Globalization. Hence, a short content analysis study was undertaken to demonstrate disparity in leading national newspaper dailies of countries of Indian subcontinent, reports on disability related issues. A research tool was developed for the purpose of study and same was used for gathering of the data for a period of six months (1st January- 30th June 2016) . The analysis of data depicted significant variations in the language and formats of disability related news which indicated social segregation and marginalization.

Communication Patterns in Public Service Advertisements - The Challenges and Barriers for Persons with Disabilities

Sunder Rajdeep, University of Mumbai, India

Human beings use various modes for communication based on their culture. This gives scope for multimodal analysis and further studies. Multimodal analysis has received great attention in the last decade, partly due to the development of new ways of analyzing complex text forms. The medium is the means through which the multimodal phenomena materialize. However the usage of text, video and audio and its combinations appear in Public Service Advertisements (PSAs). They are today common method to communicate various services of government and non-government agencies in a society. PSAs use various modalities of communication in addition to the audio-visual modalities. There are various studies on the usage and effects of audio-visual and its combinations for communication. However there are hardly any studies regarding the usage of multimodalities used in PSAs in India. Hence this study was undertaken and it aims to demonstrate how Indian cultural elements are depicted through PSA for communication of various messages. In the process the patterns like gestures, text visuals, signs, motions, chaining, gaze, audio, visuals, music, tactile, olfactory, dialogues, subtitles, historical bodies, artefacts, logo etc., are found in the advertisements selected for the study. Educo Linguistic Annotator a software developed by Maxplanc Institute Germany was used for the annotation of the PSA. The analysis of the PSA, demonstrated that various multimodal communication patterns such as olfactory modality usage, non-usage of Artefacts, usage of gesture as a modality, usage of gaze as modality, usage of tactile modality, usage of audio modality, non-usage of Logo, etc. were found.

A Short Study on the Effects of Public Service Advertisement on Gender Bias in Accessible and Non-Accessible Format

Amrin Moger, Rizvi College of Arts, Science and Commerce, India

Advertisements play a vital role in dissemination of information regarding products and services. Advertisements as MassMedia tool is not only a source of entertainment, but also a source of information, education and entertainment. Public service advertisements (PSA) are generally aimed at public well-being. Its aim is not to make profit, but rather to change public opinion and raise awareness in the Society about a social issue.' Start with the boys' is one such PSA aims to create awareness about issue of 'gender bias' that is taught prevalent in the society. Persons with disabilities(PWDs) are also consumers of PSA in the society. PWDs also face gender bias and discrimination – a double discrimination. The advertisement selected for the study gives out a strong message on gender bias and therefore must be accessible to everyone including PWDs. Accessibility of PSA in the digital format can be done with the help of Universal Design(UD) in digital media application. Features of UD inclusive in nature, and it focus on eliminating established barriers through initial designs. In this research two aspects of UD in digital media – captioning and Indian sign language – is used. Hence a short survey study was under taken to know the effects of a multimedia on gender bias, in accessible format on persons with and without disability. The result demonstrated a significant difference in the opinion, on usage of accessible and non-accessible format for persons with and without disability and their understanding of message in the PSA selected for the study.

Panel 291 — 23 July 2017/ 11.30 - 13.15 / Room 14

East Asian 'Intellectual Fevers'

Chair: **Ady Van den Stock**, International Institute for Asian Studies, the Netherlands

The making of a liberal exemplar: Chu Anping and modern Chinese intellectual biography

William Sima, Australian National University, Australia

Since the 1980s there have been many 'intellectual fevers' (zhishifenzi re) — that is, periods of enthusiasm for studying various modern Chinese thinkers, including some previously too controversial for discussion in the People's Republic and Taiwan alike. There has also been a trend of revisiting China during the 1940s and immediately after liberation. Topics including labour activism, women's lives, Sino-Soviet relations, film and publishing have all been re-examined — by new generations of historians, in and outside China, writing at a safer critical distance from the Cold War. Within this context Chu Anping (1909–1966?), about whom virtually nothing was known until the late eighties, has received increasing attention. Remembered mainly as editor of the popular weekly magazine Guancha ('The Observer', 1946–1950), Chu later criticised the Party and was among the first liberal-democrats to be branded a 'Rightist' in 1957. Chu disappeared during the Cultural Revolution and remains one of just five Rightists to have never been rehabilitated. In 2015 a low-key funeral for the controversial journalist was held at his hometown, and the first Biography of Chu Anping appeared, by a Shanghai-based scholar publishing in the (relative) safety of Hong Kong. Historians of the forties and fifties tread sensitive ground, and often face a lack of reliable source material. Some have painted Chu as an archetypal 'liberal intellectual' (ziyouzhuyi zhishifenzi) and 'successor to Hu Shih' — perhaps revealing their own aspirations for intellectual plurality in China today. Others see a 'wealth and power' (fuqiang) nationalist who merely parroted a 'liberal' mantra to sell more magazines. By examining Chu's life and how it is remembered, this paper broaches broader questions concerning the fate of newspapers after 1949, the role of biography in Chinese historiography, as well as tensions in intellectual discourse which, as much today as in Chu's time, remain unresolved.

Historical reflections on the concept of "wisdom" in the context of modern Chinese intellectual history
Ady Van den Stock, International Institute for Asian Studies, the Netherlands

The notoriously slippery notion of "wisdom" is often taken as coterminous with the very idea of philosophy (philo-sophia) as such, both by intellectual historians and individual philosophers themselves. In this paper, I will argue that the concept of wisdom came to be actively embraced by late nineteenth and twentieth century Chinese intellectuals as a marker of cultural identity vis-à-vis the West for historically specific reasons. In my view, the identification of Chinese (or in general, "Asian") philosophy with wisdom (as opposed to "knowledge") was directly related to the structural transformations of global modernity. “Wisdom” served as a semantic solution to the conflict between a modern order of knowledge consisting of functionally differentiated and institutionally segregated fields of knowledge on the one hand and traditional conceptions of the nexus between theory and practice such as the New Confucian doctrine of the unity of knowledge and action (zhixing heyi) on the other. In my presentation, I will focus on the specific case of the work of Tang Junyi (1909-1978), one of the foremost representatives of what has come to be known as "New Confucianism" (xin ruxue). I will use the contrast between the early Tang's "Three Books on Human Life" (Rensheng sanshu) and the more epistemologically oriented and systemically articulated philosophy culminating in his monumental "Life, Existence, and the Horizons of the Mind" (Shengming cunzai yu xinling jingjie) from his later period as an illustration of how the rift between subjectivity and social structure articulated itself on the level of the intellectual development of an individual modern Chinese philosopher. In doing so, I will argue for the broader relevance of the seemingly esoteric problem of "wisdom" within the context of the reinvention of traditional modes of thought and action all around the globe.

The Epistemological Import of the Analects
Kelly Agra, University of the Philippines Baguio, The Philippines

It may seem strange, if not highly Western, to hear the term ‘epistemology’ placed side by side the Analects. This is true when one recalls epistemological problems like that of Plato in Meno: how is one to know what one does not know? Or the Parmenidean observation that even when what you see is many, what you have in mind is one! Or the Cartesian maxim to discard all knowledge that leaves even a slight room for doubt, and believe only that which could be rendered indubitable. Or finally, the Kantian critique of pure reason of seeking to know the limits of knowing itself! Yet, this paper dares to pronounce the epistemological import of the Analects. To what end? To argue the groundedness of knowing to the socio-ethical ontology presented to us by Kong Zi. There are a variety of ways in which epistemological ideas figure in the Analects. This paper will focus on the Confucian take on average intelligibility. This is the more social aspect of knowing for Kong Zi. It involves close observation of one’s social environment, a conscientious understanding of people, and a basic familiarization of oneself to rituals, practices, behaviours. All in all, these provide man the average intelligibility needed to determine certain course of

action. This paper argues that in the Confucian paradigm, what could be sensed is a non-normative attitude towards the prescription of moral conduct or specific practices. It endorses a conception of human knowing that emphasizes the specificity of situations which calls for a perceptive ability to deliberate and reflect upon what is to be done always in relation to context. Here, the stress is placed not so much on the content of knowledge more than its aspect of performativity. It is an epistemological take that has human agency at its center.

Panel 293 — 23 July 2017/ 11.30 - 13.15 / Room 16

Paradigmatic Dilemmas of State and Regimes: Political Order and Democracy in East and Southeast Asia

Convenor: **Nhu Truong**, McGill University, Canada

The proliferation of "democracy with adjectives" as well as the "recalcitrance" of authoritarian regimes have significantly challenged conventional wisdom and demystified orthodox notions of democracy and authoritarianism. In this panel, we will reexamine a paradigmatic dilemma confronted by states and regimes: political order and democracy. On this debate in the literature, Samuel Huntington (1968) himself has turned modernization theory on its head by arguing that the expansion of political participation unleashed by the forces of modernization, in absence of political institutionalization, would jeopardize political order itself, that is, the fundamental foundation of all good things after. This seminal thesis, however, does not stand uncontested. Although the debate is not new, it has become more relevant than ever given the context of contemporary politics in East and Southeast Asia. Regimes, such as China, Thailand, Vietnam, fluctuate to varying degrees along the spectrum of democracy and authoritarianism, as well as diverge significantly with regards to their political institutionalization and reforms. What explains the variation in the institutionalization of the state in East and Southeast Asian countries? What implications does this have for the political trajectory and the performance of these regimes? The three papers in the panel aim to address the questions above from multiple theoretical and analytical perspectives. Tuong Vu first offers a critical review of the theoretical debate on the relationship between state-building and democratization, and draws important conclusions about the trade-off based on comparative analyses of East Asian cases. Second, through a deeply historical analysis of the case of Thailand, Erik Martinez Kuhonta traces the contemporary institutional configurations of the Thai state back to the persistence of patrimonialism during the country's state formation. Lastly, Nhu Truong considers the impact of social and political instability on prospects of institutionalization and responsiveness in the Chinese and Vietnamese state. The case studies examined in the three papers altogether provide empirical analyses that further contribute to the broader theoretical debate on political order and democracy.

State-Building and Democratization: The Sequencing Debate and Evidence from East Asia
Tuong Vu, University of Oregon, United States of America

Should a well-functioning state be a precondition for democratization? Can democratization nevertheless contribute to state-building? What does the evidence from East Asia say about the so-called "sequencing debate"? In this chapter, I first review the debate on the relationship between state-building and democratization, then present data and analysis of East Asian cases. The data includes recent trends in political rights and state capacity, to be complemented with historical cases. The main findings are as follows. There is a trade-off between political stability and government effectiveness involved in democratization. Privileging state-building has both good and bad consequences, and does not preclude the possibility of democratization. Ruling elites sometimes willingly adopt democratic reforms. Democratization confers international legitimacy to isolated states and is beneficial as a conflict-solving mechanism, yet often requires external intervention and is not guaranteed success despite foreign involvement.

State Formation in Thailand
Erik Kuhonta, McGill University, Canada

What explains the contemporary institutional configurations of the Thai state? In this paper, I argue that the origins of the Thai state can be explained through a path-dependent framework that examines the

origins of state building and how these origins affected subsequent efforts to build the state. In the late 19th century, King Chulalongkorn began the process of state building by centralizing the bureaucracy and the army. This led to a more centralized state apparatus, but not a significantly more effective state in terms of its capacity to implement policy from the center. This is because patrimonialism was deeply embedded in the state. Further initiatives for state building, especially during the period of Sarit Thanarat, did make some headway in terms of movement toward a more rational-legal bureaucracy, but like the late 19th century, patrimonialism remained a key aspect of state building. This pattern of patrimonialism within the state was also evident during the Thaksin period.

Authoritarian Responsiveness: Social Unrest and Legislative Developments in Vietnam and China
Nhu Truong, McGill University, Canada

Under what conditions do regimes respond to social unrest by institutionalizing long-term, systemic changes in law and policy as opposed to short-term, targeted accommodations and appeasement? In this paper, I take up this theoretical question, first, by differentiating between micro, short-term targeted concessions and macro, long-term programmatic legal reforms. Through this exercise I provide a careful conceptualization of the meaning of "responsiveness." Second, I open the black box of the content and design of land laws in Vietnam and China to assess the variance in their depth. In doing so, I seek to consider the causal significance of social unrest under past and current land regimes on legislative developments on land rights and tenure in Vietnam and China. In conclusion, this comparative analysis suggests that, while forcefulness of social unrest may impel state provisions of short-term, targeted accommodations and appeasement in response, it does not constitute a necessary and sufficient condition for legal, systemic institutional responsiveness. Contrarily, significant social unrest may have an adverse effect on institutional receptivity of societal inputs in legislative reforms in favor of further tightening to safeguard political order and status quo.

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Democracy, Decentralization, and Local Politics II: South Asia

Chair: **Hans Hägerdal**, Linnaeus University, Sweden

Democratization in Khyber Pakhtunkhwa, Pakistan (2002-2013).
Zahid Anwar, University of Peshawar, Pakistan

Democratization in Khyber Pakhtunkhwa (2002-2013) Prof. Dr. Zahid Anwar Pakistan is a democratic state, where democratic institutions slowly and gradually strengthened with the advent of 21st century. Democracy is political, economic and social empowerment of people, especially it is political system in which citizens are given due share in taking political decisions at the highest level. In Pakistan the history of democracy is checkered like many other developing countries. General elections were held in Pakistan in 2002 and different political parties formed Governments in the Center and four Provinces in its wake. In Khyber Pakhtunkhwa a coalition of religious political parties formed a government. After five years in 2008 general elections were held again and in these elections a large number of Political Parties Participated. Political Parties got chance to form government at federal and provincial levels in the wake of these elections. In Khyber Pakhtunkhwa a coalition of political parties particularly Awami National Party and Pakistan People Party formed government. The Federal Government completed its tenure of office and in 2013 after five years general elections were held in which a greater number of Political Parties participated and afterwards formed new governments in the center and at the federating units' level. After 2013 general elections a coalitions of Pakistan Tehreek Insaf, Jamat-e-Islami and Qumai Watan Party formed government in Khyber Pakhtunkhwa province of Pakistan. The analysis of these political events in Pakistan underscores that since the start of 21st century the pace of democratization has increased and democratic institutions have strengthened. This research is qualitative in nature and is based on primary and secondary data. The focus of the paper is political development in Khyber Pakhtunkhwa province of Pakistan and also explores how democratic institutions strengthened and what factors paved the way for enhanced democratization in Pakistan?

Democratic Deepening in India : Some Predicaments
Sohini Guha, University of Delhi, India

This paper analyses some specific dilemmas that the process of democratic deepening in India has thrown up for the theory and practice of liberal democracy. The formation of governments by parties representing subaltern strata, specifically lower and backward castes, in the north Indian states of Uttar Pradesh (UP) and Bihar since the 1990s, and the entry of representatives from these groups into the legislative assemblies of these states, has constituted a critical facet of India's democratization. But these governments have encountered stiff resistance from the bureaucracy and some other quarters as they have sought to challenge various facets of upper caste dominance in public life. Their response to this bureaucratic obduracy has set in motion processes that have brought the procedural and substantive elements of democracy into sharp conflict, damaged public institutions, and dented the rule of law. Drawing on two rounds of ethnographic research undertaken in four districts of UP (in September 2003-August 2004 and June 2014-March 2015), and secondary literature on backward caste politics in Bihar, this paper shows how the "politics of levelling" - a key feature of backward and lower caste assertion in north India - has not hesitated to undermine democratic procedures, weaken institutions and even deprioritize development, when it has deemed this necessary to achieve egalitarian outcomes in the face of bureaucratic resistance.

Protean Institution: The impact of the changing composition of parliament on Indian democracy
Ronojoy Sen, National University of Singapore, Singapore

This paper analyses the changing composition and character of India's Lower House of Parliament or Lok Sabha (House of the People) and what it means for Indian democracy. From what was in 1952 a bastion of lawyers, many of whom were associated with the freedom movement and legislative bodies in pre-independence India, parliament has become much more representative of Indian society. This is partly due to reservation or quotas for the former untouchables or Dalits (Scheduled Castes in government parlance) and tribals or Adivasis (Scheduled Tribes). This is also due to the successive waves of the deepening of Indian democracy, particularly the forces unleashed by the implementation in 1989 of what is known as the Mandal Commission Report, which recommended quotas for the Other Backward Classes (consisting of the lower castes who were placed above the untouchables in the caste hierarchy). The diversity has, however, been offset by a large number of members of parliament, who belong to political dynasties, and the virtual absence of democracy within most political parties. At the same time, there has been a sea change in the political make-up of parliament from one dominated by the Congress party to the first non-Congress dispensation in 1977, and from the late-1980s the formation of minority and subsequently coalition governments. The transition from a one-party dominant system to a multi-party one has fundamentally altered the rules of engagement in parliament. Some of the questions I address are: To what extent has the changing composition of parliament affected its functioning? Is the impact superficial or is it more deep rooted? What does it say about the trajectory of Indian democracy?

The Environmental Question in Kerala, South India: A Critical Perspective on State - Civil Society Relations
Darley Jose Kjosavik, Norwegian University of Life Sciences (NMBU), Norway

Authors: Nadarajah Shanmugaratnam and Darley Jose Kjosavik The Kerala model of development has been much debated in the last few decades in the development studies arena. One of the criticisms of the model has been that it pays little or no attention to the environmental question. In Kerala, state power has been wielded alternately by two political alliances with competing ideologies - one led by the Communist Party and the other by the Congress Party. Both have been criticised by civil society activists for neglecting environmental issues. The Left coalition under the leadership of the CPI (M) was returned to power with an overwhelming majority in the state assembly elections held in May 2016. Before the elections, Kerala's civil society organisations (CSOs) had been campaigning on various issues of environmental justice, exacerbated by the neoliberal turn in Kerala's development. The Left coalition, while in Opposition, had been mobilizing in a big way around environmental issues. In their election Manifesto, the Left had taken an explicit stand on environmental issues in Kerala. In the manifesto, they had actually responded to various issues raised by the CSOs. This paper provides a critical analysis of the election Manifesto with reference to the environmental question, and examines how the Left government has actually addressed the issue of translating the promises in the Manifesto into policies and actions. The paper looks into the roles of two leading environmental organisations in the government's endeavour to formulate an environmental policy and establish modalities for implementation. Theoretically, the study draws on environmental justice literature while adopting a qualitative approach that relies on in-depth interviews, group discussions, secondary data sources and policy and document analysis.

Decentralization and Patron-Client Relations: Implications for Public Service Delivery in the Case of Chittagong City Corporation in Bangladesh
Mamtaj Uddin Ahmed, City University of Hong Kong, Hong Kong

Many scholars have argued that a 'right' kind of decentralization, that is, one suits the specific context of a society, can improve delivery of public services to citizens. This research assesses the validity of this argument in the context of Bangladesh, where the local government institutions, more specifically City Corporations have been said to work somewhat differently. Specifically, this research aims to critically evaluate how the formal and informal dimensions of central-local government relations in Bangladesh influence the capacity of the local government institutions to deliver public services. It examines the impact of local laws and regulations for public service delivery in order to explain the phenomena deeply, and trace how the formulation of those laws and regulations is linked with the maintenance of patron-client relationship at the central-local interface of politics. However, the general objective of the study was to identify, and explain the factors contributing to the performance of City Corporations in public service delivery in the Case of Chittagong City Corporation in Bangladesh. This research argues that central government wants to buttress local political support for itself through developing a patron-client relationship with local political actors, and during which the delivery of public services and the associated laws became a vehicle for the political purpose. The empirical parts of this study employ qualitative techniques of data collection and analysis founded on face to face in-depth interviews. Finally, this research outlines some policy implications.

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Positioning North East India II: Imagining Lived Spaces

Convenor and chair: **Surajit Sarkar**, Ambedkar University Delhi, India
Institutional panel by: Centre for Community Knowledge and the North East Forum, Ambedkar University

Northeast India is on India's cultural periphery, an area where India begins to feel less and less like the rest of southern Asia and more and more like the Southeast Asian cultural region. The term itself is a colonial expression, derived from geography, and its continued usage now characterises the identity of the people living in this part of the country. The stereotypical image of the region as backward and 'uncivilized' comes from a representation of the people through outsiders' accounts. A continuing reliance on colonial archives to rewrite histories reinforces colonial conceptions, and ignores or marginalises the cultural-historical legacy of resident communities. This has contributed to the creation of an insular region on the one hand, and reinforces the image of India as the mainland belonging to a larger Indic / South Asian culture on the other. Insider perspectives, lived experiences and community narratives from the oral cultures of this region, are the lens by which the panels seek to reposition the region. These highlight its inter-regionality, locating it politically in India while culturally positioning the region it in a larger South East / East Asian tradition. This unique cultural-historical-political melange, with its wide community diversity and range of influences, has led to the formation of a unique 'transnational hybrid'. This panel will look at different approaches and perceptions in individual narratives from different communities from the north east India. This will look at intangible aspects of culture in the region and cover various imagined and lived spaces. The region is home to diverse cultural communities who have undergone myriad forms of exchanges, memories of which are carried forward through different kinds of, individual as well as collective, narratives. Not limited to a literature of tangibility, these narratives explore less travelled roads involving indigenous folk traditions and the multi layered nuances of societies in the region. It is the intangible aspects of culture that play a crucial role in articulating the self in a larger political context.

Towards an Indigenous Poetics of Northeast India
Shelmi SanKhil, Ambedkar University Delhi, India

For most of the indigenous communities in India's northeast, writing came with colonialism. In the latter part of the previous century, major literary writings in English have come to increasingly rival, if not supplant, the vernacular in terms of circulation and recognition. However, in most academic and institutional spaces of learning in the country, there is the continued practice of taking some communities

as ‘representative’ of the region in courses and academic programmes. This regretfully perpetuates the homogeneity nonsense in the popular imagination, while the process of accessing the literary and cultural diversities of the region gets stunted. Against this current the study has a two-fold objective: to argue for segregating further the literatures coming out of Northeast India as a necessary step towards a more inclusive poetics of Indian literatures, and to appreciate the aesthetic, interventionist and circulation functions of English writing, especially in respect of correcting the homogenous imagination of the region.

Spiritualism, Superstition and Politics among the Bodos of Assam
Dharitri Chakravartty, Ambedkar University Delhi, India

Spiritualism is understood generally in a very religious context as it is associated with the philosophy of life and death. Often it is linked with the way people practice religion through rituals as symbolic representation of their belief system. There is no human society that did not engage in ritualistic spiritualism to find answers to the questions regarding the unknown realms of the universe. This paper explores the unwritten tales among the Bodo community in Assam to understand the way religious negotiations have deeply impacted the social philosophy of the Bodos in modern times. In doing so it will also trace the intra-regional continuity of ideas and notions in cultural context reflected in the way rituals are practiced. The strong linguistic connection between communities give a cue to this continuity. The idea is to link certain spiritual trajectories with modern concept of religion and sub-nationalism in the region in general and among the Bodos in particular. The paper will also try to bring in debates surrounding the social practice of witch hunting as black magic among the Bodos, which go way back in history and have been very much part of their everyday life.

Identity, Politics and Marginalisation in North Bengal
Rinju Rasaily, Ambedkar University Delhi, India

Himalayan North Bengal is located in its socio-economic, cultural and political historicity of marginalisation and regional underdevelopment. This region emerged with the colonial tea plantations integrated into the world system of producing and trading the ‘Darjeeling tea’. Integrated into the global market economy, the populace is left isolated and relegated to the contours of marginality. Based on narratives of tea plantation workers in North Bengal I argue that the dismal conditions of work and life continue to be perpetuated by the capitalist hegemony and social isolation of these marginalised communities from the mainstream state capital. Various scholars have particularly discussed on some of these aspects but it is however pertinent to explore through workers’ narratives the manner in which forms of resistance get expressed and negotiated. I argue that there is a need to reiterate in academic literature that the questions around demands for separate state formations are strongly linked to the question of marginalisation and regional underdevelopment as perpetrated by the state. It gets exacerbated and stems from the cultural notions of the other vis-a-vis the state. Thus by examining these contours of marginality using an intersectionality approach, the indicators of deprivation in terms of caste, ethnicity, literacy are analysed to understand its impact on employment and health. It is to posit that in order to understand the politics of development/underdevelopment it is imperative that the factors of regional margins are examined and understood for a meaningful political process to happen.

Politics of the Peripheral Space: Locating Assam in the Asian Landscape
Ivy Dhar, Ambedkar University Delhi, India

Space doesn’t just come into existence, it is manufactured through policies, political decisions, economic necessities and cultural adjustments. In a world of rising inequalities and uneven development, marginal identities and regions struggle due to its confine in allocated spaces and in parallel tries to reconstruct its positions and relations with mainstreams and mainland. Examining Lefebvre’s work on ‘space as a social and political product’, one can analyse the historical context and lived experiences and look at space more than an abstract idea. (Elden, 2007). This paper looks at North-east India, critically examining the geo-political discourse of the region as a peripheral space and designed to remain as a place that consumes threat. The dominant psychology is that North-east India, as cluster of states or as a region needs to be politically managed, with little attention paid to its contribution in the cultural convergence and its contiguity in the landscape dynamics. The focus of the paper will be on Assam, one of the state in the region, ‘belonging to the trans- Himalayan multinational habitat’, which had historical trade and population interface with China and South-east Asia but in the contemporary world has remained cocooned, despite its proximity to neighbouring Asian states. It is imperative to understand how Assam is

constructed as the pivotal actor in the politics of the north-east region and India and as a potential participant in India's 'Look East' roadmap.

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Funerals and Deathscapes II

Chair: **Tani Sebro**, Miami University, United States of America

Death Business: The Development of Chinese Funeral Industry in Malaysia
Miau Ing Tan, University of Malaya, Malaysian Chinese Research Center, Malaysia

Funerals, once primarily religious rituals, have been gradually commercialised, especially those in the Chinese community in Malaysia. Historically, funeral industry of various overlapping subsectors, such as manufacturers and merchants of caskets and funeral related products, funeral services offered by various religious organisations, and cemeteries or burial grounds managed by various Chinese clan associations or religious institutions. However, such distinctions have been diminishing. The trend coincides with the formation and emergence of bereavement care providers, such as Nirvana Asia Limited and Xiao En Group, which provide various funeral related products and services in full package that were once dominated by each subsector respectively. They have also created also a pre-need market compared to as-need with the formation of private cemeteries or so called memorial parks. This paper traces the changes and the continuity and discontinuity in the development of funeral industry of Chinese community in Malaysia since the early twenty century to the present. It serves as a preliminary research to look at the trajectory of changes and the factors that bring these changes.

Reconstructing Migrant Lives from Death Registers: A Case Study of Hokkien Cemetery in Kuala Lumpur
Heong Hong Por, University of Malaya, Malaysian Chinese Research Center, Malaysia

State mandated death reporting was instituted in the Federated Malay States (FMS) in 1920, which coincided with the large influx Chinese migrant workers. The main cities of FMS, such as Kuala Lumpur, were simultaneously places of death, work and lives. Drawing from two sets of death certificates, one issued by the colonial authority and another by Kuala Lumpur Hokkien Cemetery, from 1931 to 1947, this paper aims to reconstruct the lives of Chinese migrants in Kuala Lumpur. As the death certificates keeps a wealth of information, such as place of origin, place of residence, causes of death, occupation, age and gender of the dead, it allows not only mapping of mortality, but also that of occupation in relation to place of origin and areas of settlement and correlations of other variables. The death records indicate that Hokkien Cemetery not only kept remains of people who spoke Hokkien, but also those who spoke other dialects. This permits comparative studies of causes of death, occupation, places of settlement and migration pattern between different dialect groups. This paper tries bring the dead migrants back to life by investigating these death records and other historical records.

Moral Regulations of Deathscapes in China: A Feng Shui Perspective
Yan Ding, National University of Singapore, Singapore

This paper argues that deathscapes in China are not simply resting places for the deceased; they imply moral regulations of the living. Based on ethnographic fieldwork carried out in Jiangxi Province, China, this paper offers a preliminary examination of how deathscapes are incorporated into the politics of the living, as individuals and families hope to achieve prosperity and good fortune by manipulating and maintaining specific arrangements of graves and graveyards. Through practices of Feng Shui, burials, site selection, ancestor worship and ritualistic offerings become key strategies exercised by the living. Apart from securing ancestral blessing and good fortune, these practices serve to consolidate patriarchal structures within the household, and marginalizing women to peripheral roles of the family, and by extension, the state. Sibling hierarchies and the subordinate position of women are considered powerful ways of ensuring vitality and benefits of the dominant family members. Through Feng Shui practices, moral consciousness of the family is being re-affirmed, and moreover, being diversified for the sake of individualized fate and desires onto the future. In addition to considering ways in which FS deathscapes reflect and reproduce cultural and historical hierarchies of the society, I am also concerned in this paper to explore ways in which Feng Shui deathscapes can serve to challenge or level inherited hierarchies and social status, and through which power is being exercised upon individual’s mind and body.

Death, Mourning, and Mental States: Early Confucian Texts on Mortuary Concepts, Practices, and Affective Behavior
Ulrike Middendorf, University of Heidelberg, Germany

Mourning and grief are universal human experiences. They occur as individual and social responses to dying of illness, loss of a close relation or the death of a valued being across many cultures. Due to cognitive complexity, including self-awareness and self-reflection, humans are able to regulate their mental states and modulate cognitive and emotional-expressive behavior in a context-sensitive manner. Although this ability aided in the success of the species, the awareness of one's own and others' mortality, combined with the innate propensity for self-preservation, creates tension and potential for paralyzing anxiety and pathologies. The highly-developed early Confucian system of death rituals, ultimately rooted in the Way (dao) and the humanizing efforts of the sage-rulers, with clear distinctions, hierarchies, duties, rights, relational expectations and perceptions, was designed to properly and completely express one's affective states in the ritual act of mourning and sacrifice for the death. This paper reviews the canonical Three Rituals (san li) and explanatory literature with regard to mental states (beliefs, desires, mental images, emotions, moods, perceptions, sensations) as represented in accounts of mourning behavior referring to (1) illness and dying, (2) successive stages of mourning ritual, (3) filiality (xiao) and child-parent-attachment, and (4) "good" and "bad death" perceptions. It is argued that the cognitive up- and down-regulation of basic and self-conscious emotions in the mourning process indicates context-dependent flexibility in ritual behavior between conscious control over ritual action and uninhibited emotional display (returning to the primordial). The as-if (ru) mode of Chinese mortuary practice is seen as an imagination and memory driven behavior rather than as a form of "sophisticated pretending." Combined with strict attention to the rite and sincere (cheng) ritual conduct it is expressive of core values of the early cognitive-affective belief system (e.g., reverence for the deceased) and secures continuity beyond physical termination.

Pluralism, Subjectivity, and Modes of Religious Authority in Contemporary Urban Shanghai Funerals
Huwy-min Liu, Hong Kong University of Science and Technology, Hong Kong

When ordinary Han Chinese die in contemporary Shanghai, they are commemorated in “memorial meetings” (zhuidaohui). The main event of these meetings is a highly conventionalized speech by the deceased’s work unit representative focusing on the deceased’s work history and extolling their contributions to “building socialism.” Since China’s transition toward a market economy in 1978, instead of abandoning it to embrace either traditional Chinese death rituals or “modernist” personalized funerals, Shanghai people have sacralized this secular-socialist ritual. In this paper, I explain what these secular socialist memorial meetings are, how they came about and still remain today, how Shanghai people have created religious variations to them, and what these mean for subject formation. Specifically, I argue that memorial meetings construct the subjectivity of dead bodies as socialist citizen-subjects through the rehabilitating power that the ritual acquired during the Cultural Revolution. In the post economic reform China, Shanghai people created popular religious and Buddhist variations of memorial meetings by adding religious content to the socialist framing of memorial meetings. Protestants, on the contrary, attempted to use a new Christian frame to encase the secular socialist framing. While all these religious variations on socialist ritual construct religious subjectivities in conjunction with the socialist subjectivity of dead bodies, Protestant’s attempt to change the socialist framing has led to more frequent conflict in Protestant variation of memorial meetings. In other words, while the state and most Shanghai people today accept multiple and even contradictory subjectivities, both today’s Protestant version and the state’s version during Maoist times did not.

Panel 300 — 23 July 2017/ 11.30 - 13.15 / Room 23

Crossing Eurasia, 1948-1991: Borders, Mobility, and Encounters in Cold War

Convenor: **Boram Shin**, Asia-Pacific Research Center at Hanyang University, South Korea
Chair: **Siddharth Saxena**, Cambridge Central Asia Forum, United Kingdom

The panel focuses on people and ideas that traveled across Eurasia during the Cold War era to investigate how mobility and encounters reaffirmed or challenged boundaries created by ideological and/or regional

divisions. It asks the questions of (1) how the boundaries set by the East-West rivalry and the 'regional divisions' have shaped, located, and mapped out Eurasia; (2) vice-versa, how the physical and imagined space of Soviet and post-Soviet Eurasia influenced mobility within/without Asia; and ultimately (3) what the experience of 'crossing' these boundaries contributes to our understanding of the Cold War (and the post-Cold War era). First paper by Murashkin discusses Moscow's conceptualization of Asia inside and outside the Soviet borders and its use of Central Asia as an instrument of diplomacy towards the Third World. Murashkin focuses major international events and institutions hosted in Tashkent, a major Central Asian Soviet city. The second paper by Shin looks at the activities of Soviet Korean cultural figures who travelled to North Korean in the post-Korean War era. Their mission was to rebuild national culture of the Korean people as well as implanting a seed of socialist realist culture in the newly-emerging socialist nation. By tracing Soviet Koreans' journey to the ancestral homeland and their reproductions of socialist nationalist narrative, Shin attempts to address the questions of Cold War era identity of a Soviet minority and the meaning of 'imagined' borders. If Murashkin's and Shin's papers deal with official exchanges at a 'hub,' Kudaibergenova's paper investigates migrant identity at the Kazakh-Chinese border and revisits the question of socialism's 'periphery.'

Central Asia as Soviet window to the Asian Third World before and after Sino-Soviet split: Instrumentalisation of Islam and Regionalisation of Socialism?
Nikolay Murashkin, Griffith Asia Institute, Australia

Since late 1960s, Tashkent started receiving an international spotlight both in terms of high politics and cultural events. Tashkent and other Central Asian cities raised their profile an education destinations for future Third World leaders from Islamic countries, such as Afghani leaders or future Egyptian president Hosni Mubarak. Twinning ties were also forged at the republican level, for example, with certain prefectures in Japan via the prisoner-of-war connection. As Japan became the first Asian country to join the OECD in 1964, its "developed" status was still recent at the time. Large communities of Koreans deported by Stalin to Central Asia were considered a resource by Moscow for its ties with Pyongyang. Incidentally, Soviet Pacific cities at the time did not have a profile of "Asian hubs". Meanwhile, Sino-Soviet split has gained traction by mid-1960s, not only creating tensions at the border (including Central Asia), but also transforming the socialist camp into a duopoly with resulting inter-communist competition for the Third World. During these interactions with recently decolonised or emerging nations, Uzbeks and other Central Asians still remained incorporated within an empire, notwithstanding the officially highlighted contrast between Tsarist colonial policies and Soviet-era modernisation, especially that of the post-war and post-Stalin period. This is why, in my view, intra-Asian interactions between the Second and Third Worlds represent a particular research interest – they were taking place between newly and alternatively modernising agents with shared precolonial and pre-modern Silk Road heritage, thus indirectly juxtaposing not only capitalism and communism, but also ongoing hegemonies.

Between Two Asias: Soviet Koreans in North Korea, 1952-1958
Boram Shin, Asia-Pacific Research Center at Hanyang University, South Korea

The Korea War (1950–1953) was the earliest outbreak of 'hot wars' of the Cold War. The war had impacts on not only the United States' and the Soviet Union's policy towards unstable Asian states. It also served as a warning sign for the Asian nations that had with great difficulty gained independence from their European metropoles and were heading towards the rocky road of decolonization. The war's significance was also discussed by Soviet writers and cultural figures who were in charge of creating a socialist Asian solidarity. Among the culture figures also included the Soviet Korean writers and artists who were sent to post-Korean War North Korea with the mission of rebuild national culture of the North Korean peoples. The Soviet Koreans, who had originally settled in the Russian Far East before they were deported to Central Asia in the 1930s by Stalin's regime. The Soviet Korean writers and artists sent to North Korea served as the missionaries of Soviet modernity that was promised to all those who would turn to socialism. In collaboration with Korean writers and cultural figures, some of whom defected from South Korea, laid the foundation for North Korean cultural institutions. This paper engages with the travelogues and memoirs of Soviet-born Korean intellectuals who had to reconstruct their identity as a Soviet citizen and Korean national.

Borders, Identities and Nationness in the Socialist 'Asian Periphery'
Diana Kudaibergenova, Lund University, Sweden

The paper investigates the dialectic of the borderline identities and cultural encounters between the Soviet Central Asia and the other perceived socialist 'Asian peripheries', namely Xinjiang in the People's Republic of China. Formerly united, this region was divided in between the Soviet Union and Communist China leaving the fragile borderlines and divided communities in the two socialist worlds set apart. In this study I approach the border divide as a physical encounter and boundary for the migration as a divide but also authentic cultural encounters beyond the ideological slogans of the two dominant regimes in the comparative historical perspective. The study draws on the numerous transborder memories, on contemporary diaspora interviews in Khorgos on the Kazakh-Chinese border, in Urumqi, Almaty and Bishkek, and on the transborder literature and intellectual thoughts to unveil the duality of such concepts as socialism, class, modernization and nationness under two different regimes in the Soviet Union and Communist China during the Cold War and during its aftermath. The study, thus, investigates how the rare physical transborder mobility and censored cultural dialogues of the Cold War era influenced the regional and geographical divide of the formerly united territorial and cultural space.

Panel 302 — 23 July 2017/ 11.30 - 13.15 / Room 25

Book & PhD Presentations – Migration

Chair: **Tina Shrestha**, National University of Singapore, Singapore

From Outsiders to In-Betweens: Identity Negotiation of Southeast Asian Female Migrants in Hong Kong PhD Pitch

Herbary Yu Zhang, Lingnan University, Hong Kong S.A.R.

The research presented in this document is intended to investigate the complicated identities of Southeast Asian female migrants in Hong Kong. According to identity theory, migration has a close link with identity and may affect one's identity. Identity, furthermore, can be influenced and can change by different migrations in the different location, as well as time and space. Therefore, one may have double or multiple identities.

In this research, therefore, with my questioning of Southeast Asian female migrants' identity conflicts, I would like to further understand their identity formation as to why they have such behaviors, identity or conflict, and how do they perceive their identity? This study, furthermore, attempts to find out how does Hong Kong context shape Southeast Asian female migrants' identity negotiation, and the relationship among Southeast Asian female migration, Hong Kong local society and domestic workers from Southeast Asia.

Bangladeshi Migrant workers in Brunei: Migration, Employment and Networking Process - PhD Pitch

Rayhena Sarker, University Brunei Darussalam, Brunei Darussalam

Foreign migrant workers in Brunei started to come in 1929 for the oil industry. There are people from Bangladesh and 97 countries from all over the world. But migration from Bangladesh to Brunei officially started in 1992. According to the Bangladesh Bureau of Manpower, 228 Bangladeshi workers migrated to Brunei in 1992 and by 2016 there were 58,198 Bangladeshi workers migrated to Brunei Darussalam although there is no statistics on how many has gone back. This study will initially identify the socioeconomic factors which are responsible for the migration of Bangladeshi workers. Secondly it will discuss the pre- migration and post migration circumstances in Bangladesh and in Brunei respectively. And thirdly, it will focus on the networking, role of middlemen and brokers in the migration of Bangladeshi migrant workers to Brunei. This research will discuss international migration from Bangladesh to Brunei in the past and present and the role brokers have played in stimulating this movement. It describes legal and clandestine labor migration to Brunei, the influence of employment brokers on the process, and the organization of the recruitment networks. The involvement of brokers is crucial but not always beneficial for the migrants. Migrants are dependent on the brokers and risk exploitation. Fieldwork has been conducted in Brunei and in selected villages in Bangladesh where the migrant workers come from. The proposed thesis will examine how social network influences the process of Bangladesh migration to and their temporary settlement in Brunei.

Neoliberal labour migration regimes and changing class identities of migrants: the case of Nepal-South Korea migrations - PhD Pitch

Seonyoung Seo, National University of Singapore, South Korea

Drawing upon ethnographic fieldwork conducted in both Nepal and South Korea throughout 2012 and 2013, this thesis examines changing class identities of Nepalese migrants in the processes of Nepal-South Korea temporary labour migrations. Particular focus is given to the neo-liberal labour migration regimes contributing to the shaping of class identities and the subjective experience of Nepalese migrants in time and space. I look at class identities from three perspectives which are interconnected one another; transnational governmentality, temporality and spatiality.

Firstly, focusing on the Employment Permit System in Korea which is characterised as a neoliberal immigration regime, I analyse the pre-departure processes that are managed by both states. I demonstrate how these processes affect the construction of anticipated identities of middle-class prospective Nepalese migrants as docile underclass workers in Korea. The research highlights transnational governmentality by examining the ways in which Korean language institutes and the EPS Training Centre in Nepal train prospective migrants to internalise the neoliberal ideology of migration and to adopt self-disciplined behaviours as workers.

Secondly, I examine the temporality of class identities in assessing the motivations for migration, the temporary migration regime, and the subjective experiences of migrant workers in Korea. Illustrating the temporal aspects of labour migration from Nepal to Korea, I argue that Nepalese workers experience downward class mobility in precarious conditions under the temporary migration regime in Korea. However, on the other hand, I show that their class identities are reworked in the temporariness of their status and that they develop a re-syncronisation of their life path to that of Nepal.

Lastly, I analyse the spatiality of class identities by examining the ways in which Nepalese migrants produce transnational spaces and exploring how their class identities are negotiated in these spaces. In particular, my thesis focuses on Nepal Town in Korea and Korean language institutes in Nepal. I argue that the former is a space where the downward class identities of Nepalese migrants in Korea are reworked through transnational connections, communities and practices and the latter is where returnees from Korea play an important role in the shaping of class identities of prospective migrants. These analyses underline the importance of space where identities are formed through state action as well as the agency of migrants.

“Eating alone is painful”: An interdisciplinary and ethnographically inspired sociolinguistic investigation into Vietnamese meal - PhD Pitch

Duyen Thi Mai Dang, Massey University, New Zealand

Invitations are a commonplace part of language ritual at meals in Vietnamese culture. They are verbal and non-verbal signals extended around everyday meals for people to start, continue, or join for meals, or partake of food and drink from meals. These invitations form communal and familial bonds and reinforce Vietnamese cultural norms. However, the commonly-held misperceptions of these invitations include them being explicitly verbalised, occurring only at meal-starts, and being specific to regions and people groups. Previous studies discussed invitations from a narrow linguistic perspective which led to limited understandings of their nature and of how contextual and social factors govern their usage. My research examines linguistic and cultural perceptions and usage of mealtime ritual invitations (VMRIs) among Vietnamese speakers both in New Zealand and Vietnam. It draws on 18 months of ethnographic fieldwork data, including participant observations, informal talks, diaries, video-recordings, and interviews and chooses a combination of linguistic and anthropological approaches in undertaking the exploration of the topic.

Main findings, from a linguistic perspective, are that VMRIs exhibit several features. Firstly, their linguistic variants are diverse. Secondly, particular linguistic features can express formality, politeness, hierarchical respect, and communicative conventions. Thirdly, key sociocultural variables (age, gender, familiarity, perception, and socio-family status) appear to influence usage. From an anthropological perspective, VMRIs are daily-life ritual practices manifesting value of food in Vietnamese socio-cultural and historical context of food insecurity, the significance of family meals and meal manners, and the role of women.

This study expands conceptual boundaries of invitations as multiplex discourses by showing how context (food and family meals) and other factors (status, familiarity, age, gender, and perception) generate and constrain language use. It demonstrates the centrality of food and eating in Vietnamese

daily life and highlights interrelationship between language and behaviour, familial bonding during mealtimes, and the agency of women exhibited in Vietnamese society.